THE SOCIAL AND ECONOMIC HISTORY OF THE QUAPAW INDIANS SINCE 1833

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By

ESSIE JANE AVERY

Bachelor of Science

Oklahoma Agricultural and Mechanical College

Stillwater, Oklahoma

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APPROVED:

T. H. Reynolds
In Charge of Thesis

T. H. Reynolds
Head of the History Department

D. G. McCloskey
Dean of the Graduate School

Dedicated to

My Husband

E.G. Avery

and Daughter

Angelyn Avery

Preface

In 1923 I came to Ottawa County, Oklahoma, from Alabama and, like all new-comers, became interested in the Indians, their history, and their folklore. It was my good fortune to have had an excellent opportunity to learn and absorb much of the Quapaw early history and traditions from quite pure and original sources. Now that most of the full-bloods have passed into their "happy hunting grounds" and most of the younger members of the tribe have intermarried with the whites and have largely abandoned their tribal customs and observances, the Quapaw history is worthy of being recorded and preserved. It is regrettable that historians have failed to recognize this noble tribe and to give them the place in history they deserve.

E. J. A.

Miami, Oklahoma

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Introduction

In order for the reader to grasp a fuller understanding and appreciation of the Quapaw Indian, it will be necessary to turn back to the early history of this tribe.

De Soto describes the walled cities of this tribe in his journals of 1539 to 1543.[1] Marquette accompanied Joliet through the Quapaw territory in June, 1673.[2] La Salle found their villages in 1683.[3] Father Gravier, in 1700, did missionary work among the Quapaws.[4] Nuttall gives an account of these people in his journals of 1751.[5]

The summary of these early journals describes the Quapaws as being an industrious tribe, superior to the northern tribes, better made, more civil, more liberal, and of a gayer humor. They were tillers of the soil, manufacturers of pottery and leather goods, and great fishermen.

The Quapaws first came in contact with the United States Government upon completion of the Louisiana Purchase from France in 1803.[6]

The treaty of 1818 marks the first time that the Quapaw Indians pledged allegiance to the Government. In

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[1] Handbook of American Indians, Bulletin 30, Bureau of American Ethnology, 1910.
[2] Ibid.
[3] Ibid.
[4] Ibid.
[5] Ibid.
[6] Miami (Oklahoma) News-Record, January 20, 1929.

this treaty, which was made at St. Louis, Missouri, August 24, 1818,[7] the Quapaws ceded thousands of acres in the Mississippi territory, in fact all of their land except some land around Hot Springs and Little Rock, Arkansas. The Government promised to pay four thousand dollars in goods and merchandise, probably guns, horses, and cattle, because there was little else that this self-sufficient people needed at this time. In addition to this, the Government was to give a thousand dollars worth of merchandise annually to them. Assuming there were a thousand Quapaws at that time, it would make the negligible amount of one dollar for each Indian per annum. This treaty, like all treaties, was not strictly lived up to.[8]

Before the ink was dry on the treaty, the United States Government was ready to negotiate another treaty with the Quapaw Indians.

In 1824 the Quapaws signed a second treaty with the United States Government at Harrington, Arkansas,[9] surrendering all of their land in Arkansas and their hunting and fishing privileges in Oklahoma and Colorado. The United States Government paid four hundred dollars to each of the four head chiefs and promised to pay the tribe four thousand dollars worth of goods (no specifications). Each Quapaw, except the four chiefs, received only about four

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[7]Charles J. Kappler, Indian Affairs, Laws and Treaties, II, 160-161.

[8]Reminiscences of Chief Victor Griffin, Miami, Oklahoma.

[9]Kappler, op. cit., 210-211.

dollars for his birthright. The Quapaws were to be concentrated and confined to the district inhabited by the Caddoes on the Red River.

Within the next nine years the Indians returned to their former homes in Arkansas,[10] which was now occupied by the whites. This gave the Government much concern and caused it to offer, and to force the Quapaws to accept, the barren and apparently worthless tract of one hundred fifty sections of land in their present reservation.

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[10]Reminiscences of Chief Griffin.

Chapter I

Treaties Signed between the United States and the Quapaw Indians since 1833

The treaty made at Gascony, Arkansas,[1] May 13, 1833, shows evidence of the Quapaws' troubles while living with the Caddoes on the Red River.

Due to the frequent floods, caused by the rafts on Red River, on the tract of land given them by the Caddoes, the Quapaws' crops were destroyed year after year. Nearly one-quarter of their people died, and the Caddoes refused to incorporate them and receive them as a constituent of their tribe. Consequently, they had no alternative except to return to their old residence in Arkansas. This was an unpleasant situation, also, because their little improvements there had been taken over by the settlers of the country.

Realizing the great wrong that had been done the Quapaw Indians, the United States Government undertook at least partially to make amends.

Act I of the treaty made at Gascony provided that the Quapaws relinquish and convey all lands given them by the Caddo Indians on the Bayou Treache of Red River to the United States.

In Act II the United States agreed to convey to the Quapaw Indians one hundred fifty sections of land west of

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[1]Kappler, op. cit., 395-396.

the state line of Missouri and between the lands of the Senecas and Shawnees, not heretofore assigned to any other tribe of Indians. In order to provide permanently for their nation, the United States agreed to convey the land by patent to them and their descendants as long as they existed as a nation or continued to reside thereon. It was also agreed to protect them in their new residence against all interruption and disturbance from any other tribe or nation of Indians or persons.

In Act III the United States proclaimed its policy to treat the Indians fairly and to promote their civilization and prosperity. Due to the impoverished condition of the Quapaws, it was also agreed to move them without expense to their new homes, to supply them with a year's provisions, and to furnish them with cattle, hogs, sheep, oxen, plows, axes, hoes, ox-carts, wagons, corn mills, tools, blankets, rifles, shotguns, powder, and lead. In addition, the United States agreed to provide a farmer to reside with them to aid and instruct them in their agricultural pursuits and a blacksmith to do the necessary work. Also, it was agreed to appropriate one thousand dollars per year for educational purposes, the amount to be expended under the direction of the President of the United States and for so long as the President deemed necessary.

In Act IV the United States agreed to pay the present annuities, perpetual and limited, to the amount of $4,180,

provided they could be paid in full. It was also agreed to expend one thousand dollars in hiring suitable laborers to build and aid in erecting comfortable cabins and houses to live in and to pay the Indians two thousand dollars for twenty years from the ratification of this treaty, and fifty dollars extra per year to each of their four principal chiefs.

The treaty further stipulated that all stock and articles furnished by the Government would be under the care and direction of the agent and farmer to prevent its being squandered, sold, or slain by Indians until the natural increase of the stock warranted.

It was also agreed to employ an interpreter to accompany them on their removal and to continue with them.

This treaty was carried out by the Indians according to the following report:

> . . . After the treaty of 1833 at Gascony, Arkansas Territory, the Quapaws moved to the Quapaw Reservation in 1834. Through an error they settled on the Seneca Reservation and remained there for four years, but they moved on their own reservation in 1850.
>
> The Neosho Sub-Agency[2] was established near Seneca, Missouri for the purpose of carrying out the treaty and for the best interest of the Quapaws. A. Calloway was placed in charge. The name of the agency was later changed to Quapaw Agency.[3]

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[2]See illustration 1.

[3]Thoburn and Wright, Oklahoma, State and People, I, 157. The Quapaw agency was established February 1, 1871, with George Michel as special agent. The agents from 1871 to the present were H. W. Jones, J. M. Haworth, A. T. Kist, D. B. Dyer, W. H. Robb, W. M. Riddpath, J. V. Summers, T. J. Moore, G. S. Doane, E. Goldberg, E. A. Allen, H. B. Durant, T. Downs, I. C. Beaver, C. F. Mayer, O. K. Chandler, J. L. Sufflecool, and H. A. Andrews.

It is debated whether this treaty was carried out literally or not, but it is reasonable to suppose that a thousand dollars for labor to build homes for so many Indians could not have afforded very comfortable homes. This would not have been more than five or ten dollars for the dwelling of each family.

The following quotations shed some light on the kind of homes that were provided for the Quapaws by the Government.

> The Quapaw homes ranged from teepees, log houses, and some box houses. The teepees were made of cloth and were rather crude.[4]

Chief Griffin makes the following statement:

> Frank Valliere, who is eighty-four years old, and the oldest member of our tribe, says the Government didn't provide the Quapaws with comfortable homes. The first houses were shacks covered with bark, and the Quapaws built them by townwork, which is similar to the whites' raising bees.[5]

From the Government report of 1872 comes a letter:

> Quapaw Agency
> Sept. 1, 1872
>
> The Quapaws have two hundred forty people on the reservation. They are least developed of any tribe in our agency. The greater portion still live on the river. I have been trying to get them to build homes on the prairie because they are sick a lot due to living along the streams. They are getting payments from land sold to the Peorias. Their impoverished conditions have always been an excuse but it can be no longer in view of these payments.
>
> Hiram W. Jones,
> U. S. Agent.[6]

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[4]Reminiscences of E. L. Wright, Baxter Springs, Kansas.
[5]Reminiscences of Chief Griffin.
[6]Annual Report of the Commissioner of Indian Affairs, 1872, 243-245.

The treaty made at Camp Holmes, August 24, 1835,[7] was made for the purpose of perpetuating peace and friendship among the United States, the Comanches, the Wichitas, the Cherokees, the Muskogees, the Choctaws, the Osages, the Senecas, and the Quapaws. All of these nations or tribes were signers of the treaty.

The treaty provided that all injury and hostility existing between one or either of the acting parties should be forgiven and forgotten and for free passage through the Indian country and through any province of the Republic of Mexico.

The United States promised indemnity for any horses or stolen property that could not be recovered, provided it could be proved that a citizen of the United States had stolen the property.

The treaty further provided that all nations and tribes have free permission to hunt in the great province west of the cross timber of the western limits of the United States and that the associate nations agree to pay full value for any damages their people might do to the citizens of the United States placed in their settlement or hunting grounds for the purpose of trading with them and to treat with kindness all visiting tribes. In event of any difficulty arising between tribes, the United States reserved the right to settle all disputes as it deemed necessary.

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[7]Kappler, op. cit., 762-763.

The associate nations agreed that their entering this treaty would not interfere with their friendly relations with the Republic of Mexico, and it was distinctly understood that the United States desired peace between the associate nations and the Republic.

The treaty of September 13, 1865, at Fort Smith (unratified)[8] was a mere agreement between the Quapaws and other tribes and the United States Government; it was never signed and had no significance.

The United States Government made treaties with the various tribes as a result of the Civil War. The treaty with the Quapaws was written at Washington, D.C., February 23, 1867, ratified June 18, 1868, and proclaimed October 14, 1868.[9] In it the Quapaws ceded to the United States that portion of their land lying in the State of Kansas, a strip of land on the north line of their reservation about one-half mile in width, and containing about twelve sections in all, excepting therefrom one-half section to be patented to Samuel G. Vallier. Also excepted was the further tract within their present reserve bounded as follows:

> Beginning at a point in the Neosho River where the South Line of the Quapaw Reserve strikes that stream, thence east three miles, thence north to the Kansas boundary line, thence, west on said line to the Neosho River, thence down said river to the place of beginning and the United States will pay the Quapaws for the half mile strip lying

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[8] Ibid., 435-436.
[9] Ibid., 960-961.

> in Kansas at the rate of one dollar and twenty-five cents per acre, whenever the area of the same shall be ascertained; and for the other tract described in this article at a dollar and fifteen cents per acre whenever said survey shall be ascertained. The cost of the Survey shall be paid by the tribe. Money shall be paid at the proper land office within one year from date of entry and settlement.[10]

Provisions relating to the Quapaws in this treaty are as follows:

> Art. IX. Of the amount to be paid to the Quapaws in Article 10, $5,000.00 shall be paid upon ratification of this treaty to assist them in re-establishing themselves at their home upon their remaining reservation and the balance of said amount shall be invested as a permanent fund at 5% interest payable per capita, semi-annually.
>
> Art. X. If the Osage Mission School should be closed so that the school fund of the Quapaws cannot be used for them to advantage at that institution, the said fund of the Quapaws shall remain in the Treasury of the United States, to be used to advantage in establishing a school upon their reservation at some future time.
>
> Art. XI. The amount now due and unpaid for a farmer under provisions Article III of Treaty May 13, 1833, may be used by Chief Council for the purchase of provisions, farming implements, seed and otherwise for the purpose of assisting the people in Agriculture and the amount paid for farmer shall hereafter be set apart for the purchase of assistance and improvement in Agriculture.[11]

The United States agreed that because the Senecas, mixed Senecas, Shawnees, and Quapaws had been driven from their homes during the war and their property destroyed, a commission of not to exceed two men should be appointed by the Secretary of the Interior to proceed to this country, make careful investigation of claims for losses, and make

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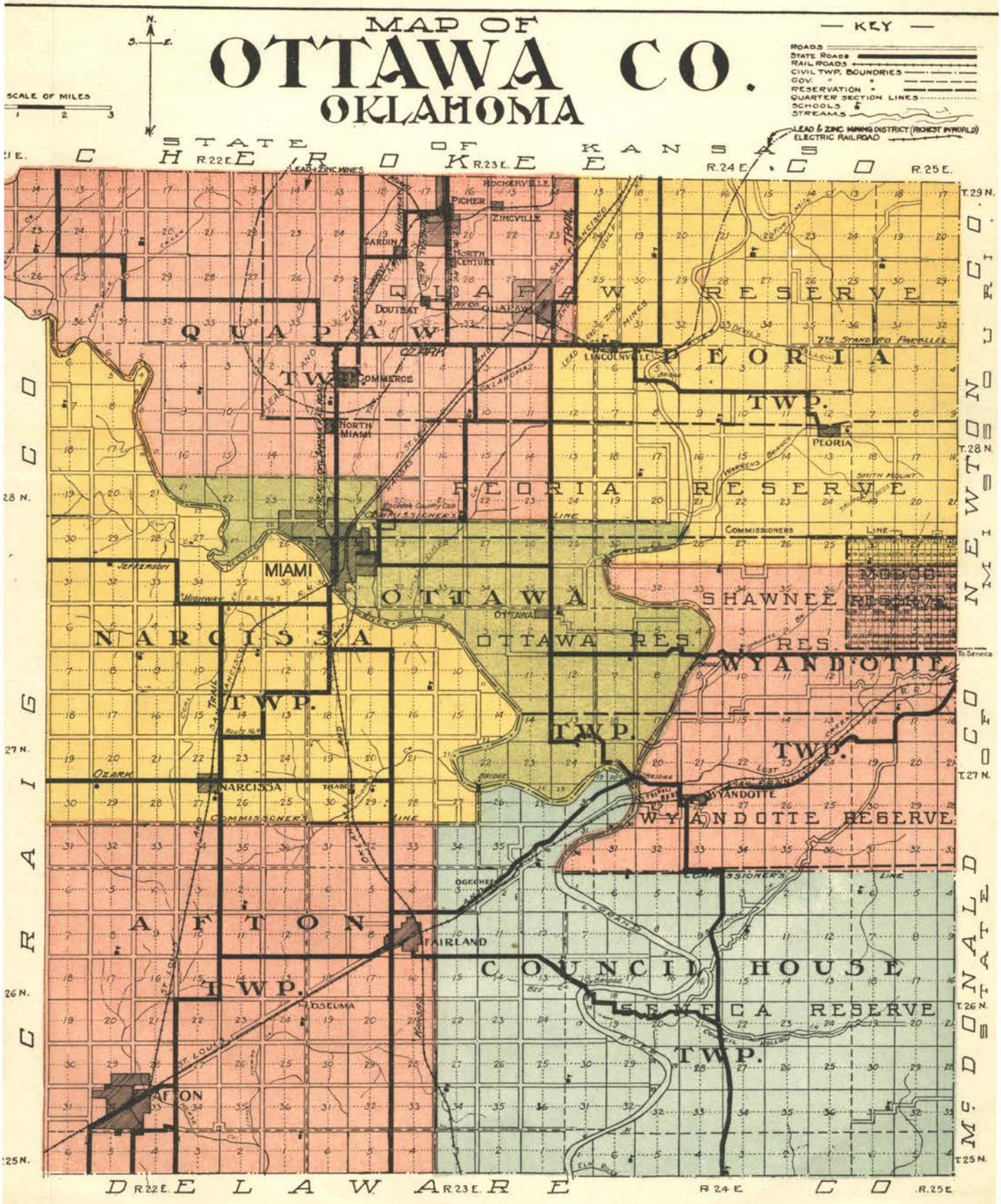
[10] Ibid., 960-961. See illustration 1, map showing the present Quapaw reservation.

[11] Ibid., 961.



a report to the Department. The Secretary of the Interior would submit the report to Congress.

No doubt the recognition of damages done to the Quapaws during the Civil War by marauders and border skirmishers was at least in part due to the Quapaws' siding with the North during the Civil War.

This was the last treaty made between the Quapaws and the United States Government.

Of the Civil War Chief Griffin says:

> The Quapaws are one of the few tribes of Indians in the United States that never took up arms against their country. During the Civil War many of our people were forced to leave their homes and take refuge in the Osage Country. The United States Government fed and clothed our women-folk and took good care of them during the War.[12]

Mr. Ora Hampton states:

> The Quapaws took sides with the north during the Civil War; the government had an army post at Hunt Hill this side of Baxter Springs near the present site of Sunny Side School. After the Civil War some of the Quapaws submitted damage claims to the United States Government for the destruction and seizure of their cattle and ponies. Some of the claims were as much as four thousand dollars; some were paid in full, some were partially paid, and some remain unpaid yet.[13]

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[12]Reminiscences of Chief Griffin.
[13]Reminiscences of Ora Hampton, Miami.

2. This is the first building used by the Quapaw agency in Indian Territory, near Seneca, Missouri. It was built in 1854 and was used until 1871.

The picture is from a painting by Mrs. Ina Lemon and was given by Dr. Mitchell Gregg of Joplin, Missouri. His people were connected with the Indian service at one time, and they lived in this building.

3. This is the old Indian jail built on the Quapaw reservation near Seneca, Missouri, in 1850.

An interesting story concerning this jail is that told by W. C. Barnard, M.D., of Seneca, Missouri. A man named Hicks once cut some hay for his horses near the Quapaw agency. He thought nothing of it because grass was everywhere, but United States Marshall Melton arrested Hicks and put him in this jail, which was rarely used except for the storing of tools. The prisoner asked the marshall what would be the penalty, and Melton said probably twenty-five years in Federal penitentiary. The marshall lay down across the door of the jail and went to sleep. While he slept, Hicks took a pick that was stored in the jail and nailed it to the floor through Melton's chest.

Hicks left the jail, harnessed up his horses, drove away, and was never apprehended.

Chapter II

Allotment and Leases of the Quapaw Land and Economic Advancement

From 1833 to 1895 the Quapaw Indians owned all their land in tribal or communistic form.

The General Allotment Act was approved by Congress February, 1887, becoming known as the Dawes Act. It provided for allotment in severalty to the Indians (Art. 1118).[1] This marked the beginning of the end of the tribal landholdings.

When the Quapaws settled on their reservation, it had not been surveyed or sectionized. The first survey was made in 1874 for the purpose of sectionizing the reservation and settling the boundaries between the Quapaws and the other tribes.[2] In fact, it was the first survey to be made in the Indian Territory.

From the field notes of the original survey in the Indian Territory comes the statement, "Survey began September 8, 1874 and December 19, 1874."[3] The oath taken by the surveyors was as follows:

> We do solemnly swear we will perform our duties according to the laws of the United States, the manual of surveying instructions, given to us, to the best of our skill and ability.[4]

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[1] Lawrence Mills, Oklahoma Indian Land Laws, par. 118.
[2] Victor E. Harlow, Oklahoma, Its Origin and Development, 255.
[3] Field notes, Quapaw agency, Miami, Oklahoma, 20.
[4] Field notes, 20.

Many of the old settlers can give first-hand information in this regard. Mr. E. L. Wright of Baxter Springs, Kansas, who came to Baxter Springs from Texas in the early sixties, stated that the reservation was not sectionized until the early seventies. "The survey," he said, "was begun at the Wright ranch on the Kansas line and extended south to the Neosho River."[5]

Another resident of Baxter Springs, Miss Florence Wade, related that after the Civil War all but ten families of the Quapaws were in the Osage country. These ten families sent for her mother, who was of the Stockbridge Tribe, to join the Quapaws in order to hold the reservation, inasmuch as the whites had started a homestead movement on the reservation. However, the Government stopped this movement and ordered the Quapaws back from the Osage country (1894-1896) when the allotments were made.[6]

Mr. Ollie Mason, prominent attorney of Miami, Oklahoma, stated that the Quapaws worked out an allotment scheme among themselves, providing for two hundred acres of homestead for each member of the tribe and that to this day there has been no confusion or question as to how they shared in this land.[7]

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[5]Reminiscences of E. L. Wright.
[6]Reminiscences of Florence Wade.
[7]Reminiscences of Ollie Mason. The following letter from J.D.C. Adkins to Senator E. M. Cockrell shows what the Government did in the allotment for severalty. "I hereby state the President authorizes the allotments of land to be made on the . . . Reservations . . . attached to the Quapaw Agency. The allotment will be made as soon as the special agent is appointed. . . ." Baxter Springs (Kansas) News, December 3, 1887.

After a long season of "growing pains," the following report was made, verifying the allotments in severalty:

Quapaw Agency
August 27, 1894

Department of Interior,
Washington, D.C.

Dear Sirs:

> The Quapaws now hold their land in fee simple. They held all land in tribal form until March 23, 1893, when they met and worked out an allotment of 200 acres each. The Quapaws who have been with the Osages have returned to their allotments and are improving the same. They have a certificate calling for 200 acres each.

George S. Doan,
Indian Agent.[8]

At the time of the allotment the land was restricted for twenty-five years. Such restriction applied to the heirs as well as the allottees. March 3, 1921, was the time of expiration of the restriction. An act of Congress extended this restriction for a further period of twenty-five years, or until March 3, 1946.[9]

The persons sent to Washington, D.C., to get this second restriction were Benjamin Quapaw, John Beaver, Frank Valliere, and Victor Griffin.[10]

Restrictions were removed on all property except a forty-acre homestead by Act of Congress, March 3, 1909, if the Indian could make the proof that it was to his best

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[8]Annual Report, 1894, 136-137.
[9]Mills, Oklahoma Indian Land Laws, 394-399.
[10]Reminiscences of Chief Griffin.

interest.[11]

Mr. H. A. Andrews, agent, says that the Quapaws are not restricted in the sense we think of their being.

> Any Indian can take his monthly allowance or any money he may earn on his own power, and this property becomes unrestricted property and may be disposed of as he sees proper. Income from their allotment or restricted property is restricted by the Government.[12]

Mr. Ollie Mason gave his views and experiences as to descent and partition as follows:

> By Act of Congress the Kansas law of descent and partition was extended over this territory. The law, in substance, means that those who have interest in property of a deceased person can have the property divided. When some of the restricted Indians, some white men, John Cheyne, Doctor McWilliams, S. C. Fullerton, myself, and others, bought some property from the deceased heirs, the government sued for cancellation of deeds because the land was restricted. The Supreme Court held the land was restricted. It was finally adjusted by giving the land back to the Indians.[13]

The shallow and poorly productive land that the Federal Government had given the Quapaws in a belated attempt to repay them for their cessions of large and fertile areas of land that they had made to the United States Government proved very fortunate and profitable for the Quapaws.

At the time of the Quapaw settling upon this reservation the more productive and desirable lands had been secured by the more influential tribes.

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[11]Mills, op. cit., 395-399; Kappler, op. cit., III, 387.

[12]Reminiscences of H. A. Andrews, present Quapaw agent, Miami.

[13]Reminiscences of Ollie Mason.

According to the Miami News-Record, the first important ore strike was made in 1905 on Felix Dardenne's land while drilling for water. The story goes that the driller went off to Baxter Springs and spread the news. A bystander, hearing of it, slipped away and went to Dardenne, leased all of his land and all of the land surrounding him, and brought a vast fortune for the quick-thinking individual.

A big strike was also reported in 1905 at Commerce, Oklahoma, by J. F. Robinson, Al Coleman, George Coleman, and Charles Harvey.[14]

In 1912 the Picher field was first developed; it has produced more than nineteen million dollars worth of ore. The strike was made by S. C. Fullerton and W. W. Dobson in the vicinity of Picher.[15]

A clipping from the Baxter Springs paper tells of success:

> A. W. Abrams south of Baxter makes big ore strike in Indian Territory. Mr. Abrams is of the Stockbridge Tribe, but he is always looking after the interest of the Quapaws.

As a result of the mining industry, small towns sprang up on the reservation, namely, Douthat, Century, Hockerville, and Lincolnville. These towns are now ghost towns, as the inhabitants have moved to the nearby larger towns of Picher, Miami, and Joplin, Missouri.

The Quapaws who were fortunate enough to have ore on

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[14] Miami News-Record, January 25, 1925.
[15] Ibid.

their allotments found themselves rich, while some of their less fortunate neighbors suffered disappointment.

In the beginning the Quapaw Indians were not restricted in making leases for agricultural and mineral purposes. The following quotation verifies this statement:

Acts of Fifty-fifth Congress
First Session 1897.

> The Allottees of land within the Quapaw Agency, Indian Territory, are authorized to lease their land or any part, for a term of three years for grazing or farming, or ten years for mining or business purposes. Said Allottees and their lessees and tenants shall have a right to employ assistants, laborers and help from time to time as they deem necessary. Provided: that such allottee, by reason of age or disability cannot improve or manage his allotment properly and with benefits of himself, the same may be leased at the discretion of the Secretary.[16]

Testimonials from prominent citizens also verify the unrestricted leases. Mr. E. L. Wright said:

> We leased several hundred acres of land from the Quapaws in the early sixties for grazing and corralling our cattle on the reservation. The chief was a man of his word and was exceptionally nice to deal with.[17]

Mr. Henry Estes offered the following information:

> My father leased several hundred acres from the the Quapaws for grazing and farming purposes in the early seventies. First he leased land from the chief and later on after the allotments he leased land from the individual members of the tribe. There was no governmental interference, and the Quapaws always kept their word.[18]

Mr. Ollie Mason said:

> The validity of leases had to be settled sooner

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[16]Kappler, op. cit., I, 619.
[17]Reminiscences of E. L. Wright, Baxter Springs, Kansas.
[18]Reminiscences of Henry Estes, Miami.

> or later. Since the Quapaws had a right to lease for ten years without the Indian Department's O.K., the Indians gave continuous leases to the whites. They were called "overlapping leases." The Supreme Court held that new leases could not be made until the expiration of the old leases. This question occurred between 1900 and 1905; some of the cases that were settled in court were those of the Buffaloes, the Goodwins, and the Buffalo Calfs.[19]

The removal of restriction by Congress on prospecting for minerals resulted in a gigantic mining enterprise starting in 1897 in the Quapaw Reserve Indian Territory. The Quapaw Milling Company was organized with capital stock of five hundred thousand dollars. This company leased nine thousand acres of land from the Quapaws.[20] The Quapaws received 10 per cent royalty from the mines but in many instances their surface rights were ignored.

Schools, churches, residences, and complete towns sprang up on the surface land where these minerals were mined.

Investigators of the Department of the Interior began investigations as to who was paying rent and who was not. In one instance the Government's move in Federal court in Tulsa, Oklahoma, to force George B. Cox to pay twelve hundred dollars rent or turn his machine shop over to Harry Crawfish, Quapaw Indian owner of the land, resulted in the Government's losing the suit in taking over the shop, but it obtained an order requiring Cox to pay back rent and either vacate the land or make a lease.

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[19]Reminiscences of Ollie Mason.
[20]Baxter Springs (Kansas) News, June 17, 1897.

While most of the mining leases included business lease rights, in the early days the Indians were not restricted. They signed leases right and left without concern as to content. There originally was a business lease on the property which Mr. Cox occupied with his machine shop, but the party who got the lease in about 1915 neglected to transfer it, so the Government claimed that Cox had trespassed.

In 1918 Congress passed a law restricting the Indians. All leases thereafter were required to go through the hands of the Department of the Interior. From 1914 to 1918 there was big production in the mining area. Promoters rushed in, bought corner-lot leases in Picher, Oklahoma, and sold them for as high as ten thousand dollars with little regard given to transfers. The agency at Miami made a survey of the area and collected sixty thousand dollars rent for the Indians.[21]

Before the discovery of lead and zinc the average income of the Quapaws was about two hundred dollars per year for each family. This income was derived from tribal funds held as a result of selling part of their land and for hay leases.[22]

Records are not available showing the amounts received from lead and zinc mining on the Quapaw reservation prior to the fiscal year 1924. The figures from 1924 through

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[21] Tulsa World, January 29, 1939.
[22] Reminiscences of Chief Griffin.

1938, however, are as follows:

Fiscal Year	Royalty
1924	$ 901,405.70
1925	1,351,720.63
1926	1,679,865.75
1927	1,307,114.54
1928	894,820.30
1929	848,219.49
1930	587,255.08
1931	262,438.47
1932	83,466.72
1933	120,124.00
1934	245,842.23
1935	206,485.87
1936	360,727.69
1937	568,299.94
1938	488,515.69[23]

The Indians now receive a royalty of ten per cent.

Prior to the Act of March 3, 1929 (41 Stat. 1248), the lead and zinc leases of the Quapaw Indians were not administered by this Office and the rates of royalty included in the leases varied but generally were less than ten per cent.[24]

Many of the large fortunes were accumulated during the World War while lead and zinc were at high prices, but records were not available for these incomes.[25]

Despite the lead and zinc mining, however, the Quapaws are not a rich tribe. About 60 of the 565 members are financially comfortable. The rest of them farm land in Ottowa County[26] that is not good for farming.[27]

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[23]Office of Indian Affairs, Library 1302-39. Courtesy Will Rogers, Congressman at Large.

[24]Ibid.

[25]Interview with H. A. Andrews.

[26]See illustration 1, map of Ottowa County.

[27]De Soto speaks of 5,000 Quapaws in 1540; Father Vivier speaks of 1600 in 1750; Porter gives 500 in 1829 and 476 in 1843; Quapaws on Osage reservation were 120 in 1885; Quapaws on Quapaw reservation were 54 in 1885, 198 in 1890, and 305 in 1909. Hand Book of American Indians, Bulletin No. 30.

Additional corroborative information is contained in news items of the Joplin Globe[28] and the Miami News-Record.[29]

The Quapaws, as a result of their newly acquired wealth, were challenged by the Department of the Interior to pay income tax. After much litigation by the Kenoyers, Cardins, Statens, Beavers, Buffalo Calfs and others, the Supreme Court finally ruled that the Quapaws were wards of the United States Government and were not subject to taxes.[30]

The Quapaw funds are controlled by the United States Government, and the members are given a monthly allowance. The Secretary of the Interior and the Department of Indian Affairs have complete control over the income of the Quapaw people.[31]

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[28]"The Quapaw Agency controls about 50,000 acres (may not all be Quapaw land) leased for royalty and one-half of the mines in country are on this leased land. The first discovery was in Lincolnville in 1902. For many years the Indian office has taken care of the mining leases. Annual royalty paid Indians is more than $1,000,000 annually." Joplin Globe, January 10, 1925.

[29]"The Quapaws were a nomadic tribe and were placed on present Reservation, 1837. The land was valued at 10 cents per acre. Under the Treaty by which they were given the Reservation under the Government, it was agreed to move the Quapaws to their new home and furnish them livestock and farm implements. The land produced little, but hay. White men leased it paying them a pittance. The Town of Quapaw sprang up and became the greatest hay market in the world for a time. In 1905 zinc was found on Felix Dardine's land. The lead and zinc holdings of the Quapaws bring more than $1,500,000 annually to 65 restricted members of the tribe, but marriages and inheritance have served to distribute the money generally among the other tribes. Anna Beaver Bear Hallam, restricted owner of Anna Beaver Mine, gets . . . $50,000 per month. Four years ago she was almost penniless." Miami News-Record, March 5, 1929.

[30]Reminiscences of H. A. Andrews.

[31]Reminiscences of H. A. Andrews.

Some of the Quapaws, since acquiring wealth, have built and bought some of the finest homes in the entire Southwest. These homes are furnished luxuriously, and the Indians enjoy every modern comfort and luxury that money can buy.[32]

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[32]See illustrations 4, 5, 6, 7, 8, 9, 10.

4. The home of Mr. and Mrs. Ora Hampton at Devil's Promenade.

5. The home of Alex Beaver, the finest farm home in Ottowa County.

6. The home of Mrs. Annie Beaver Hallam, Miami, Oklahoma.

7. The ten-thousand-dollar stables at the home of Mrs. Annie Beaver Hallam, known as Lake Academy.

8. The home of Reed Wilson, formerly the home of Chief John Beaver.

9. The twenty-thousand-dollar home of Irvin Wilson, a member of the Indian council.

10. The home of Henry Hoffman, a white man whose wife is a Quapaw. Mr. Hoffman is a member of the Quapaw Council.

Chapter III

Schools and Missionary Work among the Quapaws since 1833

The native Quapaw Indians, in common with other North American tribes, were from time immemorial worshippers of the "Great Spirit" and had tribal ceremonies, historic dances and legendary customs which were handed down from their ancestors by word of mouth from father to son. "Wah-kon-tah" is the Quapaw name for God.

The first recorded school or missionary work among the Quapaws was done by the Methodist Episcopal Church. The following letter is offered as evidence:

Quapaw Mission
September 18, 1843

Dear Sir:

Having obtained permission and received encouragement from you to proceed with our Missionary Operations, I take the liberty to report to you the state of the Indian School under my care in the Quapaw Nation.

The School opened on the 27th of March last nine scholars which soon increased to sixteen, and subsequently twenty-three. The average number of scholars in constant attendance, from the commencement of school until the present time, is about sixteen. The children all begin with the alphabet, having (as some of the oldest boys informed me) never before seen a book. They could neither speak nor understand a word in the English language. They can now spell in one, two and three syllables, and understand many things in common conversation and are learning to speak the English language much faster than was anticipated. The School is conducted on the manual labor plan. The children board at the Mission and are supported by the Missionary Society of the Methodist Episcopal Church and individual donations.

> We hope to have means in a few months that will enable us to make additional improvements and to board, clothe, and instruct at least twenty or thirty children.
>
> Very respectfully, &c.
>
> S. G. Patterson[1]
>
> Col. B. R. Barker, Sub-Agent.

The following report made by N. Sayre Harris, Secretary and General Agent of the Protestant Episcopal Church, April 16, 1844, further substantiates the record of the Episcopal missionary work.

> After a visit at the Seneca Agency with B. B. R. Baker, Esq., the Agent, I visited Mr. Patterson, a Methodist Clergyman, who has a fine school among the Quapaws. The Quapaws have a fine body of land. The Agent urges the Indians to not pay for liquor because it is illegal to sell it.[2]

In 1868 President Grant gave the Friends permission to do missionary work among the Indians and to establish schools.[3] These schools were to encourage the Indians to stay on their Reservation, to interest them in agriculture, and to provide religious training for those who would attend services. In keeping with President Grant's permission and treaty agreements whereby the Government had agreed to contribute one thousand dollars annually to help support schools among the Quapaws, the Friends opened a school at Mission City near the present site of the Sunny Side School

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[1]J. Y. Bryce, "About Some of Our First Schools in the Choctaw Nation," Chronicles of Oklahoma, VI (September, 1928), 369.

[2]Thoburn and Wright, Oklahoma, State and People, I.

[3]Martha Buntin, "The Quaker Indian Agents," Chronicles of Oklahoma, X (June, 1932), 204.

with Asa and Emaline Tuttle in charge.[4] Of course, there were other employees at the school, such as farmers, laundresses, seamstresses, and shopmen.

The following letter dated February 16, 1939, from Leonard Coles of Joplin, Missouri, an instructor at the Quapaw Mission when the school was opened, gives interesting information:

> I was employed as a teacher 65 years ago in what was then known as the Quapaw Mission. The school was under the jurisdiction of the Quakers. There were eleven workers employed and they were paid by the government, but I do not remember the amount of their salaries. I did not do any teaching in the class room. My work was entirely with the boys in the school.
>
> I taught them how to work on the farm. We could not trust them with the horses so they did no plowing, but they were taught how to hoe potatoes and do their farm work. I was called an industrial teacher and disciplinarian. Workers were required to exercise self-control at all times and were never allowed to show anger or fear while correcting the Indians. If a worker showed anger, the Indians would point their finger at the worker and say, "He no good, he get mad quick." Another expression they used after I had corrected them was, "Well, if I've done anything I'm sorry for I'm glad of it."[5]

Dave Geboe,[6] an Ottowa Indian who attended the Quapaw Mission under the Tuttles, has this to say:

> I attended this school from 1879 to 1884. The Tuttles got their money from the Government and some donations from the East. I don't know how much, but the school ran nine months, and the grades ran from the first to the eighth or ninth, inclusive. The Reverend and Mrs. Tuttle were the only teachers in class room instruction, but the Government had seamstresses, cooks, matrons, farmers, and laundresses.

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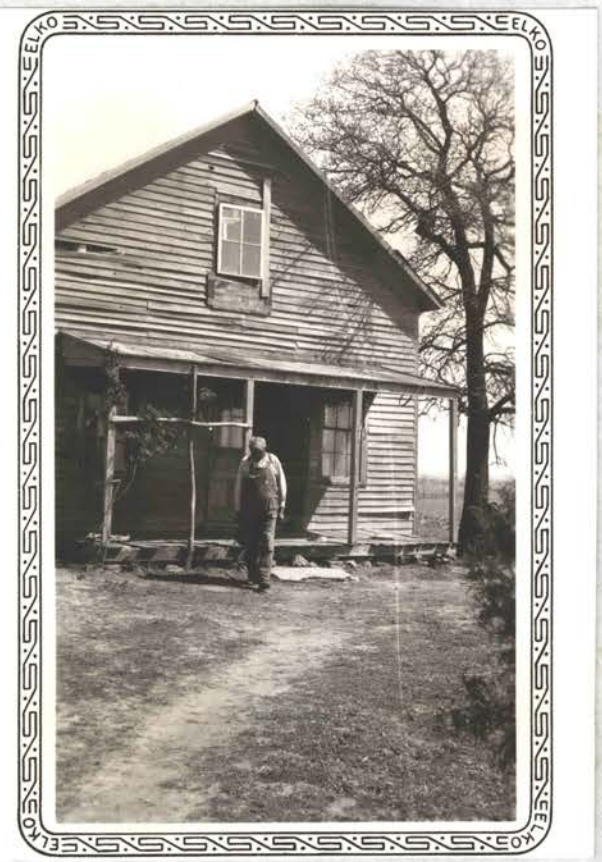
[4]See illustration 11.
[5]Letter from Leonard Coles, Joplin, Missouri.
[6]See illustrations 12 and 13.

11. Ottawa church which Quapaws attended before Asa Tuttle established the Quapaw school.



12. Home of Asa Tuttle while doing missionary work among Ottawas and Quapaws. Mr. Geboe now lives here.

13. Mr. Dave Geboe, once a student in the Tuttle schools. He later became an Indian policeman.

The students worked half days and attended school half days. We worked with all the above-mentioned people around the school and raised much of what we used. The girls helped with the household duties. The boys worked on the farm, in the shops, and anywhere else that was necessary. They were kind to us, fed us well, and looked after us in a good way.

The school didn't emphasize shop and religious training much. Our curriculum was mostly the regular grade work. We didn't pay anything to go, and they gave us clothes besides. We had from one hundred to one hundred forty pupils. Almost half of the enrollment were Quapaws. I remember when the Modoc children were brought to school there. They were prisoners of war, brought here from Oregon. They couldn't speak a word of English, but that was nothing; I couldn't speak English either until after I was ten years old.

The school provided plenty of recreation; the Indian children played any kind of games and much interest was placed on ball.[7]

Guy Jennison of Miami, chief of the Ottawas, related experiences of his school days:

I went to school at the Old Quapaw Mission from 1892 to 1900. McKoin was superintendent of the school. We had about a hundred to one hundred fifty students, and they were mostly Quapaws. The grades ran from first to eighth and ninth. The school stressed trades. We had matrons, seamstresses, and agricultural instructors. Miss Florence Wade was matron for the boys.

Our food was wholesome but cheap, mostly dried beans, rice, raisins, and sweet potatoes. Of course, milk and eggs came from the farm. We worked half days and attended classes half days. The Government schools were not so efficiently run in those days as they are now. Many of the agriculture men were poorly trained for their work. Often they were Jews from New York. The politicians handled the agents, and the agents handled the Indians. The school didn't cost us anything, and clothing was distributed among us. The agent also issued rations to any of the tribe who needed them.[8]

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[7]Reminiscences of Dave Geboe, Miami.
[8]Reminiscences of Guy Jennison, Miami.

The tables on pages 36 to 38 show superintendents and their salaries from 1872 to 1900. The tables indicate that the attendance increased from 1872 to 1883, and decreased until 1890. The only reason given for this decrease was that the Quapaws largely migrated to the Osage reservation during that time.

In 1898 Indian Agent Goldberg suggested that the Quapaw and Seneca schools be combined for the reason that the Quapaw Mission needed a new plant.

The Quapaw Mission was discontinued June 30, 1900. However, the Quapaw children did not enroll in the Seneca school until 1902. Some of the supplies were taken to Seneca, but the main school building was given to the Catholics, who later moved the building to Lincolnville. Other buildings were sold to nearby farmers. No landmark is left of the Quapaw Mission School.[9]

The Catholics were the next denomination to hold a school among the Quapaws.

Conveyance to Catholics.

> Secretary of the Interior is hereby authorized to issue a patent to the Bureau of Catholic Indian Missions for the Southeast Quarter of the Northeast Quarter of Section Six, Township Twenty-eight North, Range Twenty-four, East of the Indian Meridian, Indian Territory, the same having been set apart to the Roman Catholic Church for church and church purposes by the Quapaw National Council on August 24, 1893, and said school has maintained a school and church thereon ever since.[10]

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[9]See illustration 14 of the Seneca school band.
[10]Kappler, op. cit., III, 336.

TABLE I*
GROWTH OF QUAPAW INDIAN SCHOOL
1872-1900

Year	Superintendent	Salary	Enrollment	Average Attendance	Months in Term	Per Capita Cost Per Month
1872	E. H. Tuttle				4	
1873	A. C. Tuttle		45			
1874	A. C. Tuttle		73			
1875	A. C. Tuttle		90			
1876	A. C. Tuttle		66		10	
1877	A. C. Tuttle		59	50	12	$ 8.20
1878	A. C. Tuttle		62	39	12	11.91
1879	A. C. Tuttle		86	58	12	8.69
1880	Not reported		58	30	10	8.69
1881	Not reported		75	30	10	9.99
1882	Not reported		112			
1883	Not reported		118			
1884	Not reported		88	40	10	8.71

*Annual Report, 1900.

TABLE I (Continued)

Year	Superintendent	Salary	Enrollment	Average Attendance	Months in Term	Per Capita Cost Per Month
1885	Not reported					
1886	Not reported					
1887	E. K. Dawes	$ 800	60	43	12	8.64
1888	E. K. Dawes	800	34	42	10	14.75
1889	E. K. Dawes	800	53	39	10	15.39
1890	Harwood Hall	1000	61	40	10	14.66
1891	Harwood Hall	1000	102	83	10	10.25
1892	J. J. McKoin	1000	183	112	10	11.12
1893	J. J. McKoin	1000	122	100	10	12.32
1894	J. J. McKoin	1000	127	101	10	9.57
1895	W. H. Johnson		120	97	10	11.12
1896	W. H. Johnson		99	84	10	12.38
1897	R. A. Cochran		99	87	10	12.10
1898	C. H. Lamar		99	90	10	11.75
1899	C. H. Lamar		106	94	10	10.34
1900	Worlin B. Bacon		114	88	10	12.90

14. This band is composed largely of Quapaws from the Seneca school. The picture was taken at Claremore, Oklahoma, when the band went to the first Republican convention ever held in the State of Oklahoma.

The band was sent to the national convention at Chicago by the Oklahoma convention. The national convention sent it to the St. Louis World's Fair, and the band played on the fair grounds. Mr. Durant, the Indian agent, accompanied the band. He was later state senator from the district.

The picture is used through courtesy of Mrs. Lou Durant, Miami.

C. R. Scott remembered certain facts about the Catholic beginnings in Oklahoma.

> I had temporary employment in 1896 and worked among the Quapaws until 1900. I helped build the additional buildings at the Catholic school. Father Edwards was the priest. The school taught up through the sixth grade. The boys helped to keep everything in repair. They worked half days and went to school half days.[11]

The Reverend George U. Amon, Catholic priest at Miami, had the following to say:

> This school was founded on an agreement between the Bureau of Catholic Indian Missions of Canada and United States of America, Washington, D.C., and the Department of the Interior, for religious education.
>
> The school received one thousand dollars a year from the tribal fund for maintenance; additional funds were received from donations through the mission board. The deed to property was signed by Theodore Roosevelt in 1907 and is recorded in Ottawa County Clerk's office.
>
> During the administration of President Woodrow Wilson all money for support of Indians in private schools (per child) was withdrawn.
>
> In 1927, Chief Griffin of the Quapaws had the one-thousand-dollar tribal appropriation withdrawn, and the school was discontinued. We do not know whether the fund was withdrawn because the chief, who is a thirty-second degree Mason, was prejudiced or not. Notwithstanding this, however, he boarded his children at the Sacred Heart Catholic Institute at Vinita, Oklahoma, the following year.
>
> The building was a three-story affair. The first floor was for stage and chapel, the second floor was for dormitory, and the third floor was given over to class rooms and recreation rooms. There were other buildings in connection with the institution.
>
> The church and school were a vital factor in the Quapaw community until the recent Ku Klux Klan organization reached its height in the community.

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[11] Reminiscences of C. R. Scott, government employee of Miami.

Only a few of the Quapaw tribe come into our Miami church.

Some squatters got into the old chapel building a few years ago, and all evidence pointed to it as a rendezvous for criminals. Lights were seen at all hours of the night on various floors, and a car was abandoned near there that had been stolen in Texas by the Underhill Bank raiders. The courts after so long a time put the squatters out. The building was sold to Roy Walker and moved to the boom town of Disney, Oklahoma.

We are at the present opening a mine for lead and zinc on the old mission ground, and, if successful, we look forward to resuming our good works among the Quapaws.[12]

The following is a list of the priests who served at St. Mary's Quapaw Mission:[13]

Rev. William Ketcham - May, 1892-March, 1894
Rev. E. V. Reynolds - November, 1894-August, 1895
Rev. F. Edward - August, 1895-February, 1897
Rev. A. Heventhals - December, 1898-December, 1900
Rev. M. A. Dannis - April, 1902-October, 1906
Rev. John Feyer - March, 1908-September, 1912
Rev. G. A. Grievenkamp - April, 1927-September, 1931[14]

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[12]Reminiscences of the Reverend George U. Amon.
[13]See illustration 15.
[14]Courtesy of the Reverend George U. Amon. Mr. Amon also furnishes a record of the attendance and teachers, 1902-1926.

Year	Enrollment	Teachers	Year	Enrollment	Teachers
1902	70	3	1916	116	6
1905	130	4	1917	125	7
1906	160	5	1918	115	7
1907	165	6	1919	94	7
1908	125	5	1920	105	7
1909	98	5	1921	89	7
1910	86	5	1922	85	7
1911	88	5	1923	85	7
1912	90	5	1924	90	8
1913	76	6	1925	87	8
1914	74	6	1926	45	7
1915	80	6			

The subjects taught were elementary, with emphasis on music and sewing.

The Catholics have had great influence upon the Quapaws, even though they are not now regular communicants of the Catholic Church.

Miss Florence Wade said of the Catholics:

> The Quapaws always were influenced by the Catholics, and it comes from their early association with the Spaniards and the Frenchmen in the Mississippi Valley. The fact that they bury at high noon and that they always have the cross on their native churches and mark the graves with crosses is outward proof of their religious tendencies.[15]

Mr. Ora Hampton said:

> My family, even though they attend the Baptist Church, still love the Catholic Church.[16]

Mrs. Josephine Greenback said:

> I never go to the Catholic Church any more, but I have a great love and respect for it.[17]

Mr. M. D. Williams, who has lived among the Quapaws many years, stated:

> All Quapaws are Catholics at heart. Their native church has a cross upon it and the crucifix upon the wall inside. These native churches are called peyote buildings.[18] In the former days the Quapaws gathered their families there and ate peyote or drank the tea from the dried plant. Peyote has the effect of a narcotic and makes the world look lovely to them. Peyote service begins at sunset, and at sunrise fruit and candy are passed; then they return to worship until noon. These services were held once a week, usually Saturday night and Sunday morning, except when there was a death; then the peyote party was held the day before the funeral or the night after. I knew them never to indulge in the use of this drug except in sacred service. Occasionally the officers would break up their peyote party.[19]

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[15]Reminiscences of Miss Florence Wade, Miami.
[16]Reminiscences of Ora Hampton.
[17]Reminiscences of Mrs. J. Greenback, Miami.
[18]See illustration 16.
[19]Reminiscences of M. D. Williams, Miami.

16. The peyote house at the Wilson place. It is a native church.

A dream of thirty years became a reality April 2, 1939, with the dedication services at Devil's Promenade of the Baptist Indian Mission of the First Baptist Church of Miami.

Jim Wiley, a traveling minister, suggested thirty years ago that the Baptists convert members of the Quapaw tribe. However, the task was not undertaken at that time as the local church members did not believe the Indians could be approached.

Last year, however, Odistine Hampton McWatters returned from the Bacone Indian College at Muskogee and announced that she had become a member of the Baptist Church, asking for help to start a church in her home community.

A Sunday School was organized and met in the home of Ora Hampton, father of Odistine McWatters. In a short time the Hampton home proved too small, so they moved to the Hampton barn.[20] This proved too uncomfortable in cold weather. Mr. Hampton next donated the use of an old five-room house, which was repaired for the purpose by the Baptist Church. Very shortly, however, more and more Indians accepted the religion, and the group outgrew the five-room house.

The next move by the Hamptons was to donate a two-acre site of ground to erect a church. Contributions amounting to twenty-five hundred dollars paid for a stone structure with a seating capacity of two hundred.

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[20]See illustration 17.

17. The barn of Mr. and Mrs. Ora Hampton, used as a community center.

There are now eighty-three members of the Sunday School.[21]

The Quapaws go to the public schools in their reservation - Lincolnville, Mineral View, Peoria, Sunny Side, and Quapaw. Those from the wealthy homes are usually sent to private schools. The needy, orphans, or those from broken homes are sent to the Seneca Indian School, Wyandotte, Oklahoma. There they have access to school from the first through the ninth grade. It costs them nothing to go; they are furnished books and clothing and given board. Emphasis is placed on vocational training for boys and girls. After finishing nine grades at Wyandotte, they are eligible to enter Haskell Institute or the Chilocco Indian School.[22]

The Indian schools provide recreational club work and general character-training work for pupils. Many of the boys and girls do fine work in the various 4-H clubs.

The Government pays 28 cents per day for the first half year and 21½ cents per day for the second half year (1937-1938) towards the support of the pupils to the respective districts.[23]

The Indians are about like the whites in attendance of school. A few of the rich do not go much, while some plead poverty as their excuse.

The Government makes vocational loans to worthwhile

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[21]Miami (Oklahoma) News-Record, April 5, 1939.
[22]Interview with Key Wolf, educational field agent for the Quapaw agency at Miami.
[23]Interview with Key Wolf.

boys and girls. The amount is determined by the kind of courses desired and the school attended.

After completing school they usually go back home and fine employment in various industries or in government work.

Mr. H. A. Andrews, present agent for the Quapaws, corroborates the information obtained from Mr. Wolf regarding government loans to students.

> A large number take advantage of school loans. Money is available to any one of a quarter degree of blood or more if he is considered a good moral risk and shows aptitude in learning. The Government expects him or his parents to pay the money back.[24]

Although the Quapaws have largely attended private and Government schools, there are a few exceptions to this rule. Among these exceptions may be listed (1) Elnora Quapaw Hampton, who was the first Quapaw to be graduated from a public high school, having finished the Quapaw high school in 1926, (2) Odestine Hampton, student in the Northeast Oklahoma Junior College, Miami,[25] (3) Johnnie McKibben, captain of the 1938-1939 football team, Tulsa University,[26] (4) Harvey McKibben, Jr., outstanding basketball player, Miami high school, and (5) Edna McKibben, 1938-1939 football queen of Northeast Oklahoma Junior College.

The present trend indicates that the Quapaws will drift away from the private schools and Government schools

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[24]Reminiscences of H. A. Andrews.
[25]Reminiscences of Ora Hampton, father of the Hampton girls.
[26]See illustration 18.

18. John McKibben, Quapaw Indian who has made an outstanding record on the University of Tulsa football team. He made the All-Missouri Valley Conference team this last season and was chosen for the Texas Christian University's "all-opponents" second team. He is one of the greatest players in Tulsa University history.

John's younger brother, Harvey, made an equally good record on the Miami high school basketball team this year, being high-point man throughout Oklahoma.

and will take their places in the public schools and colleges of the districts in which they live.

Chapter IV

Government and Communication in the Territorial Days, with Local Environment

The environment on the Quapaw reservation was unique in many respects. The timbered hills of the Quapaw reservation and its proximity to the state lines of Kansas, Missouri, and Arkansas made it an ideal hiding place for criminals, especially since there were not many United States marshalls or border patrolmen.

The laws of Arkansas applied to the Indian Territory in criminal matters,[1] while the Kansas Code applied to this area on matters of civil law.[2] Mr. Ollie Mason, attorney-at-law, related as follows:

> Kansas first had jurisdiction over this territory. The first judge ever sent here to try a case was Judge Springer, and the first case was to settle title of the Weah land.
>
> From 1889 to 1899 this country was under the jurisdiction of the northern district of the Indian Territory.
>
> From 1889 to 1907 Arkansas had jurisdiction over this area. This was an open country with United States marshalls scouting around and making arrests. I've seen men arrested and chained to wagons. They were taking them to Fort Smith for trial in Judge Parker's court.[3] Judge Parker was known as the hanging judge; he sentenced eighty-eight people to be hanged. I had an uncle who was a deputy under old Judge Parker. I've seen old Judge Parker preside a number of times, but I never

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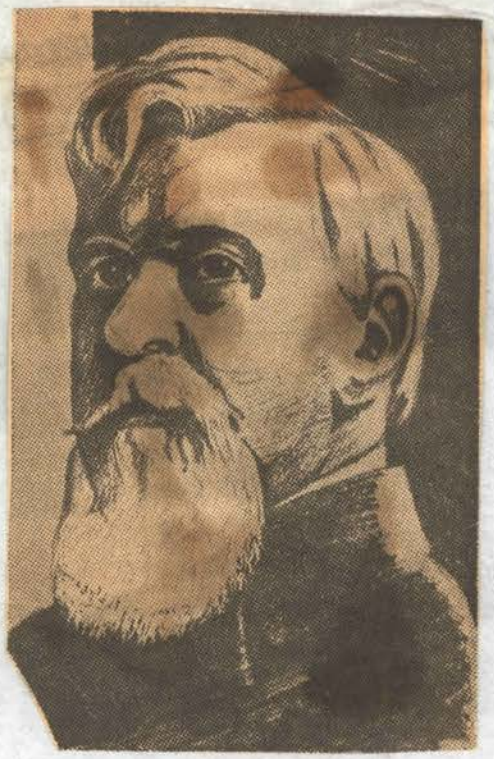
[1] Kappler, Indian Affairs, I, 34.
[2] Ibid.
[3] See illustration 19.



19. The late Judge Parker, whose hanging sentences at Fort Smith, Arkansas, were famed all over the nation. Picture from The Daily Oklahoman, May 5, 1939.

> saw him give a sentence. He was a competent judge and was a pleasant man to know in everyday life, but he was a terror to outlaws.[4]

According to Mr. Henry Estes, the reason for placing the Quapaws under the Arkansas Code in criminal matters was because of a petition circulated as a result of the murder of Joe Bigknife, a Peoria policeman, who was killed by Mr. Vallier when he attempted to search Mr. Vallier's house for a fugitive.[5]

Mr. Dave Geboe, former Indian policeman, gave an interesting account of conditions during the early nineties:

> We had lots of United States deputy marshalls going around getting information and making arrests. They operated mostly out of Fort Smith and Muskogee. We lived for the most part under the "Winchester law." We had tribal laws, but there were lots of killings in those days. I remember when an Indian would kill an Indian and the Government did nothing about it. I'll mention three cases: John Beaver killed Felix Wade; Henry Hicks killed his brother; and Mudeater killed another Indian, whose name I don't remember. But when an Indian killed a white man or vice versa, the Government prosecuted the murderer.
>
> The Quapaw Indians were peace-loving and had very little trouble among themselves or with anyone else.[6]

The Arkansas laws extended over the Indians in all matters except those of cults, which dealt exclusively with Indians. These Arkansas laws established the first provisions for marriage in the Indian Territory. However, marriages already made by tribal custom were valid, and

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[4]Reminiscences of Ollie Mason.
[5]Reminiscences of Henry Estes, Miami.
[6]Reminiscences of Dave Geboe.

tribal laws were not interfered with. The Indians were tried in Indian courts.[7]

> . . . The Court of Indian Offense is composed of three intelligent Indians, strictly sober; they do a good work and are of great assistance to us.[8]

The Indian police or other employees were chosen from the various Indian tribes, if Indians could be found to perform the duties required. These Indian police rode the border, kept out intruders, assisted the United States marshall in the duties, looked after the truant school children, and enforced regulations in general.[9]

Mr. Dave Geboe served at the Quapaw agency under Major Doan, who was agent when Jim Bigknife was killed. Mr. Geboe received $33.33 monthly, four uniforms a year, and rations. There were one captain and six privates, who worked one day a week each except when the Indians drew money; then all were used. Major Doan insisted on the Indians' paying their own bills on payday. On one occasion, McGannons Store at Seneca collected as much as thirty-five thousand dollars in one day from the Indians.[10]

Mr. Ora Hampton, son of a former Indian policeman, said, "The Quapaws as a tribe and as individuals are honest and have very little trouble."[11] His father, A. C. Hampton, rode on the border patrol and was associated with Cy Arm-

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[7]Harlow, Oklahoma, 257-258.
[8]Annual Report, 1894, 136-137.
[9]Reminiscences of Dave Geboe.
[10]Reminiscences of Dave Geboe.
[11]Reminiscences of Ora Hampton.

strong, Lilas Dauson, and Cotter. They would not allow whites to come in without a permit to work or trade with the Indians.

Since this was a wide-open country, roads for the most part followed cow trails. There were no section lines to follow at first. The old military road from Baxter Springs came through this territory. Much of the great western movement was through Baxter Springs and this reservation.[12]

Post offices were few and far between in those days. Mr. Geboe had the following to say about mail service on the Quapaw reservation:

> At first we went to Baxter Springs, Kansas, and Seneca, Missouri, after the mail. Someone usually went to town, asked for everybody's mail in this community, and the postmaster sent the mail out by whomever called for it. Later on we had a star line service from Wyandotte to Baxter. Mail was left at Kema, at the McNaughton farm; it was also left at the Quapaw mission. This was considered a progressive move.[13]

The following post offices were granted for the Quapaw reservation:

Post Office	First Postmaster	Date of Appointment
Fourmile	John Markey	August 23, 1882
(Discontinued Dec. 27, 1884; mail to Melrose, Kansas. Re-established Feb. 10, 1885) (See Peoria Nation)		
Whiting	Ida W. Whiting	October 3, 1882
(Discontinued May 6, 1885; mail to Baxter Springs, Kansas)		

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[12]Reminiscences of Dave Geboe.
[13]Reminiscences of Dave Geboe.

Moneka Melissa J. Abrams April 9, 1892
(Discontinued Nov. 12, 1892)[14]

The first railroad to cross the Quapaw reservation was the Kansas City, Fort Scott, and Memphis Line. Later the road was taken over by the Frisco. The railroad extended from Baxter Springs, Kansas, to Miami. The little town of Quapaw, situated in this grazing and hay station, became the largest hay market in the world in 1895. This railroad brought communication with the outside world through the telegraph and daily papers.[15]

Mr. E. L. Wright of Baxter Springs said that Dodge City, Kansas, stole the claim of the first cattle drive from Texas.

> As a matter of fact, I was with the early cattle drive in the early sixties, and we leased grazing ground from the chief of the Quapaws around the old mission sight.
>
> The cowboys lingered long enough on the drive to marry some of the pretty Indian girls.[16]

Mr. Henry Estes reported that the Quapaws leased their land to pasture the large herds from Texas but that this action gave them much trouble. The road by Lincolnville and the mission was strewn with carcasses of cattle that had died from cattle fever. One could not get out of "smelling distance" of dead cattle. The native cattle got sick, and the people's health was endangered. It would be

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[14]Grant Foreman, "Early Post Offices of Oklahoma," Chronicles of Oklahoma, VI (June, 1928), 161.
[15]Reminiscences of Ollie Mason.
[16]Reminiscences of E. L. Wright.

safe to say there was a dead cow for every hundred yards on this Lincolnville road.[17]

Mr. C. R. Scott also recalled the cattle drive days.

> I remember the pestilence and diseases of our native cattle as a result of the Texas cattle drives. I remember the cattle drive that didn't happen best of all. We got word that Jim Naler was unloading a big bunch of cattle at Melrose, Kansas, and bringing them to the Quapaw reservation to pasture them. Joe Bigknife, the Indian police, and many others of us went to Neosho River to stop them, but they didn't come on. They probably turned their cattle in another direction.[18]

Another instance was related by Florence Wade of a big herd of cattle which came up from Texas just after the War. The herd was held near the old mission site, the owner and cowhands having had their tent by the spring. The herd was sold for twenty-two thousand dollars. After the sale the cowhands went on to Baxter Springs, and the buyer of the herd asked the former owner to stay at the camp with him that night. The next morning some settlers on their way to Baxter saw the tent with flaps flying and upon investigation found the Texan shot through the head and the twenty-two thousand dollars missing. "Nothing was done about it."[19]

The cowboys contributed their share to the life of this section. Most of them were law-abiding and not much given to rustling cattle. They got along well with the Indians. These cowboys were different from the cowboys in other sec-

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[17]Reminiscences of Henry Estes.
[18]Reminiscences of C. R. Scott.
[19]Reminiscences of Florence Wade.

tions inasmuch as they were migrating cowboys. But many of them stayed, married the pretty girls, settled down and engaged in such businesses as hardware, livery stable, and saloon; some were even known to plough.

Recently the people of the Tri-State erected a statue of a longhorn at the Wilbur ranch, commemorative of the old cattle drives.[20]

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[20]See illustration 20.

20. This statue was recently erected and unveiled at Avery Wilbur's Twin Ranch on the Oklahoma and Kansas border in commemoration of the cattle drives from Texas to Baxter Springs. This industry brought grazing fees to the Quapaws and added much color to the history of the Quapaw reservation.

Chapter V

Customs and Traditions of the Quapaws

By way of tradition the Quapaw Indians have maintained a tribal organization known as a Tribal Council. The Council now consists of Chief Victor Griffin; Second Chief Aelic Beaver; Henry Hoffman, a white man, first councilman and secretary-treasurer; Levi Goodeagle, second councilman; Paul Goodeagle, third councilman, and Irvin Wilson, fourth councilman.[1]

Louis Angel, better known as "Tallchief," was the last chief by descent. He spent most of his life in the Osage country. During his absence John Medicine and Charley Blackhawk acted as chiefs. Other succeeding chiefs were John Quapaw, Benjamin Quapaw, Pete Clabber, and John Beaver.[2]

Chief Victor Griffin[3] was the first elected chief of the Quapaws; he was chosen because he was the nearest lineal descendant of Tallchief.

The Miami News-Record recorded his election as follows:

> Victor Griffin Elected First Short-Haired Chief of Quapaws. Tribal Interpreter Elevated to Leadership in Colorful Election at Devil's Promenade.
>
> Chief Victor is a colorful character, is educated and has traveled extensively. He has made scores of trips to Washington in behalf of his tribe. He is a

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[1] Reminiscences of Chief Griffin.
[2] Reminiscences of Mrs. Ora Hampton.
[3] See illustrations 21 and 22 of Chief Griffin's home and burying ground.

21. Chief Victor Griffin's home at Devil's Promenade.

22. The family burying ground at Chief Victor Griffin's home. There are twenty-one graves.

> 32 degree Scottish Rite Mason and a Shriner, but he loves to garb himself in tribal regalia and is a strong believer in the tradition of his tribe. Chief Griffin once wore hair in braids that hung to his knees. The Councilmen, Chas. Goodeagle, Arthur Buffalo, John Beaver, Levi Goodeagle also all wear short hair. As a matter of fact, all male members and some of the women wear short hair.[4]

The tribal election was a colorful ceremonial. The meeting was held at the stomp ground east of the river where the powwows are held several times yearly.

Women have full voting power and are eligible to hold positions on the council but have refused to accept places. The men wear their hats throughout the session, even when delivering a speech.

There is no secret balloting at a Quapaw election. The nominations are made and at the announcement of the candidate that is to be voted upon the members walk to the center of the stomp ground, where they are counted.

Griffin is as popular among the whites as among the Indians. He is one of the committeemen of the Baxter Springs rodeo.

At the big political meeting held at Miami for the visit of Senator Charles Curtis during the national campaign Mr. Griffin was spokesman for the Indians in their greeting to the distinguished visitor. He wore full Indian regalia for the occasion.[5]

Chief Victor Griffin has the following to say about

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[4]Miami News-Record, April 5, 1929.
[5]Ibid.

early customs of selecting a chief, his duties, and manner of execution:

> Formerly our chiefs were chosen by inheritance but now we are elected. Tradition has it that the Griffin family was the first line of chiefs, but at some time or other the office changed over to the Tallchief family. I am kin to Tallchief, so the election gave the office back to our family.
>
> The councilmen and I meet the first Saturday in each month. The Indian agent, Mr. Andrews, Mr. Williams of the geological survey, and Mr. Keeth of the agriculture division meet with us. I preside, and we go into all matters concerning the tribe. We have our own seal. We present our problems to the Indian Bureau of Affairs in Washington, D.C. I do not get any salary, but I get some expense money, and whoever goes to Washington gets expense money, which comes out of the tribal fund.
>
> I have just returned from Washington. It is my thirty-third year to represent my people. I went long before I was chief. I have shaken hands with Teddy Roosevelt, Taft, Woodrow Wilson, Harding, Coolidge, Hoover, and Franklin D. Roosevelt. I was in Washington and attended both Wilson's and Harding's funeral services.[6]

The Quapaws were divided into four bands, which correspond to our county government. That each band had a ruling chief was shown in the first treaty. The bands were divided into clans. Some of the better known clans were Turtle, Deer, Buffalo, Snake, Bird, and Elk. The Indians had words for these, but the English interpreted these names to mean what they represent, such as Whitebird, Redeagle, Buffalo Calf, Goodeagle, Greenback, etc. Early customs were for the chief or medicine man to name children according to the clan they wanted the child to be under.

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[6]Reminiscences of Chief Griffin.

If a family was sickly and wanted the children to grow strong, they would get some healthy family to adopt it and give it their clan name; hence, there were more than one name in a family.[7]

Mrs. Ora Hampton has the following to say about names:

> The Quapaws are divided into four clans or bands. My first three children by my first husband, Dick Quapaw, belonged to the Deer Clan. My children by my present husband, Mr. Hampton, belong to the Snake Clan, which is the Shawnee Clan. My daughter Odestine has an Indian name, "Omidke," which means "alone." We didn't name our children; we always took them to Tallchief (Louis Angel) to name them. He named the children early in the morning. We do not celebrate the birth of a child.
>
> Take the name Tallchief. He was called this because of his great height. His real name was Louis Angel. Greenback has a particular meaning. Green means strong and back means spine; hence the name Greenback means strong back.[8]

Marriage has never been celebrated with so much pomp as some of the other customs among the Quapaws. Of this, Chief Griffin reminisced:

> Many of the early marriages were without form or ceremony. It was just an agreement for man and woman to live together an indefinite time. They were called "blanket" marriages; divorces were most informal. No courts or attorney fees - just quit.
>
> The prominent members of the tribe, councilmen or chief's family had a custom that the relatives arranged the marriage. A new relative led the bride to the groom - presents were exchanged. The ceremony was conducted in the morning, about sunrise; the bride remained with her family until sunset, when she was taken to the groom.
>
> My wife was married to her first husband by her

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[7]Reminiscences of Chief Griffin.
[8]Reminiscences of Mrs. Ora Hampton.

people, and I was married to one of her cousins the same way. The marriages didn't last with either of us. Our marriage was mutual - think it is better. They would not allow cousins to marry each other under tribal customs.[9]

Mrs. Hampton says:

In the early times the two families and close relatives had a marriage feast. Marriage now is just like other people's.[10]

Mrs. Josephine Redeagle Greenback has this to say of her mother and father:

George Redeagle and Minnie Coldspring were married under the tribal marriage custom. They got the consent of chief and relatives, held a big feast with ceremonies. They had the relatives attend from both sides. They were married in the Osage country.[11]

All of the people interviewed stated that the Quapaws did not celebrate births of children.

The Quapaw Indians always loved sports and games of all kinds. Mrs. Hampton stated:

We had football games. The men played against the women. The side that got twelve scores first was the winner. Peachseed dice was another game which the Indians enjoyed and played extensively for prizes, also tug of war.[12]

Mr. E. L. Wright recalled to mind the sports of the Quapaws in the early sixties.

When I knew the Quapaws in the early sixties they were skilled with bow and arrow and other sports. They enjoyed going to the fairs and shows and participated in the contests that were open. They showed much skill in games and later became proficient in the

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[9]Reminiscences of Chief Griffin.
[10]Reminiscences of Mrs. Ora Hampton.
[11]Reminiscences of Mrs. Josephine Redeagle Greenback, Miami.
[12]Reminiscences of Mrs. Hampton.

use of fire arms. They were always good sports, and their behavior was superior to any group.[13]

The Quapaw dances have a particular meaning, representing an event or a form of religion. Mr. Henry Estes said:

> I've attended many of their dances; the war dance and the regular stomp dance were the main dances. The war dance was done by men only. While they danced they were expected to drop out along and tell the chief of some personal exploit they had done during the year. There was plenty of room for fabrication then. The stomp dance is participated in by men and women, and they invite all people present to join them.
>
> I've seen the ladies do the "circle squaw" dance. They are expected to wear bright shawls and blankets while they dance, which makes a pretty and impressive sight.[14]

Mrs. Hampton related about the stick dance:

> This is a sacred dance. Those who dance are picked out, and they must respond if they are chosen. Each one carries a cornstalk. No one must dance until he is asked. This dance is for the sick and is called a health dance.[15]

The present-day dances are more elaborate and colorful than at any time in the history of the Quapaws. The following news item described a modern Indian powwow:

> 2500 Drawn to Indian Pow-Wow. Dancing Delights Crowd at Quapaw Celebration. 600 Tribesmen in Camp.
>
> Approximately 2500 persons were in attendance last night at the Indian Pow-Wow on Spring River opposite Devil's Promenade.[16] Six hundred Indians are encamped on the grounds.
>
> The chief attraction of last night's program was a concert of the Haskell Indian band, Stomp

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[13]Reminiscences of E. L. Wright.
[14]Reminiscences of Henry Estes.
[15]Reminiscences of Mrs. Hampton.
[16]See illustration 23.

23. Lover's Leap at Devil's Promenade, overlooking Spring River.

"Two lovers of the stone age, wrapped themselves into one blanket and plunged to death from bluff in Spring River after members of two tribes couldn't separate them.

"Near this 'Leap' the Quapaws hold their annual ceremonial of dances and medicine feats. The 'Stomp' ground is only a few rods from Lover's Leap."*

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*Clipping from Miami News-Record Scrap Book. No date given.

Dances, and a collection of Indian trophies which is being exhibited by W. R. Black of Watonga, Oklahoma. Substantial prizes are given the winners in these dances by the Committee in charge.

To the white spectators the stomp dance as executed by the Indians dressed in their gaily colored regalia of blankets and beautiful leather dresses and dancing to the monotonous beating of tom-toms have little significance other than entertaining and picturesque. But to the Indians they represent the traditions and customs of their race for many decades.

The collection of Indian trophies are the largest and most unique ever shown in this vicinity. Mr. Black's collection includes many medals given by Presidents of the United States at different times to Indian Chiefs who signed treaties with the government, agreeing not to wage war against the white man. These medals are made of silver and are about twice or three times the size of a silver dollar.

Probably one of the most interesting of the trophies was Custer's Spurs that he wore until his death.[17]

The Quapaws had medicine men, who were important people in the tribe, being either the chiefs or the councilmen.

Dr. W. C. Benard reminisced as follows:

Old Tallchief, John Quapaw, and Peter Clabber were all medicine men, and I treated them all. I did not argue with them about their skill and ability. I treated Tallchief, and he gave me his tomahawk just before he died. The last time I went to see him, he had just come out of his "sweat lodge." The sweat lodge is made by digging a pit, filling it with hot rocks, and covering them with water. The lodge was covered with tent cloth. The Indians sat in the tent and went through a severe sweat and then took cold baths. There was much danger of pneumonia from these sweats.

Old John Quapaw was a medicine man and a keeper of the sacred arrows, which meant about the same as

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[17] Miami News-Record, June 18, 1926.

the cross does to the Christian people. He said he would love to give me the sacred arrows, but, "I can't give 'em; they belong to the Great Spirits." Old Pete Clabber, an acting chief, was a medicine man. He called me to see his wife, who was a Seneca Indian. He said, "I know how to treat him, but him die, his folks be mad."

The most typical event of the Quapaw was when I treated Mrs. Whitebird on Spring River. She had tuberculosis. Her case was hopeless. The interpreters talked for her. She was able to pay, and the agency was willing to O.K. my bills. I went to see her occasionally. One day all the squaws were there; they had her propped against a tree. She told me she was nearly well. I recognized that they were having a "peyote party." Peyote is a narcotic weed pod. Her temperature was high; she was all excited, and so were the squaws. I told them I wouldn't be back next morning, but they insisted, and I told them to call me if needed; but they never called, because she died that night.

They invited me to sit in on medicine council at Medicine Lodge. I told them I'd go if they would let my wife and son attend. They agreed, maybe hesitating about the son, but we were all admitted.

The keeper of the fires made a big smoke of cedar and everyone sat in circles. Everyone opened their robes and let smoke go all over them. We did, too. The smoke lasted for some time. When we got home, my son told his grandma we had been smoked.[18]

Another interesting custom among the Quapaws was the "pony smoke." This was a term used when the Quapaws invited their Indian friends to smoke their peace pipe, and ponies were given to those they liked or wished to show some courtesy. Mrs. Ora Hampton said:

The Quapaws held pony smokes with the Osages and Pawnees. They would have a feast, smoke a pipe, and give each other ponies - sometimes give ponies to brothers and sisters. They might even give ponies to anyone else they liked. In those days the Quapaws

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[18]Reminiscences of W. C. Benard, M.D., Seneca, Missouri.

had large droves of ponies that they raised along the river.[19]

The native burial service illustrates the Indians' belief in the immortality of the soul. The Romans surpassed the Quapaws very little in pomp and ceremony.

After the body is prepared by the undertaker, the Indians furnish their clothing for it. The dress for the men usually consists of Indian shirts, made of bright silk, beaded moccasins, and leather leggings, and bright blankets are wrapped around them. Feathers are placed in their hands. Sometimes they have the face painted with stripes.[20]

The deceased women have regular dress for burial, or it may be some dress that they had worn on some occasion. It is usually clothing made by themselves.

The clothes are sewed instead of pinned on the body, because the Indians think the pins will cause pain and discomfort.

They want the casket placed over the grave at exactly 11 o'clock and want services to be over, the grave filled, and the flowers placed on the grave by 12 o'clock.

> When our people die, we bury them on the third day. We try to bury them in Indian clothes, always bury at high noon - too far back for me to know why.
>
> We pray to God that the deceased will go the right road to Heaven. We try not to grieve because it hinders the spirit on its journey. A year later we meet and pray for the spirit to go where God is. We do this every year for three years.[21]

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[19]Reminiscences of Mrs. Hampton.
[20]Reminiscences of Virgil Cooper, undertaker, Miami.
[21]Reminiscences of Mrs. Hampton.

In these services the chief officiates as the body is lowered in the grave. The chief breaks bits of tobacco leaves and places them in the grave, accompanied by the chant.

> We say to the spirit: you have lived as long as you can. While you were here you believed in a creator, and we believe and have been told that your spirit lives and you are a child of God forever. We have always been told that. Try your best to enter the new world.[22]

The funeral is not necessarily conducted by the chief. A nephew, uncle, or aunt may conduct it. They dig the grave, sit up alone all night with the corpse, measure the body in the morning and mark off the grave. If one is not able to dig the grave alone, others may help after the uncle or aunt digs a few shovelfuls. The uncle must perform even though he is little.

Mrs. Hampton stated concerning her son:

> My son was uncle to an older Indian and had to dig his grave when he was but a child. I remember my son, Louis Quapaw, buried John Beaver. He was not a blood uncle but was chosen to act as uncle; he was also chosen to bury Mrs. Benjamin Quapaw.
>
> The uncle or aunt gets the deceased's personal things. The things are tied up in a sheet, and if the deceased has a horse, a rope is given the uncle with the personal things; that signifies he can get the deceased's horse and keep it as his own.[23]

After the ceremony the uncle throws in four handfuls of dirt, and all the blood kin throw in four handfuls of dirt; the rest of the grave may be filled by friends.

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[22]Reminiscences of Chief Griffin.
[23]Reminiscences of Mrs. Hampton.

The Indians like to bury their dead near them. For a while they buried in the Catholic cemetery, but if the deceased had been irregular in church attendance, he was ruled out.

Mr. Ora Hampton related about his father:

> My father, Pious Quapaw, was a good Catholic, but he was ruled out of the Catholic cemetery when he died because he hadn't attended regularly. Since it was necessary to bury elsewhere, I buried him here near me.[24]

After the burial is completed at high noon they go to a lighted pot of burning cedar and smoke their hands and faces to remove the spirits. This done, the relatives are seated for the feast.

Mrs. Ora Hampton corroborates this:

> The relatives smoke their hands after the funeral before eating. The relatives are expected to eat first. The fourth day after death all the relatives wash their heads, put on clean clothes, pray no more, and mourn no more.[25]

Mr. O. T. Dixon, flower-shop owner of Miami, gave some interesting data on his experiences.

> I have sold as much as six hundred fifty dollars worth of flowers for one Indian funeral. I have sold one one hundred fifty-dollar blanket for one funeral. I believe it was Alphonso Greenback's funeral.
>
> I have sold several one hundred-dollar blankets of flowers. One was sold to Martin Wilson and one to Little Whitebird child.
>
> Grandma Beaver and Anna Beaver Bear Hallam are good flower customers all the time.[26]

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[24]Reminiscences of Mr. Hampton.
[25]Reminiscences of Mrs. Hampton.
[26]Reminiscences of O. T. Dixon, Miami.

No expense is spared by the Quapaws in preparation for their funeral feasts. Two of the largest feasts were those of John Beaver and his wife. When Grandma Beaver died, her don-in-law, Reed Wilson, was given an order from the agent to purchase one thousand dollars worth of groceries for the feast. His four children were given an order for two hundred fifty dollars apiece to buy groceries. Her step-daughter, Anne Beaver, was given a five hundred-dollar order, and her brother Alex was given an order for five hundred dollars. Mrs. Hoffman and other kin got large orders. Notwithstanding these purchases, the Indians butchered several head of cattle and hogs of their own.

Mr. James Dyer of Dyer Brothers Grocery, Miami, related:

> I ordered one buffalo, one deer, two elk, and thirty-six turkeys. I was the only merchant who knew where to get the buffalo, deer, and elk. The buffalo was stored at Enid. I had to wire the expressman, and he, as a courtesy for the cause, got it out of storage and expressed it to me. This was on Sunday that occasioned the agent to be so obliging.
>
> I grouped the groceries into three piles - meats, vegetables, and sweets. I had the baker bake a four-foot-square cake, and it was decorated with Mr. and Mrs. Beaver's names. I had thirty-six angel food cakes baked and, of course, other cakes too, and one hundred pounds of cookies. I paid the baker fifty dollars for the cake and one dollar apiece for the angel food cakes.
>
> I sent twenty-five crates of oranges and other fruits in accordance. I also dressed a hundred chickens, two or three beeves, and hogs.
>
> I sold over three thousand dollars worth of groceries for each of these funerals.[27]

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[27]Reminiscences of James Dyer.

Of course, the people did not eat all this; much of the food was carried away. The Osage Indians and other tribes carried large containers of food home with them.

The food was prepared by the Indians, and it was clean and delicious. Mrs. Hampton said:

> Our feasts are prepared by loving hands; no one is hired. Everyone helps to cook. We cook all the things the deceased liked. We always try to get bear, buffalo, deer, chicken, beef, cakes, pies, vegetables, salads, candies, and smokes.[28]

They have many large black kettles and other utensils. Their storage rooms are filled with long tables, dishes, and linens. Of course, the other Indians bring some of these things. The Indian women cook good chicken and put large pones of corn dough inside them. They cook their meats slowly until they are well done.

Ten thousand dollars is a conservative estimate of the cost of each of these funerals, and the attendance is about twenty-five hundred to three thousand people. These feasts are held annually for three years after the death.[29]

The Indians are poor customers for sweets. They buy good merchandise and do not ask the price, but they expect every bite to be good.

Mr. Dyer related the following:

> If I sell them twenty-five crates of oranges, I would have to pick them; if there is one bad one they don't appreciate it. They may not tell you about it, but they tell their people.

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[28]Reminiscences of Mrs. Hampton.
[29]Reminiscences of James Dyer.

> The Indians are free, invite you to their feasts, pay their debts, and are nice friends to have.[30]

The early funerals were not so elaborate as the ones now held; in those days they killed beeves, hogs, chickens, and cooked what they had locally. The whites have encouraged these big feasts and celebrations among them. Their acquaintance and social obligations have increased with their wealth.[31]

Chief Benjamin Quapaw died May 25, 1926, and Chief John Beaver was laid to rest February 29, 1928.[32]

Following are news clippings of funerals showing customary procedures in ceremonial rites.

> Thousands attend Funeral Rites for John Beaver, Quapaw Chief; his white friends pay last respect to aged leader; buried in full regalia of his tribe.
>
> On a hillside cemetery on his own allotment 15 miles northeast of Miami, John Beaver, 90-year-old Second Chief of the Quapaw Indians and one of the wealthiest members of the tribe, was laid to rest today. Chief Beaver died Monday in a Miami Barber Shop.
>
> Upward of 3,000 persons--white men and red--gathered at the Beaver home to pay final honors to the dead chief, long respected by both his own and other people. There were delegations from other tribes, including more than two score Osages wearing their richly colored blankets, prominent businessmen of Miami and practically the entire Quapaw Tribe.
>
> FUNERAL FEAST SPREAD
>
> The funeral was one of the largest ever held in Ottawa County. Many said it was the largest. A force of Quapaws was stationed about the grounds to

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[30] Reminiscences of James Dyer.

[31] Reminiscences of Henry Estes.

[32] See Illustration 24.

handle the traffic, which began pouring in this morning from all directions. It was estimated between 800 and 900 cars were parked on the grounds during the services.

After the casket had been lowered into the grave, a funeral feast was spread on tables on a porch circling the Beaver Home. Thousands were fed. There was seemingly endless supply of food--barbecued beef, bear, reindeer, chicken, cake, pie, fruit, candy, nuts, cigars, and cigarettes. As tables were cleared, more food was brought and as the benches were vacated, waiting throngs came to fill them.

DRESSED IN TRIBAL REGALIA

The services began at 11 o'clock inside the home where lay the body of Chief Beaver. On his face was the burial paint of the Quapaw Tribe and he was dressed in his tribal regalia.

While a procession moved through the house, passing in front of the opened casket, services were conducted by the Reverend A. P. Cameron, Pastor of the Christian Church of Miami. George La Monte of Tulsa, better known as Chief Roaring Thunder of radio station KVOO, sang a bass solo.

From the house the casket was borne to the grave, less than 100 yards away, by the pallbearers, who represented various tribes. The pallbearers were Alex Mudd, Joe Lane, Charles Tiner, Merton Goodeagle, Charles Goodeagle, Will Conner, Will Supernaw and Frank Buck.

INDIAN RITES BY MEDICINE MAN

Elaborate floral offerings, many of them from Miami business houses, were placed at the grave.

After a prayer by Mr. Cameron, Indian rites were conducted by Harry Edge of Fort Cobb, Oklahoma, Medicine Man of the Caddo Tribe. After a series of gestures, the Medicine Man took his place at the edge of the grave and in a monotone, hardly audible, pronounced the tribal ceremony.

A quartet consisting of V. L. Krucker, John Worley, Wilbur Worley, and Harry Ballinger, sang at the grave.

Announcement was made from the grave that the funeral feast would be served immediately. It was urged that everybody stay.

24. The tomb and statue of Chief John Beaver in the G.A.R. cemetery.

The Cooper Undertaking Company was in charge of the funeral.[33]

Another example of these elaborate funerals is shown in the News Record, Friday, May 28, 1926:

BENJAMIN QUAPAW LAID TO REST WITH TRIBAL RITES

Miami businessmen, Osages, and Quapaw Indians paid their last respects to the Late Chief and joined in the funeral feast after the Ritual. Trophies went with him into the grave.

Benjamin Quapaw, Third Chief of the Quapaw Indian Tribe who died Tuesday night (May 25, 1926) was laid to rest Thursday in the family plot in the yard of his home, east of Devil's Promenade, while hundreds of persons of both the white and red races, looked on in reverence.

Funeral services were conducted at the home by the Reverend M. F. Lyerla, Pastor of the Quapaw Christian Church. Music was furnished throughout the service by a choir composed of both Indian and white singers.

Tribal rites at the grave followed. John Quapaw, First Chief and one of the oldest members of the tribe, conducted the Indian ceremonies. Standing at the foot of the grave and looking upward to the sky, John Quapaw spoke a few words in the tribal tongue as if in prayer.

John Quapaw crushed leaves of tabacco in his hands and scattered the tobacco in the grave, in accordance with tribal customs. The custom is symbolical of the Indians' belief that tobacco is a sacred plant.

The dead Indian Chief was dressed in Civilian clothes, but his Chief's blanket was placed around him in the coffin. His dance rattle, baton, moccasins, and other Indian trophies were buried with him.

A tribal feast was spread following the funeral. Preceding the feast, John Beaver, Second Chief of the Tribe, uttered a prayer in the native Quapaw tongue.

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[33] From The Miami News Record, February 29, 1928.

Among the hundreds who attended the funeral were many Miami businessmen, friends of the dead Indian, and many Osages from the Osage Country.[34]

[34]From The Miami News Record, May 23, 1926.

Conclusion

The Quapaws have equalled or excelled most of the Indian tribes in adjusting themselves to the social institutions of the whites and in maintaining their economic independence.

Their lands were located where mineral wealth was later found, and while the Government protected them against exploitation, they have shown extraordinary economic ability in managing their own affairs.

They have engaged in agriculture for the most part and have made good farmers.

They have intermarried with the whites, have taken advantage of schools, and are for the most part law-abiding and industrious citizens.

For the brief period of a century they have made one of the most effective adjustments to a new type of life of any race of people in history placed under similar circumstances.

The worth of the Quapaws is attested by the following members of the tribe who have achieved more or less success in social and economical ways in effecting an adjustment to modern standards of living: Mrs. Grace Webber Shipley, Afton, vice-chairman of the Democratic party, first Congressional district; Lloyd Staten, prominent automobile dealer, Miami; Fred Cardin, director of one of the leading orchestras in Chicago; Charley and Paul Goodeagle, council-

men of the tribe; Louis Quapaw, young artist; Merton Kenneth Goodeagle and his son Junior, who are rodeo actors; Paul Goodeagle, Jr., an accomplished musician; Geanne Ann and Genieva Hoffman, young dancers; Joe and Josephine Greenback, prominent farmers; Alex Beaver, who has the finest ranch home in Ottawa County and is a good farmer and stockman (he travels extensively and has ambitions to visit all Indian tribes in the United States), and Mr. and Mrs. Ora Hampton, who have a fine barn that is used as a community center for dances, sewing, religious services, and anything that the community desires.

Chief Victor Griffin takes great interest in the affairs of his people, expending both time and money in their behalf.

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Reminiscences of the following persons:

Sam Abrams, Miami, Oklahoma.

Reverend George U. Amon, Catholic priest, Miami, Oklahoma

W. C. Benard, M.D., Seneca, Missouri.

W. E. Bennett, Quapaw Agency, Miami, Oklahoma.

Brant C. Bracken, Clerk for Indian CCC work, Miami, Oklahoma.

O. K. Chandler, former superintendent of Quapaw Agency, Miami, Oklahoma.

Leonard Coles, instructor in the first school at Quapaw Mission, Joplin, Missouri.

Virgil Cooper, undertaker, Miami, Oklahoma.

O. T. Dixon, florist, Miami, Oklahoma.

Mrs. Lou Durant, wife of the late H. B. Durant, former superintendent of Quapaw Agency, Miami, Oklahoma.

James Dyer, grocer, Miami, Oklahoma.

Henry Estes, farmer, Miami, Oklahoma.

Dave Geboe, former Indian policeman, Miami, Oklahoma.

Mrs. Josephine Redeagle Greenback, Miami, Oklahoma.

Victor Griffin, chief of the Quapaws, Miami, Oklahoma.

Ora Hampton, Miami, Oklahoma.

Mrs. Ora Hampton, Miami, Oklahoma.

Guy Jennison, Chief of the Ottawas, Miami, Oklahoma.

Ollie F. Mason, former County Attorney of Ottawa County, Miami, Oklahoma.

C. R. Scott, formerly of the Quapaw Agency, Miami, Oklahoma.

Miss Florence Wade, matron at the Quapaw Mission, Miami, Oklahoma

M. D. Williams, caretaker of the Beaver place, Miami, Oklahoma.

Key Wolf, educational field agent of the Quapaw Agency, Miami, Oklahoma.

E. L. Wright, cowboy on the first cattle drive through the Quapaw reservation, Miami, Oklahoma.

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