

Indian Cemetery in K. C., Kan. to Be Refurbished

By SHIRLEY CHRISTIAN

KANSAS CITY, KAN. (AP) — Plastic flowers lie before six identical gravestones on a breezy hill between the public library and a cafeteria, proof that somebody remembers.

"Cursed be the villain that molest their graves," reads the inscription on one stone.

That was Helena, the last to lie. Floating Voice she preferred being called. Beside her lies Eliza, and next Ida — the Conley sisters — then their parents and a baby sister.

Once, tiny Fort Conley stood on the spot, and the three girls held off all of white man's officialdom to save the tribal burying ground of the Wyandot nation.

In the years since, the two-acre cemetery—smack in the midst of the downtown business district of the smaller of the two Kansas Cities — has had several narrow escapes from the bulldozer and been ravaged by time and vandals.

Today, though, it is getting honored treatment as the city carries out a downtown renewal program with an eye on the past. Minnesota Avenue, the main business street, has been converted to a mall in front of the cemetery, and renewal planners hope the historic spot will become a focal point of the new urban center.

Preliminary plans call for new walks and a lighting system, repairs to the damaged monuments, planting of different kinds of grass to designated areas of mass graves and maybe free-standing plaques telling the history of the tribe.

The Wyandots are generally



Eliza — who preferred to be called Lyda — Conley is shown as a young woman, wearing the dress in which she graduated from law school in 1902. Lyda, of Wyandot Indian descent, one of three famous sisters who defended the tribal burial ground in Kansas City, Kan., was admitted in 1910 to practice before the U. S. Supreme Court, according to her tombstone the first woman to be so. She died in 1946 at the age of 72, and is buried in the cemetery. (AP)

The two-acre cemetery in the downtown business district is threatened from the river. The cemetery people are said to be buried in the past. But a new urban center. (AP)

The Family Lawyer

Walking Through

Leaving her dentist's office, Martha headed for the lobby of the building. But as she reached the exit, she mistook a glass panel for the door and pushed right through it.

Cut and bruised, Martha decided to seek damages from the owner of the building.

"The door is glass and so is the panel," she complained in

'Back-to-School' Night at Pershing Tuesday

Pershing Parent-Teacher Association will have "back-to-school" night Tuesday beginning at 7:30 in the gymnasium. There will be four 10-minute periods for parents to spend with the teachers. Refreshments will be served before and during the meeting by the executive board.

The officers are Mrs. Clinton Mason, president; Mrs. LaVelle Griffey, 1st vice-pres-

ident; Oscar Anschner, 2d vice-president; Mrs. John Mitchell, secretary; Larry Marrs, treasurer; Mrs. Max McCuiston, historian; Mrs. Melvin VanMeter, sergeant-at-arms; Mrs. Roy Wood, auditor; Mrs. Carl Sundel, pre-school.

Mrs. John Brewer, library; Mrs. Eugene Snapp, director; Mrs. Roger Shepard, nursery; Mrs. Bob Pipkin, program; Mrs. Dean Barnes, hospitality and room representative; Mrs. Roy Ritter, magazine; Mrs. Mary Thomas, teacher representative, and Mrs. Floyd Jones, publicity.

Meeting for Skaith Unit

The Skaith pre-school unit will hold its first meeting of the year Wednesday morning at 9:30 at Deer Park United Methodist Church.

Mrs. Mary Dobbins from the Family Guidance Center will be the speaker. Her topic will be "Your Child's Guidance and Behavior."

Refreshments will be served by Mrs. Cindy Bates and Mrs. Ingrid Bollman.

The officers for the year are Mrs. Bollman, president; Mrs. Ruth Karn, vice-president; Mrs. Brenda Williams, secretary; Mrs. Linda Hammer, treasurer, and Mrs. Pat Capps, historian.

Mrs. Margaret Grosdidier and Mrs. Mary Waltemath, ways and means; Mrs. Capps, program; Mrs. Bates, hospitality; Mrs. Clara Johns, health and safety; Mrs. Jill Hutcherson, nursery; Mrs. Jon Carr, publicity; Mrs. Williams, spiritual education, and Mrs. Sue Miller, Block Parent.

A report will be given by the chairmen at the meeting. A nursery will be provided at the church.

Fish Fry at Bean Lake

Next Sunday

The Bean Lake Progressive Club will have its annual fish fry, Sept. 17, at the Paul Keen resort on the south end of the lake.

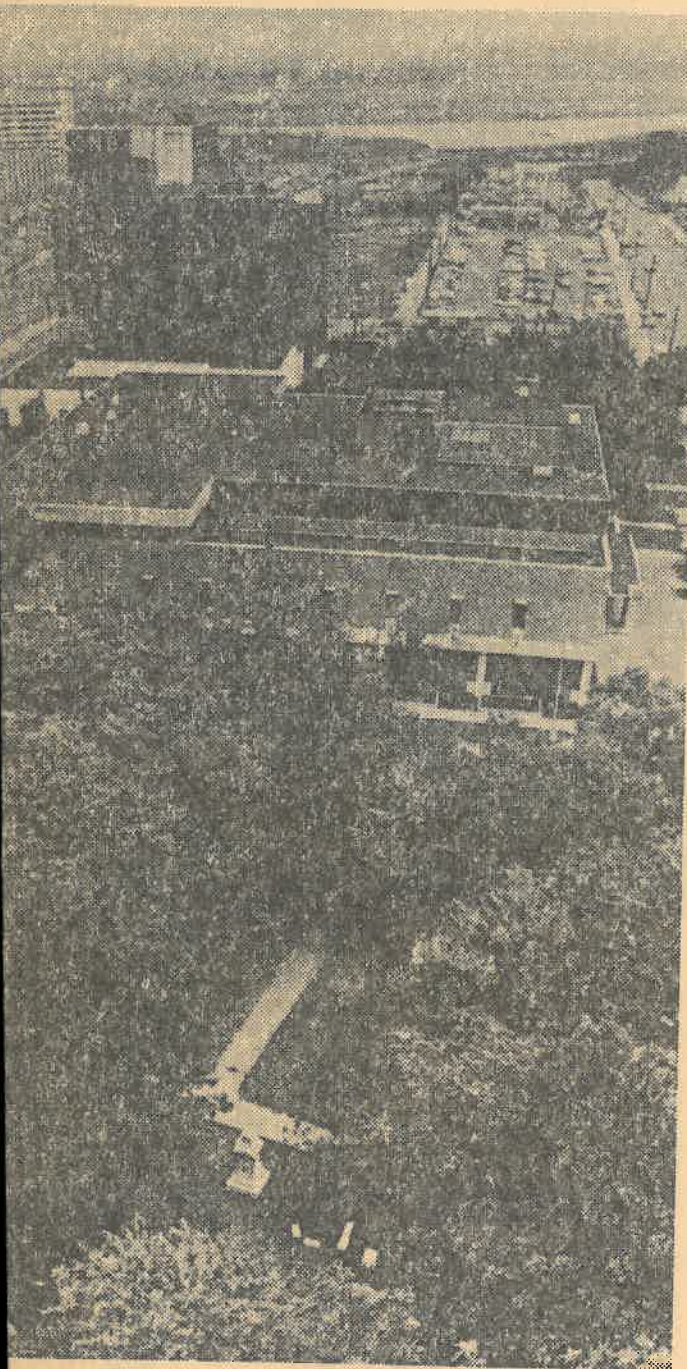
Adult dinners will be \$2 and children will be served for \$1. There will be a carnival atmosphere with live music and sale booths.

Proceeds will be used to improve and maintain the lake area.

Serving will be from noon until 6 p.m. Hot dogs are also on the menu along with baked beans, slaw, pickles, potato chips and coffee. There will be free boat launching at the fish fry site.

ECOLOGY CAR TAGS

TORONTO (AP) — For the first time in this Canadian province, there will be a slogan on next year's motor vehicle license plate: Ontario Keep It Beautiful. It was selected from a list of suggestions aimed at keeping the traveling public ecology-minded.



ery of the Wyandot Indians (foreground) lies on a breezy hill district of Kansas City, Kan., next to the public library, not far from the site of the old Wyandot village. The site has been there for over a century, between 500 and 900 years ago. The site is now a park, and it's narrowly escaped being taken over and destroyed. Current renewal plans make the historic spot the focal point of a

Ceiling at School Falls

NEWARK, N. J. (AP) — The ceiling of a vacant junior high school classroom crashed to the floor Friday night, about seven hours after the eighth-grade class using the room had been dismissed for the day.

Officials said the incident at the Marcus Garvey School

Glass

no fault with the youthful victim. Ordering the home owner to pay damages, the court said he could easily have called attention to the hazard with a strategic strip of colored tape.

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put it:

Leonard Catter, who lives

now at Wyandotte, Okla., said

the tribe was not about to

give away the cemetery.

So it wasn't sold. The land

that had been fought over by

so many for so long was now

a white elephant.

The city offered in 1965 to

take the cemetery as a gift

and maintain it, but said it

could not afford to buy the

land. The Oklahoma Wyand-

ots refused.

When the downtown area

was declared an urban renew-

al area to be rejuvenated with

federal and local funds, the

tribe offered it to the Urban

Renewal Agency for \$3 mil-

lion. The agency refused but

began making plans to clean

up and protect the cemetery.

Miguel Madrigal, deputy di-

rector of the agency, became

engrossed in the history of the

Wyandots — studying their

of clans, the relatively ad-

vanced status of women. He

and agency director Chris

Vedros discussed with the

tribe in Oklahoma some ideas

for retaining the cemetery.

They say they received agree-

ment in principle and will sub-

mit final plans to a tribe com-

mittee for approval.

Madrigal said 84 individual

grave sites have been identi-

fied. Only about half have

markers. The oldest readable

marker bears the date 1851.

Between 500 and 900 people

are said to be buried in the

cemetery, but the early flood

and epidemic victims are be-

lieved to be in mass graves

along one side.

A year ago, as plans prog-

ressed, the cemetery was de-

clared a National Historical

Site.

"That means it can never

be sold," said Madrigal. "It's

ironic that what the Conley

sisters fought for we will ac-

complish now."

Miss Helena would say one

of her curses did it.

Work Conditions

LONDON (AP) — "The Di-

rector," Journal of the In-

stitute of Directors, says that

between office and factory

workers must be broken

down.

It says it is time the "land-

scaped office" with plants,

acoustic screens, air-condi-

tioning and subtle lighting and

color was brought to the work

bench.

After Lyda's death, at-

tempts to sell the cemetery

were revived by descendants

of the Wyandots who went to

Oklahoma in 1855. They had

regained tribal status in 1896.

Over the objections of Kansas

City area civic and political

leaders, Congress in 1956 gave

Lyda died two years later;

Helena lived until 1958. There

has been an occasional burial

in the cemetery since their

deaths, the most recent in

1965.

ers out of the cemetery.

0, passersby on Min-

venue saw Miss Hel-

dead tree with an

a, a cook, brought

ed from the res-

she worked.

she thought

put curses on

leaders, Congress in 1956 gave

Lyda died two years later;

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in the cemetery since their

— according to her tomb-

stone, the first woman ever to

go before the high court.

An early photo of Lyda

shows a well-dressed young

woman in a white dress that

she wore a necklace of rat-

lesnake vertebrae and blue

glass beads.

The Conleys, descendants of

the Zane family of Ohio, were

only one-sixteenth Indian. But

their hearts were Wyandot.

During the litigation, the

sisters were tricked into coun-

ty district court purportedly

to hear arguments in the

case. While they were away, a

U.S. marshal and his deputies

wrecked the fort. The women

Lyda lost her plea to the Su-

preme Court, which held that

the phrase in the treaty

saying the cemetery would be

permanently preserved did

not really mean that. The sis-

ters, however, had made

friends. People began circu-

lating petitions. U.S. Sen.

Charles Curtis, himself part

of the tribe, eventually won

repeal of the cemetery sale

law. Curtis was later to be-

come Herbert Hoover's vice

president.

Years of relative peace fol-

lowed for the cemetery. Bur-

ials continued. Though Fort

Conley was torn down, the

women resumed their vigil off

and on for the rest of their

lives. Lyda was a lonely fig-

ure moving among the

graves, picking up twigs,

leaving flowers. She spent

many a night in jail on

charges of disturbing the

peace or molesting city work-

men sent to tend the grass

and trees.

Miss Lyda died on May 28,

1946. She was 72. Ballou re-

members the funeral as sol-

emn and impressive.

Hundreds of mourners fol-

lowed as her body was car-

ried to the ancestral plot she

had protected for half a cen-

tury.

On a grave nearby, moun-

ters found a cluster of dried

flowers weighted down with a

small stone, placed there by

Lyda weeks before.

Ida died two years later;

Helena lived until 1958. There

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a metal frame, a mechanism, and a all plainly visible. artha's claim was wn. As one judge

ury was due to her f care. She was the f her own mis-

ing use of glass in buildings has led s lawsuits in which inadvertently through glass." In e, such accidents out 40,000 times a

does the law ex- be in discerning e key factor, as in ove, is the pres- sible features that a reasonably care- guard.

factor is your fa- h the premises. A pper barged into anel beside the neighborhood su- But a court re- damage claim e gound that she ng the same door ithout any diffi-

in other circum- tentation may well . Consider this

ear-old child, vis- home of some s, ran into a slid- or. But it seems ag was poor, and or — kept spot- at all times — ale fixtures to eable.

ccordingly found

fresh produce which is readily available. Plans have been made to open several frozen food processing plants in the near future, according to the Bureau of International Commerce.

whole on the desk, police said. One official speculated that the ceiling might have been weakened by water damage.

The incident occurred around 10 p.m.

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Chieftain Still Insists on Selling Cemetery

6-29-54

KANSAS CITY, Kan. (AP)—Chief Lawrence E. Zane and his Oklahoma Wyandotte Indian tribe still insist on selling the Huron Indian cemetery located in the business district of Kansas City, Kan.

Chief Zane didn't come to town to argue the question before a hearing on the proposed sale conducted by a house subcommittee on Indian affairs Saturday.

When Rep. B. F. Sisk (D-Cal) attempted to question him, the chief replied:

Position Restated

"I'm not here to rehash the question but merely to restate our position."

The "position" ever since congress passed a bill in 1956 making the cemetery property of the Oklahoma Wyandotte tribe has been to sell the two-acre plot, the proceeds to be divided among the tribesmen.

But except for Chief Zane, who lives in Miami, Okla., and six of his tribal members, most people appearing before the subcommittee were opposed to the sale, which will be legal beginning Aug. 1 unless there is action by the government before that time.

Firm on Stand

Committee chairman James A.

Haley (D-Fla) pointed out to Zane that many of his own tribe were buried in the cemetery and that the interest involved was greater than the money to be received from the sale. Then Haley asked if the tribe as represented by Zane would be willing to negotiate the sale for any purpose at all.

"Providing we get compensation for it, yes sir," the chief replied.

Numerous political and civic leaders, among them former President Harry S. Truman, propose the plot be retained as a national museum.

Rep. Edmondson (D-Okla), a member of the committee, did not attend the hearing, but indicated by letter that he favored sale of the plot by the Oklahoma tribal members.

POWWOW

the preservation of our customs."

Rhodd expects representatives of perhaps a dozen tribes to be on hand for the annual fall celebration, which will feature Native American food, arts and crafts as well as much socializing.

"We will have Iowa, Kickapoo, Sac and Fox, Pottawatomie, Quapaw, Ojibwa, Winnebago, Sioux, Kiowa, Comanche and Cheyenne, and perhaps some other tribes represented," Rhodd said. "We

are hoping for good weather. With good weather, we should have over 500 people.

"We also have extended a special invitation to the Powwow Club at Haskell Community College of Lawrence, and I am sure there will be a delegation from there.

"There will be lots of food and fellowship, and anyone who wishes may dance with us," Rhodd said. "This powwow is a custom that my grandfather began many years ago, and we look for this to be one of the best."



Staff photo by IVAL LAWHON JR.

Chief Jim Rhodd in tribal attire he will wear during the powwow this weekend near White Cloud.

N-P SEPT 16, 89

Iowa chief, area Indian tribes prepare for annual Powwow

WHITE CLOUD, Kan. — Jim Rhodd, a one-time St. Joseph Central High School football standout, has always been proud of his Native American heritage.

Even while carrying the football for Central, he knew he would one day be the chief of his

Powwow this weekend at the tribal grounds west of White Cloud.

Performances are scheduled at 2 p.m. and at 8 p.m. today, and again at 2 p.m. Sunday, with the grand entry of elaborately costumed dancers scheduled for

Grandson of Copelands charged in otter pelt theft

*DNA used to verify
skins were stolen*

N-P 1-21-04

By **JOE BLUMBERG**
joeblumberg@npgco.com
St. Joseph News-Press

CHILLICOTHE, Mo. — The grandson of convicted murderers Ray and Faye Copeland was arrested and charged last week for allegedly stealing 20 otter pelts in Livingston County.

Lester W. Copeland, 33, of Lathrop, Mo., allegedly stole the pelts in January 2003 from a freezer behind a rural Livingston County home. He has been charged with burglary and stealing, both class C felonies.

Mr. Copeland is serving proba-

tion for possessing American Indian artifacts that were stolen from a University of Missouri museum.

Mr. Copeland's grandparents were convicted in the early 1990s of murdering five drifters who worked on the couple's Livingston County farm. Ray Copeland died at age 73 while in prison in 1993. Mrs. Copeland — once considered the oldest woman on death row — died in Chillicothe on Dec. 28 at the age of 82.

Mitch Hoover, a conservation agent in Clinton County, tagged the pelts last January. Agents used those tags to track down the stolen pelts, which had been sold at a fur auction in Columbia, Mo., drawing more than \$80 apiece, Mr. Hoover said. After the sale, the pelts had been taken to a

Please see **SUSPECT/Page A8**

Fighting continues as outposts come down

By **STEVE WEIZMAN**
Associated Press

JERUSALEM — Israeli troops tore down part of a synagogue at a West Bank settlement outpost Tuesday but made no attempt to move adjacent trailer homes, prompting accusations the government isn't serious about meeting U.S. demands to dismantle dozens of the outlawed sites. Demolition on a far greater



BRENNAN LINSLEY/Associated Press

Israeli troops cordon off an area while behind them an armored bulldozer tears down a partially completed synagogue, part of an illegal settlement outpost, in the West Bank outpost of West Tappuah on Tuesday.

Israeli military said. There were no reports of casualties, army to clear a structure from a Lebanese security officials said. populated outpost since June.

Vote tea

By **NICK WADHAM**
Associated Press

UNITED NATIONS — U.N. Secretary-General Kofi Annan is likely to approve within days sending election experts to Iraq to study whether the country could have quick, direct elections for a transitional government, U.N. diplomats told The Associated Press Tuesday.

The team — which the U.S.-led coalition and Iraqi leaders sought from Annan in a meeting Monday — would head to Iraq soon after the decision is made, the diplomats said on condition of anonymity.

Iraqi leaders and the Coalition

Death toll from explosion

Prehistoric Indian site discovered

Continued from Page B1

tion of artifacts and the private property on which the site is located, state officials declined to give its exact location.

Archaeological discoveries already made in Missouri include evidence of native cultures and activities going back at least 12,000 years. They include evidence of hunting activity at Mastodon State Park in Jefferson

County just south of St. Louis, 2,500-year-old rock carvings at Thousand Hills State Park in Adair County near Kirksville; and Indian mounds from the Mississippian Period in the Bootheel.

The Mississippian Period immediately followed the Woodland Period and covers the time from about the 10th century until Europeans first began appearing in North America, generally in the 16th century, state archaeologists say.

Prehistoric Indian site discovered

Excavation
started in October

By **MIKE JONES**
mikej@npgco.com
St. Joseph News-Press

7-10-97
RAVENWOOD, Mo. — State archaeologists have identified a prehistoric Indian site they plan to excavate this fall near the Platte River in Ravenwood. "In June, we found some stone points and some pottery," said Jeff Berna, an archaeologist with the Missouri Department of Transportation.

"We'll be coming back to do some excavation, probably in October."

Nodaway County, according to the Archaeological Survey of Missouri, is the leader with 121 of the rural Northwest Missouri counties in numbers of identified archaeological sites. At least three have been identified in the county since December, state documents show.

Most of the sites in Nodaway County are prehistoric Native American sites, state officials said, noting the artifacts found near Ravenwood on the U.S. 136 corridor appear to be from the Middle Woodland Period, and

probably date to between the third and 10th centuries.

Such sites typically are in or on the edge of river valleys and indicate native communities or encampments, state officials said.

Bob Reeder, a cultural resource coordinator with the transportation department, said if any human remains are unearthed, they will be protected according to provisions of regulation and law, including the federal Native American Graves Protection and Repatriation Act.

Citing concerns about protec-

Please see **Prehistoric/Page B4**

American Indian archaeological site found



JIM FINLAY/St. Joseph News-Press

KANSAS CITY TIMES 9-17-83

Indian tribe returning 'home'

The Associated Press

ROCHESTER, Ind. — Descendants of an Indian tribe that was removed by force from Indiana in 1838 plan to return to the banks of the Tippecanoe River for a tribal council, a spokesman said.

A delegation of the Potawatomi tribe's Citizen Band of Shawnee, Okla., was to come to Indiana today to participate in the Trail of Courage Rendezvous near Rochester.

The rendezvous is a living history festival featuring a tepee village, muzzle-loading rifle shoots and pioneer foods and crafts to commemorate the courage of the Potawatomis during their forced removal from Indiana in the 1830s.

The Indians are descendants of those who were removed from Indiana to Kansas in 1838 during what became known as the Trail of Death.

The government forced nearly 1,000 Indians to relocate west of the Mississippi River. The death march cost the Indians not only their lands but their chief, much of their culture and hundreds of lives.

Local residents plan to give the Indians gifts of arrowheads found in Fulton County that they can place in their museum.

The Oklahoma Indians plan to travel Sunday to South Bend, where they will meet with officials to discuss creating an authentic 1830s Potawatomi village.

Indians ask land ruling rehearing

Associated Press

KANSAS CITY, Mo. — An Oklahoma Indian tribe has asked for a federal appeals court rehearing on its claim that it owns 12 acres of prime land in the Kansas City suburbs.

The 10th U.S. Circuit Court of Appeals in Denver ruled earlier this month that the absentee Shawnee Tribe of Indians of Oklahoma had no right to reclaim the land from the State of Kansas. The land includes the Shawnee Mission Historical Museum just west of the Missouri state line in Johnson County, Kan.

Alvin D. Shapiro, a Kansas City lawyer who represents the tribe, said he has filed a petition asking the full court to review the ruling by a three-judge panel.

The tribe's appeal was in response to a 1986 ruling that Kansas should retain ownership of the 12 acres that were deeded to the Rev. Thomas Johnson in 1865. The tribe sued Kansas in 1984, contending that the land patent granted to Johnson, after whom the county is named, was void because Johnson died before the grant was made.

Shapiro said in his recent petition that the federal circuit court's decision "overlooks or misinterprets four Supreme Court Cases which require reversal."

"The U.S. Supreme Court, in construing treaties and legislation involving Indian rights, has always enjoined federal courts to attempt to rectify the shameful treatment of the Indians by using liberal construction in favor of the Indians," the petition said. "This principle deserves more than lip service."

Missouri River basin tribes unite

Associated Press

V-P 5-10-93

Twenty of the 28 Indian tribes in the Missouri River basin have joined together to lobby for tribal water rights.

The Mni Sose Inter-Tribal Water Rights Coalition Inc. takes its name from the Lakota words for "muddy water." The coalition is based in Rapid City, S.D.

"We know that a lot of interests inside and outside the Missouri River Basin are looking to the Missouri River to meet their future needs. It's clear that somewhere down the line, someone is going to be without water," said Everett Iron Eyes, assistant director of the coalition, and a Hunkpapa from the Standing Rock Sioux Reservation in North Dakota.

Iron Eyes said the tribes have the strongest legal rights to Missouri River water because they have earlier claims than the states or other users.

Iron Eyes said the coalition, which became an active non-profit corporation in January, will receive \$250,000 in each of the next three years from the Bureau of Indian Affairs, and the same amount from the Administration for Native Americans.

The coalition will act as a clearinghouse for information on water issues. Iron Eyes said the coalition will launch a two-year information campaign to let tribes know about water issues and their legal rights.

The tribes that have joined include all the members of the Great Sioux Nation — the Oglala, Standing Rock, Rosebud, Devils Lake, Sisseton-Wahpeton, Cheyenne River, Yankton, Winnebago, Lower Brule, Crow Creek and Santee Sioux Tribes.

Other members are the Three Affiliated Tribes, the Turtle Mountain Chippewa, the Rocky Boy Chippewa-Cree, the Ponca Tribe, the Omaha Tribe, the Kickapoo of Kansas, the Prairie Band of Potawatami, the Sac and Fox, and the Northern Cheyenne.

Each tribe has a representative on the coalition's board of directors.

Museum's Indian artifacts are 'real find' for experts

By PRESTON FILBERT
News-Press Staff Writer

4-18-93

For decades, East Coast anthropologists William and Maria Powell have driven up Interstate 29 on their way to study American Indian culture in South Dakota.

This year they stopped in St. Joseph.

The premiere of Powell's play, "Collections," at the Ice House Theatre is what finally brought the couple into town, but — once here — the lure of Indian artifacts at The St. Joseph Museum could not be resisted.

"It's one of the best kept secrets in museum circles," Maria said after she and her husband toured the exhibits and started rummaging through the museum's vaults. "There are pieces in the basket collection that are examples from tribes no one is paying much attention to. It's a real find."

"We're not the first here," William

noted. "Some well-known scholars have been through here."

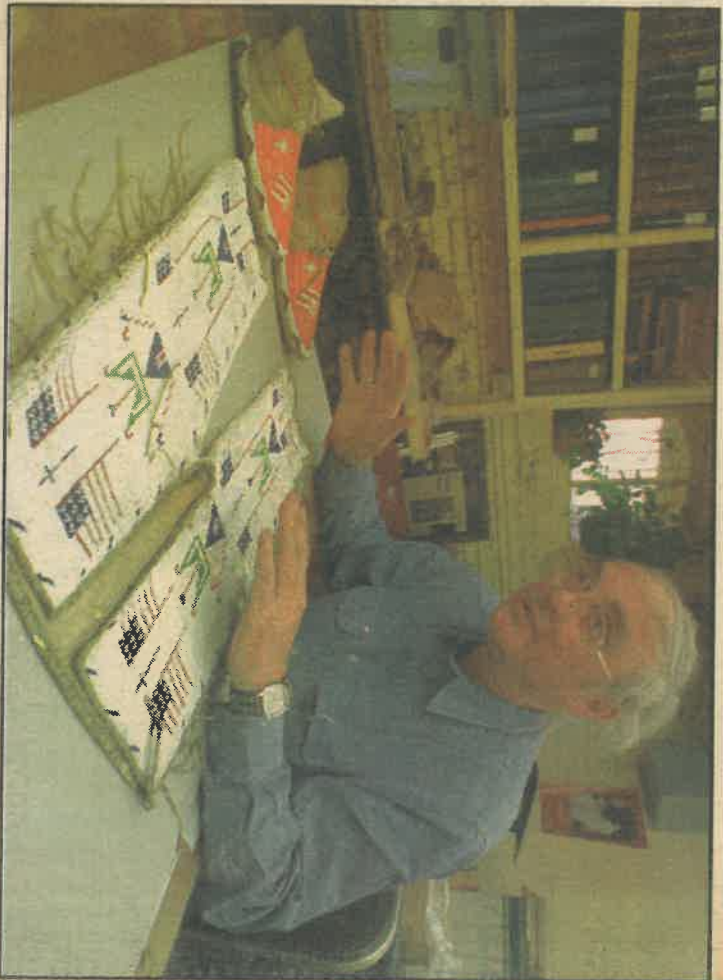
"But they didn't tell us about it," Maria pointed out, and the couple laughed.

The Powells, instructors at Rutgers University in New Jersey, have written extensively on the Lakota (Sioux) people of the upper Great Plains. William's specialty is religion and language, but this year he's studying the use of American flag motifs in Lakota designs of the late 19th century — a time of warfare between the Lakota and the American government.

The museum has several excellent examples in its collection, he said. Many of the pieces were gathered around the turn of the century.

Some scholars have suggested that the flags were worked into beaded clothing, blankets and tack as an indication of patriotic fervor. Others believe the Lak-

Please see **Experts/Page 11A**



William Powell looks over a pair of Lakota Indians. He has found a treasure childrens beaded pants made by the in St. Joseph.

Staff photo by ERIC KEITH

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Experts find hidden treasure in city

Continued from page 1A

ota just liked the red, white and blue designs.

But William has his own position: Because the extensive beadwork is indicative of work done on reservations — when American Indians had plenty of time to ply such trade — he believes the flags do not indicate patriotism so much as they say, "Don't shoot."

"It was the safe thing to do," he said. "If the enemy looks at you and sees you wearing its symbol, he's less likely to shoot at you. At least he'll tolerate you."

Talk on American Indian

William will deliver a talk on the flag in American Indian design in November, using some photographs taken at the St. Joseph Museum.

He said it is typical to go to a small museum and discover a few artifacts that are new.

"You can't believe it when you've seen The Smithsonian and the Peabody Museum," he said. "You think you've seen it all, but that's not the case."

He and Marla were especially enthusiastic about viewing two necklaces made by the Plains Indians: one of turtle leg bones and another of human finger bones.

William, who created the Rutgers graduate program in American Indian studies, said he's certain he'll direct some of his students to the museum, and pass the word on to other scholars.

Marilyn Taylor, curator of ethnology, said they'll be welcome, because other experts can help the museum staff better understand the pieces.

"It would be silly for us to lock them away and not let anyone see them," she said.

Plans for the museum are to expand the space and display more of the holdings, including the large Indian collection.

N-P 2-21-05

HONORING OSAGE

An Arrow Rock exhibit
displays artifacts from
the Indian nation.

METRO, C3



Exhibit honors Osage Nation

By **RON JENNINGS**
Associated Press

ARROW ROCK, Mo. — Centuries before the first white men discovered their land, the 24 clans of the Osage Indian Nation occupied much of what is now Missouri, southwest Kansas, northwest Arkansas and Oklahoma.

To them, it was the familiar and comforting "center of the earth." This civilization and how the coming of American settlers affected it is the subject of an exhibit at the Arrow Rock Historic Site visitors center.

"Wa Sha She U Ke Hun Ka U Kon Scah," translated as "The Osages at Home in the Center of the Earth," is the display's name. The items, ranging from a woman's wedding coat and a warrior's bear-claw breast plate to paintings and children's toys, are borrowed from the Osage Tribal Museum, Pawhuska, Okla.

A short video is also offered.

The wedding coat was based on American military officers' coats that President Thomas Jefferson gave to Osage tribal leaders who were taken to see him. "Because the men were too big for coats, they gave them to

Osage women. Women adapted the coats for weddings by applying ribbons and tribal appliques to them.

The claws on the breastplate probably came from the Great Plains grizzly bear, which is extinct. The warrior who wore this in battle had killed the animal himself, a symbol of his fighting prowess designed to strike fear in his opponents.

The motif at the top of a toy cradle board resembles a swastika but is an ancient sign symbolizing an eagle or an overhead view of a tornado and refers to a clan affiliation.

The Osage believe they migrated to this area from the Ohio River Valley. According to the exhibit, the tribe had "developed a religion that focused on how the prevailing forces of chaos could be offset by order on cosmic as well as human levels. The Osage tribal religion was based on the path of the sun and its life-giving force."

The exhibit, which opened in November, will run until June 26. It is associated with the state's observance of the bicentennial of the Lewis and Clark expedition. "We felt it appropriate to display the culture that they (Meriwether Lewis and William Clark) encoun-



JOSEPH BEAHER/Associated Press

According to information at the Arrow Rock State Historic Site in Arrow Rock, Mo., George Catlin painted this picture of Black Dog, a Deer Clan chief, in 1834. Mr. Catlin documented American Indian tribes from 1830 to 1836.

tered around here," said Richard Forry, district assistant supervisor for the Missouri Department of Natural Resources.

News Story Brings Data on Count, Indian Bride

A news story this week about County Recorder John G. Utz answering a request to search for records of a 1799 marriage of French Count Michael Barada and an Indian princess has resulted in much information being mailed to the recorder.

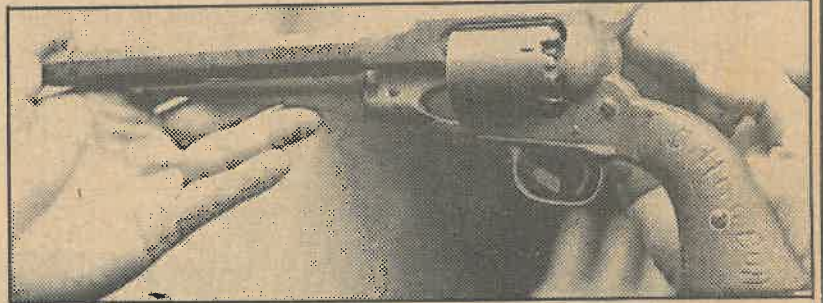
One bit of information was received from Gust H. Bollman, 2917 Angelique street. He said he was raised at Barada, Neb., and had considerable data on Count Barada. He gained this information, he said, from a story told in federal court in

Omaha about 15 years ago by William Barada, a descendant of the count and the Indian princess. According to his information, Mr. Bollman said, the count and the princess were married in 1803. They lived with the Indian tribe a few years and then moved to St. Louis where they made their home. The couple had two sons, he said. Barada, Neb., was named for one son.

Mr. Bollman's information, with all other information he has received, will be sent to the person who requested it, Mrs. Guy D. Phillips, Barstow, Cal., Mr. Utz said today.

ing Bull

slab at Abbey Museum
chief's first grave marker



A revolver engraved with Sitting Bull's name.



Sitting Bull

Wooden slab at Abbey Museum may be chief's first grave marker

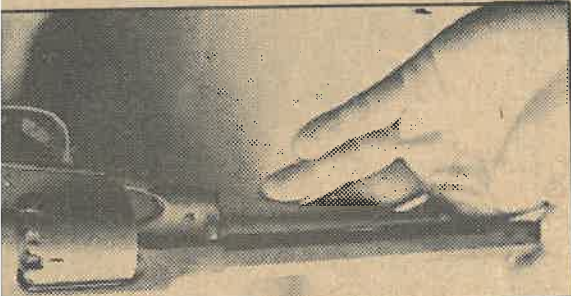
CONCEPTION, Mo. — Sitting Bull. Even today, his name strikes a chord among men who weren't born when he was the scourge of the frontier.

Sitting Bull, constantly at war with the white man, leader of the combined Indian force which annihilated George Armstrong Custer and his Seventh Cavalry at the Battle of the Little Big Horn — a violent man from a violent age. What ties could this much-feared warrior, who died at the hands of an Indian police force in 1890, possibly have to this placid Benedictine community in Missouri?

No one will ever substantiate it, but Sitting Bull's first grave marker may be among the impressive lot of Sioux memorabilia on display in the Abbey museum. It is a simple wooden plank, with the Indian leader's name stamped across it in a black arc. Sitting Bull, Died 22, December, 1890, is its legend.

SOUVENIR SEEKERS have taken their toll of this simple monument, stained by the earth in which it was placed. There are marks where the morbidly curious have chipped away splinters. It was taken from the grave before it could be totally destroyed. Other markers, much like this one, disappeared as quickly as they were placed atop the grave at Fort Yates, N.D. until Sitting Bull's body was moved from that site in 1953, and re-buried near Mobridge, S.D.

"We would like to think that this is the original grave marker," says Father Donald Grabner, curator of the Abbey Museum and its expert on Indians. "We don't know if it's the original. We'll never know." The grave marker was sent to Conception sometime between 1890 and 1910. It was included in a bundle of artifacts sent back to the



A revolver engraved with Sitting Bull's name



Indians got lousy deal in Platte Purchase

NP 6AZ 3-7-87

TIMELY OBSERVATIONS

**Frederick
W. Slater**

**Editorial
Page Editor**



ONE HUNDRED AND FIFTY YEARS
AGO, the six counties — Andrew, Atchison, Buchanan, Holt, Nodaway and Platte — in this part of the state became a part of Missouri. It was a good deal for Missouri as it added more than 2.6 million acres to the state. It was a pretty poor deal for the Ioway, Sac and Fox Indians as they were paid — in cash — about a quarter of a cent an acre for their land. In fact, some of the Indians had been moved in 1830 — perpetuity, so the Great White Father said — to this section of Missouri and southern Iowa from Wisconsin under provisions of the Treaty of Prairie du Chien.

Prior to the Platte Purchase, the western border of Missouri north of Kansas City was a north-south line which passed through the confluence of the Missouri and Kansas Rivers there. With the purchase, which was authorized by Congress in February, 1837, the western boundary north of Kansas City became the Missouri River, adding what is now a six-county triangle to the state.

SOME LAND-HUNGRY WHITE SETTLERS had already moved into the purchase area — some squatters had been removed in previous years by soldiers from Fort Leavenworth but the early birds often sneaked back into the coveted area. "Coveted" is the right word as many Missourians living east of the Missouri-Indian Territory line were anxious to grab some of the fertile land between that 1820 line and the Missouri River. The Purchase area contained much timber, good streams, rolling land suited to

farming and outcroppings of rock which could be used for building and — probably the main attraction and asset — access to the Missouri River, then the main trade access to the Northwest.

Almost any excuse would do to get rid of the Indians and open the triangle to settlers. The land grab group publicized the comment of John Dougherty, Indian agent in the area, who characterized the Indians in the Purchase as "poor, drunken, miserable and killing one another." Missourians were quick to complain that Indians from the desirable triangle had stolen hogs and corn from them.

SEEKING OUT Dr. Lewis F. Linn, a Missouri senator from Ste. Genevieve, the would-be settlers poured out their tale of woe. Linn, often called "The Model Senator," sponsored the bill which demanded some congressional footwork as the proposed law — in apparent violation of the Missouri Compromise — added what had been "free" territory to the "slave" state of Missouri.

The Purchase document had already been signed on Sept. 17, 1836, at Fort Leavenworth by the Indians and William Clark, of the Lewis and Clark Expedition who had become Superintendent of Indian Affairs. In return for giving up the 2.655 million acres, the Indians were placed on a 400 square-mile reservation on the west side of the Missouri River in what is now extreme Northeastern Kansas and southeastern Nebraska. They were given \$7,500 in cash, a year's rations, and promised an interpreter, a farmer, a blacksmith and a schoolmaster. Two hundred acres of land would be plowed for each tribe, less than a dozen houses would be built, and certain basic farm equipment would be provided for five years. A ferryboat — which could have been a rowboat — was promised. The right to amend some provisions of the contract was granted to the President. There are no records showing how many of the treaty provisions were carried to completion or for how long.

TO DEFRAY THE COST of relocation, Uncle Sam generously gave \$600 to the Indians to cover moving costs.

If any Indians are a bit reluctant to take part in Platte Purchase sesquicentennial celebrations this year, it will be easy to understand. After all, a quarter of a cent an acre — even in 1837 — was not much of a price for land when the going price for raw land was between \$1 and \$2 an acre and higher in some areas just opened to settlers.

Indian groups don't like new Chiefs poster

They call it insult to their heritage

Associated Press

KANSAS CITY — A poster showing the Kansas City Chiefs defensive line in war paint and American Indian regalia is raising the ire of Indian groups who view it as mockery, not flattery.

It's the latest tangle in a national debate involving sports teams that use Indians as team symbols and mascots.

"The Tribe" poster shows the

shirtless players in face and body paint, beaded chest plates and wristbands, and feathered head-dresses, along with football pants and cleats. Some are holding guns, spears or tomahawks.

"All of these things are symbols of honor. They are sacred," said Ellen Papineau of the Winnebago nation, who opposes the poster.

Money raised by sales of the \$5.99 poster will go to the Heart of America Indian Center in Kansas City.

Chiefs spokeswoman Effie Protopappas said a few com-

plaints have come in, but most people seemed mollified when told the Indian center helped coordinate the photo and that revenues would pay for a tutoring program at the center.

But Papineau said she takes issue with the center providing the costumes for the photo.

"Our fight is not with the Chiefs," said Papineau, who is co-host of a weekly radio show called "Urban Drums" on KKFI-FM. "The Chiefs have been misguided here."

Chet Ellis, executive director of the center, said he agreed to

supply the regalia so the poster would not appear "cartoonish."

"If I thought I was offensive, I would not have participated," Ellis said. Several area Indians let the Chiefs borrow items worn in the photo.

Troy Swallow of the Winnebago nation in Independence said he helped paint the players' faces to keep the poster from becoming "too Hollywood."

And Will Simpson, an alcohol and drug counselor at the Indian center likes the idea.

"It's good for the children's self-esteem to see the poster," he

said. "They know the stuff the players had on is the real thing."

But, other Indians say the poster is insulting, nonetheless.

"The bottom line is, you don't reduce a group of people to the position of a mascot," said Imani Bazzell of the Coalition for a New Tradition, a group trying to force the University of Illinois to drop its chief mascot.

The poster idea came from Chiefs linebacker Derrick Thomas, who is known for supporting literacy programs, and from his Chicago-based agent, Nancy Mitchell.

The House bill also would increase fees for trucks and automobiles. Rep. Howard Garrett, D-Festus, the bill's sponsor, estimates the proposal would generate an additional \$153 million for the state highway fund. The proposed schedule of registration fees provides for a larger percentage for a larger percentage.



'The Rabbit Hunter' by Oscar Berninghaus.

New Mexico art

at Albrecht

"Light and Color: Images from New Mexico," an exhibit from Santa Fe's Museum of Fine Arts, will be on display at Albrecht Art Museum from March 31 through May 3.

A touring exhibit of Mid-America Arts Alliance and the Missouri Arts Council, "Lights and Color" is an outstanding collection of paintings by some of the major American and European artists who for many years have been attracted to the Santa Fe/Taos area, according to Museum Director Jim Ray.

From the 19th Century to the present day, the unique blend of Indian, Spanish and Anglo cultures and the extraordinary skies and scenery of the Santa Fe/Taos area have lured hundreds of artists there.

The works the greatest of them have created have gone beyond regionalism to include the entire spectrum of contemporary painting, from Realism to Impressionism to Cubism.

While the Museum of Fine Arts in Santa Fe was closed temporarily for renovation, Norman Geske, director of the Sheldon Gallery of the University of Nebraska in Lincoln, was permitted to select 50 paintings from its collection to tour in the Mid-America region.

The paintings he chose for this exhibit are united by their common emphasis on the elements of light and color, elements that distinguish the creations of Santa Fe/Taos artists.

Artists represented in this exhibit include: Robert Henri, Oscar Berninghaus, Fritz Scholder, Peter Hurd, R.C. Gorman and many others. The paintings range from an anonymous 19th Century view of a New Mexico plaza through the classic works of the Taos Society of Artists to paintings in a variety of contemporary idioms.

A 15-minute video presentation will be shown periodically through the exhibit and the museum will have an illustrated catalogue for sale. Geske will be the speaker at Albrecht's annual meeting the evening of April 2.

"Light and Color: Images from New Mexico" is a touring exhibit of the Mid-America Arts Alliance. Mid-America Arts Alliance is a regional partnership of the Arkansas Arts Council, Kansas Arts Commission, Missouri Arts Council, Nebraska Arts Council and the State Arts Council of Oklahoma. M-A-A-A's activities are made possible by funding from these state arts agencies, support from pri-



'Dieguito' by Robert Henri.

vate citizens and corporations, and grants from the National Endowment for the Arts.

Albrecht Art Museum, presently displaying the St. Joseph High School Art

Exhibit, is open from 10 a.m. to 4 p.m. Tuesday through Friday, and from 1 to 4 p.m. Saturday and Sunday. The regular admission of 50 cents will be charged for this special show.

Pay hikes qu

By STEVE HUFF
Gazette City Hall Reporter

In addition to the poor quality of neighborhood streets, the 14 persons attending a Town Hall assembly last night at the East Side Human Resource Center were concerned about the salary raises being given city department heads.

Where, they asked, is the money coming from and how is it justified?

"I've seen the inefficiency and mismanagement of this city for years," Councilman Larry Koch responded. "I've seen department heads who couldn't tell the back door from the front door of their cars hired at salaries of \$9,000 and I'm sick of it."

"In the long run we'll be ahead to pay the better salaries. We've had first-rate people working for the city but they had no leadership."

Another question from the group centered on how the city seemed to get into deep financial trouble all of a sudden.

Councilmen John Lucas, Steve Nikes, Jim Connors and Koch all agreed the city's problems did not happen overnight.

"The figures were played with —

jockeyed around," Connors said was robbing Peter to pay Paul.

"Some politicians were f

people to make themselves look good," Koch said. "Then, the city when federal revenue shrank along. Then came federal development funds. That the agony for awhile. But, the agony is here."

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experiences another sever

Connors said: "It's not going



— Staff photograph by BILL BENNETT

Rushville farmer finds artifacts

Frank Black arranges some of the hundreds of Indian artifacts he has picked up in the past several years around his 80-acre farm near Rushville. He finds the articles, ranging from arrowheads to scrapers, usually following a rain. "I had them checked at both Missouri University and Kansas University and they told me the items are prehistoric Indian artifacts, ranging thousands of years BC. Apparently the area encompassing the farm was a favorite camping site," he said, adding he plans to keep the artifacts in the family.

Pay hikes questioned

By STEVE HUFF
Gazette City Hall Reporter

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Councilmen John Lucas, Steve Nikes, Jim Connors and Koch all agreed the city's problems did not happen overnight.

"The figures were played with —

jockeyed around," Connors said. "The city was robbing Peter to pay Paul."

"Some politicians were fooling the people to make themselves look good," Koch said. "Then, the city was saved when federal revenue sharing came along. Then came federal community development funds. That postponed the agony for awhile. But, now, the agony is here."

Connors added that federal guidelines for using CD money have been tightened in the last year, restricting them from paying for employees' salaries and street paving projects.

The paving of Ashland Avenue also drew criticism from several persons who suggested their streets were not being repaired because they did not live in the right neighborhood. Koch said the contract for the work was let before the Wiser administration took office, adding that the mayor has initiated a priority street program under which repairs will be made based on the traffic volume handled.

Asked where the money for street repairs will come from if the city experiences another severe winter, Connors said: "It's not going to come —

that's the point we tried to make in August. The street lights will probably go out sometime this fiscal year. This is going to be a very hard year for St. Joseph."

Connors also said it is doubtful the council will support the mayor's sales tax proposal until the administration's fiscal study is completed.

"I don't think a three-week 'wonder' campaign will get it passed," he said. "I think we're looking at a sales tax proposal on the ballot next spring."

Koch, however, does not see quite as bleak a picture.

"I think the mayor is going to save our necks this winter with the money he saved from the hiring freeze," he said. "He will save about \$50,000 by the time the freeze is lifted and that money will carry us through the fiscal year."

In addition to the four councilmen, Parks Director Larry Foster and Acting Assistant City Engineer Gary Lef-tin were present to answer questions. Last night's meeting was the third Town Hall session held by the council. The meetings are held the second Monday of each month in a different location throughout the city.



— Staff photograph by BILL BENNETT

Black arranges some of the hundreds of Indian artifacts he has up in the past several years around his 80-acre farm near He finds the articles, ranging from arrowheads to scrapers, following a rain. "I had them checked at both Missouri and Kansas University and they told me the items are pre-Indian artifacts, ranging thousands of years BC. Apparently the accompanying the farm was a favorite camping site," he said, he plans to keep the artifacts in the family.

Focus... on living

Sunday, July 1, 1990 St. Joseph (Mo.) News-Press/Gazette

Missouri blessed with diversity of activities in beautiful state parks. 7E

People Wedd Comi



COLLECTING KACHINAS

By TIM JANULEWICZ
News-Press/Gazette Staff Writer

Some collectors, like Wendall Reiss, can't explain why they collect what they do. Something just strikes their fancy.

For Reiss, a retired St. Joseph resident, it used to be miniature bulldozers when he worked for a heavy machinery company. Then it was plastic cups representing major athletic conferences. For the past 12 years, his favorite item has been Indian kachina dolls.

"I've been going to New Mexico since 1959," he says, "but I never got interested in these things until 1978, when I started collecting them. I can't explain what it is about them."

Maybe it is the veil of secrecy the masks exude. Or their sacred nature. Or maybe

"I like Indian and Southwest art," he says. "I've pretty much settled down to where that's all I'm collecting now."

REISS HAS RETURNED to Santa Fe N.M., once or twice a year since 1978, visiting a friend with whom he went to his school. He has purchased most of his kachina dolls from a gift shop in Taos, N.M.

Unlike other collections, Reiss says, I not driven to complete his set of kachina dolls, because there is no end.

"It's impossible to get a whole set, because these things are carved from ide he says. "It might be a dream an India has. He gets up the next morning and ves what he has seen. They're all base supernatural beings... sun kachina, morning kachina..."

"For me, it's not the challenge, it's a interest. It's something I'm interested in."



Staff photos by TIMOTHY J. JONES

Wendall Reiss holds his favorite, the rare Snake Dancer Kachina.

Kachina history dates back centuries

"Because the Hopis have no writing, their religion and their mythologies are carried in their minds. These are passed from generation to generation by word of mouth. Sculpture and painting helped them preserve these ideologies. The Hopi Kachina dolls are as much a bible in wood as the great Gothic cathedrals were Bibles in stone."

— Robert Bruce Spaulding, 1953

The kachina is a unique religious belief of the Pueblo Indians — notably the Hopi and Zuni — characterized by supernatural deities.

Some kachinas also are similar to Christian saints, in that they represent the spirits of very good men. However, others represent demons or ogres.

Central to the religious ceremonies are private and public dances, many of which feature masked men who impersonate the supernatural deities. They also are called kachinas. These dancing kachinas sing from noon to sunset. Periodically, they rest, giving way to costumed clowns who provide comic relief to the spectators.

The Hopi kachina dancers believe they lose their personal identity and receive the spirit of the kachina they are supposed to represent. They believe that, through a priest, the prayers are given to the kachinas to carry to the gods.

It is believed that the kachina arose out of a need for water. Hopis began ceremonies during the planting and harvest seasons, asking for help from the gods.

The Hopi recognize more than 200

kachinas, and through dreams or visions, frequently new ones are invented, or new costumes are designed for existing kachinas.

The children believe in kachinas just as our children believe in Santa Claus. In a ceremonies lasting from late December to July, dancers deliver kachina dolls to the children, not as toys but as objects to be studied as part of their religious education.

The dolls are hung on walls or placed on rafters so they may be constantly seen and studied.

UNLIKE MOST PUEBLO Indians, who regard kachina dolls as sacred items never to be sold, the Hopi have been willing to part with their creations. The first recorded "souvenir doll" purchased by a tourist dates back to the mid-1800s. It has only been since the end of World War II that commercial production of kachina dolls has skyrocketed.

During the last century, Navajos began making dolls, even though they have no belief in kachinas. It is estimated that there are now more Navajo dolls on the market than Hopi.

The differences include the Navajos liking of fur, feathers and claws. The recent trend among the Hopi are all-wood dolls. In addition, the really large dolls, more than 25 inches high, usually are Navajo. At the customer's request, shops should provide an invoice attesting to the tribal origin of the doll.

SOURCES: *Hopi Kachina Dolls*, by Harold S. Cotton; *Kachina Doll Carving*, by Erik Bromberg.



The Owl Kachina, left, and the Corn Kachina are part of Reiss' collection.

that turns me on, shall we say, then I see I can buy it.

"You might run into one that struck you just right and you say, 'Boy, I've gotta have that.' That's what happened on that snail dancer. I never dreamed I'd find one of those. I had read in a book that they are carved very often. I snapped that up in a second. I was very fortunate."

Since he has been collecting kachina dolls, Reiss has found them nearly everywhere he turns.

"You know, the damndest thing I ever saw, I was over in Honolulu this year, in February, and I was poking around and here was this store with three kachina dolls in the window for sale. I about fell over. I never did ask where she got them over. I never did ask where she got them asked her, 'What do you want for your kachina dolls?' I think she said 190, 200 bucks for them. I wasn't going to buy on over there. You couldn't hardly get one home without breaking it."

"That's the last place in the world I thought there'd be a kachina doll."

BUOYED BY THE so-called Southwest craze, kachina dolls now rarely cost less than \$100, and can run as high as \$15,000. "Years ago," Reiss says, "these things when they first started out, used to sell a dollar an inch. And, now, you can't buy good one for less than a \$100. I've seen them all the way up to \$6,000."

The expense of dolls relates to the amount of work done by the carver. Very expensive kachina dolls have hands that look real, down to the fingernails.

In St. Joseph, The Silver Fox, 5104 I Hill Ave., sells kachina dolls of various sizes and prices. It publicizes itself as the only retail store in Missouri, Kansas, or Nebraska solely devoted to Indian items. In the Southwest, such stores are commonplace. Ronald Bond, owner of Tur Shell Gifts in Albuquerque, N.M., says kachina dolls — and everything Southwestern — continues to flourish on the open market.

"It's the Southwest craze we've noticed the past three to five years," Bond says. "Bloomingdales in New York City recently opened a Southwest department featuring New Mexico artists. That'll boost interest."

What's behind the craze? Bond relates to a growing interest in art and the fascination with different cultures, notably the mix of Indian, Hispanic and Anglo-Saxon ways.



MUSEUM WEEK HIGHLIGHT . . . Mrs. Inez Campbell poses with a few of the many Indian items she has made and which will be on exhibit at the St. Joseph Museum. Mrs. Campbell is from the Indian reservation northeast of Hia-

watha, Kan. Her work includes totem poles, tapestries, dolls, feathered head dress and paintings. The exhibit will launch museum week, which opens next Sunday. The painting in this photograph is of the late Chief White Cloud.

Focus . . . on Indians

Sunday, March 12, 1989 St. Joseph (Mo.) News-Press/Gazette

I·N·D·I·A·N A·G·A·I·N

Native culture recollected, but only in bits and pieces

By **PRESTON FILBERT**

News-Press/Gazette Staff Writer

There's just not much left of the Indians who once lived in our backyards.

Every once in a while a farmer turns up a piece of stonework in the field or a creek-wading youth finds an arrowhead, but most of those pieces of the past end up in private collections — if that's what you can call a bureau drawer or the living room mantel.

There are few places the public can go to see the art created by the people that lived here before the white settlers came, and those few places don't have a lot of items on display.

Part of the reason for that is simply perishability, according to Michael Fisher, president of the St. Joseph and Missouri state archaeology societies.

Woven goods such as blankets and baskets have not withstood the test of time. Explorations on King Hill in the late 1960s and in the 1970s, for instance, turned up thousands of pottery sherds, stonework and bone tools from either the Kansa or Oto tribes, but no wood or fiber items.

"It's not like the Southwest where it's dry and things last," Fisher said. "Here all you find is the stone end of a pipe. All the rest (the stem, decorative feathers and beadwork) is missing. Eventually they got broken or lost or burned and it all disintegrated."

NORTHWEST MISSOURI
was never a large Indian settle-

Similarly a Sac-Fox cradle board is made of cotton and ribbon and decorated with little bells the Indians traded for. More traditional is an Ioway courtship flute, an item still made on the reservation, and a large wooden mortar and pestle.

Marilyn Taylor, curator of ethnology at the museum, said it would be unusual for any artifacts to exist from the days of the first settlers. The Indians would have used their goods and thrown them away, and few white men would have wanted them.

"The people in this area hated the Indians and wanted them out," she said. "Why would they want artifacts? They looked down on the (Indian) culture."

Collection of native artifacts did not begin in America until the 1880s, she notes, when Ioway and related Midwestern cultures were at their nadir. Collectors bought up curios from the Esquimo and Northwest cultures first, then from the Pueblo cultures of the Southwest. Only fairly recently have they become interested in the less-elaborate art of the farming cultures that lived in our area.

BUT WITH THAT renewed interest has come a new morality about the collection of Indian artifacts. Recent state laws have made it illegal to dig in burial mounds, an act many Indians compare to digging for rings and buttons in Christian graveyards.

And it is for moral reasons that the St. Joseph Museum does not display any of its several "sacred bundles" — a bag of totems In-



Pete Fee leads Elwood, Ka

Ioway re

Pete Fee, half of his face painted black, half of it spotted white, jingling in bells hanging from his belt and creating a breeze with a feather fan dances alone.

There are a hundred children dancing with him — kids in jeans and skirts, button-down

A grand occasion to celebrate for musicians of MWSC. 3E

People and places 2
Brides..... 4
Travel 6

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Staff photos by TIMOTHY J. JONES

..., elementary school children in a re-enactment of a Plains Indian war dance.

recaptures his 'Indian-ness'

Fee has been trying to recapture American Indian culture for the last decade. He has helped arrange the annual Baxoje Fall Encampments of the Ioway at White Cloud, Kan., — an event that is now entering its seventh year — and in a bid for greater participation from

was relocated — first from the Great Lakes to Northwest Missouri, then across the river to the Iowa-Sac-Fox reservations in Northeast Kansas.

Close to the westward trails of the white settlers, the Ioways assimilated even more non-

The recreated pieces may not be pure for any given tribe, but Fee believes they help preserve "Indian-ness" and can help create an appreciation for something more than the trappings of the culture.

MADE UP OF NATURAL

kind of villages that would lead to a class of artists.

Jane Nelson, art professor at Missouri Western State College, agrees, but does not think those provisos are cutting interested buyers off from acquiring beautiful work.

"Now Indians practice their traditional art for commercial reasons rather than for their gods," she said, "but I think that's good because it gives them a livelihood and in some ways perpetuates their culture."

But these river bluffs and Joess mounds were well traveled. Digs the area have turned up artifacts from the Paleo Age, 12,000 B.C. to 8,000 B.C., back when man hunted mammoths, through the Oneota culture of 1400 to 1700.

The pottery found here is simple and usually unpainted, decorated with cord marks when wet or incised when dry. Favorite patterns include crosshatching on the rims and "rocker marks" made by rocking an antler or stick along the surface of the pot when wet.

Also, from the Kansas City Hopewellian Culture of 500 B.C. to 500 A.D., clay animal effigies and human effigies have been found south of town, Fisher said.

AT THE ST. JOSEPH MUSEUM, FISHER HAS CREATED A MOCK DIG DISPLAY, CONTAINING ARTIFACTS FROM ALL THE CULTURES THAT ONCE LIVED HERE, INCLUDING A BROKEN PEPSI BOTTLE FROM OUR OWN.

On the other side of the room are a few artifacts from the Indians who lived here in the short years between the Treaty of Prairie du Chien, which moved the Great Lakes-based Iowas, Sac-Fox and Kickapoo tribes to this area in 1825, and the Platte Purchase of 1837, which moved them across the river to Kansas.

The pieces are not as old as those treaties, however. They were collected by St. Joseph residents after the city was well established and the Indian cultures were confined to the reservations.

Like the beaded vest that once belonged to the heirs of Ma-Has-Kah, the Ioway chief who led his people westward, the pieces reflect the Indian assimilation of European goods. The vest is made "Indian" by the elaborate floral patterns sewn onto the front.

Associated Press

SPRINGFIELD, Mo. — The once-nomadic Crow Indians, who roamed the plains hunting buffalo, are turning to professional city planners to help them protect their vast reservation from haphazard development. That means zoning. The 1.8-million acre Crow reservation in south-central Montana, which encompasses the spot

"More and more will be put out in favor of European artifacts. Nelson laments that a lot of museums have goods they have not displayed, storing them away in favor of European artifacts. as people grow to appreciate it," she said. "Native American studies are just now being established, and we're just starting to look to those roots. But I just think it's fascinating — that I know it happened right here and it's all around me and I'm just interested in who lived here before me and how come."

It's also rich in coal and other minerals, the exploitation of which could threaten some sacred religious sites. on the Little Big Horn River where Gen. George Custer made his last stand, is home to 6,000 people and second in area only to the 16-million acre Navajo reservation in northeastern Arizona.

So leaders of the Crow tribal council asked Burl Self, an urban and regional planner and professor of geosciences at Southwest Missouri State University here, to draw up a comprehensive land-use plan, zoning map and zoning ordinance for the reservation. Self will present the plan to the council in late February or early March.

Crow Indians turn to city planners to help

This Ioway vest was beaded around 1900.



Free has been invited to the school to talk about the culture of the Ioway tribe, the remnants of which were relocated to Northeast Kansas more than 150 years ago. After he dances, the school children ask him about peyote, makeup and whether he was ever in a war. Fee answers each question briefly, without confusion, and more hands shoot up.

"This is the only way we get out and convey to the Ioway culture has all in the 200 years since

"The ability to control development of land is central unit of government," says Oklahoma native and a Richard Real Bird, chairman of the Choctaw tribe. "The ability to control the main motivation is a will be of economic benefit the tribal council, hoping the tribal council, hoping the main motivation is a controlling development. We have not done that

But Fee's Indian heritage sets him apart from the whites he entertains. He has been invited to the White Cloud event, but Fee believes it is an important step in his long drive toward establishing an understanding of Indian culture.

When he dances, the school children ask him about peyote, and whether he was in a war. Fee answers each question briefly, without confusion, and more hands clap.

THE SPRING ENCAMPMENT is a commercial enterprise and not sacred like the White Cloud event, but Fee believes it is an important step in his long drive toward establishing an understanding of Indian culture.

"This is the only way we can get out and convey to the dominant society that we *did* have a culture," Fee said after his Elwood appearance.

Ioway culture has almost died in the 200 years since the tribe

for which Fee said he is thankful, not resentful — and in fragments scattered from tribe to tribe.

But in the past few years, participation in powwows and borrowings from other Indians have helped tribes recreate their heritage. From an old woman on the Iowa reservation, for instance, Fee was given the designs on his rawhide belt, while an old man on the Kickapoo reservation further south has helped him and others make elaborate dancing regalia.

"I believe the real art is within the spirit of our people," he said. "We've been able to sit down and visualize — almost materialize, it in a supernatural way — that art that comes from within."

He points to his daughters, who have accompanied him on his visit to the school: Their hair is braided, their dresses are beaded, their names Indian.

"Our little girls can dance. It's just there. It's something you don't teach. It's in their spirit."



Ioway vest was beaded around 1900.



This 1830s portrait of Ma-Has-Kah shows Ioway style.

City planners to help protect reservation

Members of the Crow tribal council asked Burl Self, an urban planning and professional geosciences at Southwestern State University, to draw up a comprehensive land-use plan, zoning ordinance for the reservation. Self will present the plan to the council in late February or early March.

"The ability to control the development of land is central to a unit of government," says Self, an Oklahoma native and a member of the Choctaw tribe.

Richard Real Bird, chairman of the tribal council, hopes zoning will be of economic benefit, but the main motivation is a means of controlling development.

"We have not done that in the

past, and people have set up businesses, outhouses — anything, anywhere they feel like," Real Bird says.

"The idea is not really new, but ... we don't know of any other tribe that has done it."

Carl Shaw, spokesman for the Bureau of Indian Affairs, says most reservations are not zoned, though some tribes have set aside

plots as industrial or housing areas and others are considering zoning.

"Tribes are becoming more sophisticated in their efforts to have a little more control over their own land," Shaw says.

"I think the Crow are now saying, 'We do have the right to sovereignty,'" Real Bird says. "That was given to us by God, not by the United States government."

Council Votes to Accept Indian Burial Grounds

Nov 2-21-69

City councilmen were unanimous today in approving an ordinance authorizing the mayor to accept a deed for an Indian archaeology site in the King Hill area near 1st and Cumberland street.

R. A. Brown, a member of the city museum board, told councilmen that the St. Joseph Historical Homes Association would purchase the land and turn it over to the city. The property is currently leased by the museum from the owner, Betty Darry.

Mr. Brown said the land was valuable from a historical viewpoint and the proposal was a fabulous opportunity to set it aside for further study by universities in the Middle West.

American Indian artifacts stolen from museums

Associated Press

N.P. 3-25-96

NEVADA, Mo. — Patrick Brophy felt ashamed when he discovered rare arrows and hand-crafted moccasins missing from the old jailhouse-turned-museum where he is curator.

"They took all the best stuff," said Brophy, who runs the Bushwhacker Museum in Nevada, Mo. "I didn't want to talk about it for awhile. I felt responsible."

He shouldn't. Since that robbery a year and a half ago, thieves have been stealing from small town museums across the Midwest in an unprecedented wave of thefts, mostly of American Indian objects.

At least a dozen thefts have occurred in Kansas and Missouri.

Many states have experienced more thefts over the last two years than in the previous 20 years combined. South Dakota has had eight thefts, Oklahoma seven, Colorado six.

Most of the thefts in Kansas, Missouri and elsewhere were strikingly similar. They occurred during regular museum hours with two or three thieves working in tandem to distract security and filch specific items from displays.

Richard Pohrt, co-director of the Morningstar Gallery in Sante Fe, N.M., one of the country's largest dealers of American In-

dian artifacts, said increasing prices may be prompting the thefts.

"There's a finite amount of material that survived up to now," he said. "It's supply and demand. If people can't get them from dealers, what you get is this rash of thefts from small museums who are this previously untapped treasure chest. Plus, they're easy pickin's."

While pilfering has always happened, the current thefts lead some like Bill Delaney, an agent with the Kansas Bureau of Investigation, to believe the thieves are well-organized.

He and others say the artifacts are likely being stolen by bandits hired by unscrupulous collectors.

Some curators have suspicions of even more exotic plots. They speculate that many collectors could be shopping from afar, from countries like Germany and Japan, where artifacts and memorabilia of the Wild West are apparently very trendy.

"I think a lot of these things are zip, out of state, out of country," said Scott Anfinson, an archaeologist with the Minnesota Historical Society.

Dave Bald Eagle, who speaks on American Indian issues and lives in South Dakota, said he once attended a large convention of American Indian culture buffs

in Cologne, Germany. Bald Eagle said he doesn't doubt many stolen items make it into the hands of some of them.

Interpol, the worldwide police agency that has its headquarters in France, has begun tracking American Indian artifact thefts, although on a relatively small scale. The agency reports a 50 percent increase in thefts in the United States in recent years.

Interpol Senior Analyst Angela Meadows won't speculate on where the artifacts are ending up, or whether the thefts are connected.

"But I do know this: Every theft is economically driven," she said. "Money is being made somewhere. I just don't know where."

A pair of beaded American Indian moccasins, depending on their condition, can fetch \$2,000 to \$3,000. A good tobacco bag can sell for \$10,000 to \$12,000 wholesale. A large "possible bag" (a bag apparently so large it can store just about everything possible) can bring \$3,000 to \$5,000.

In the last decade or so, the market for American Indian artifacts has exploded, both in the United States and overseas. Every year, Sotheby's, the auction house in New York, has a number of large-scale auctions solely for American Indian pieces.

“It's fun to search and a joy to find.”

► motto of the Questers



EMILY SCHWARZE/St. Joseph News-Press

Joseph shows an old Betty Boop doll made of chalk at a show and tell held by the Hyde Forge Questers, a local group that works on the quest and educating people about them.

THE QUEST TO PRESERVE

Local group works to save antiques and our heritage

ANDERSON
n@npgco.com
News-Press

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“What do you have?” the group asks Mrs. Falk.

“I have the whole room,” she replies.

And that she does. The entire room is filled with antique American Indian pottery, artifacts, dolls, tomahawks, moccasins and blankets.

“My grandfather lived on a farm in Arapahoe, Neb.,” she tells the group. “My grandmother used to tell me, ‘You see all those prickly pear cactus.’ That’s



EMILY SCHWARZE/St. Joseph News-Press

Falk shows an old Betty Boop doll made of chalk at a show and tell held by the Hyde Forge Questers, a local group that works on the preservation and educating people about them.

THE QUEST TO PRESERVE

Local group works to save antiques and our heritage

ANDERSON
@npgco.com
ews-Press

show and tell at home in St. Joseph. And 15 women are in the circle in Mrs. Falk's apartment. They are the Hyde Forge Questers, one of the members of an international organization dedicated to the preservation and restoration of antiques. Meeting, they were the best thing they

presents an original
le out of chalk



EMILY SCHWARZE/St. Joseph News-Press

"What do you have?" the group asks Mrs. Falk.

"I have the whole room," she replies.

And that she does. The entire room is filled with antique American Indian pottery, artifacts, dolls, tomahawks, moccasins and blankets.

"My grandfather lived on a farm in Arapahoe, Neb.," she tells the group. "My grandmother used to tell me, 'You see all those prickly pear cactus.' That's where all the Indians are buried."

She shows an old tomahawk she found on the farm as a young girl.

"I never dug up those cactus, so I don't know if Indians were buried there or not," Mrs. Falk says, "but I've always been interested in Indian things. And then I found out years