As my birthday drew closer, I had awful nightmares about it. I was reaching the age at which all Kaw Indians participate in Ta-Na-E-Ka. Well, not all Kaws. Many of the younger families on the reservation were beginning to give up the old customs. But my grandfather, Amos Deer Leg, was devoted to tradition. He still wore handmade beaded moccasins instead of shoes, and kept his iron gray hair in tight braids. He could speak English, but he spoke it only with white men. with his family he used a Sioux dialect.

Grandfather was one of the last living Indians (he died in 1953 when he was eighty-one) who actually fought against the U.S. Cavalry. Not only did he fight, he was wounded in a skirmish at Rose Creek-- a famous encounter in which the celebrated Kaw chief Flat Nose lost his life. At the time, my grandfather was only eleven years old.

Eleven was a magic word among the Kaws. It was the time of Ta-Na-E-Ka, the “flowering of adulthood.” It was the age, my grandfather informed us hundred of time, “when a boy could prove himself to be a warrior and a girl took the first steps to womanhood.”

“I don’t want to be a warrior,” my cousin, Roger Deer Leg, confided to me. “I’m going to become an accountant.”

“None of the other tribes made girls go through the endurance ritual,” I complained to my mother.

“it won’t be as bad as you think, Mary,” my mother said, ignoring my protests. “Once you’ve gone through it, you’ll certainly never forget it. You’ll be proud.”

I even complained to my teacher, Mrs. Richardson, feeling that, as a white woman, she would side with me.

She didn’t. “All of us have rituals of one kind or another,” Mrs. Richardson said. “And look at it this way; how many girls have the opportunity to compete on equal terms with the boys? Don’t look down on your heritage.”

Heritage, indeed! I had no intention of living on a reservation for the rest of my life. I was a good student. I loved school. My fantasies were about knights in armor and fair ladies in flowing gowns being saved from dragons. It never once occurred to me that being Indian was exciting.
Kay County

The lands in the area of Kay County and surrounding the present Kaw Lake were once claimed by the Osage Indian Nation. Controversies about this claim led to the ratification of a treaty in 1870 forced the Osage east into what is now Osage County. In 1871, a Congressional Commission and a delegation of Kaw Indians selected the northeast portion of the former Osage holdings as a future home for the Kaw Indians. Chief Washungah, or Washunga, both spellings are correct, led 516 Kaw Indians from Council Growve, Kansas to the 100,000 acres set aside for the Kaw Reservation.

The old settlement of Washungah is located within the Federal Corps of Engineers project lands of Kaw Reservoir. It was the site for the Kaw Agency, Kaw Cemetery, and a trading post. Included among its buildings were a boarding school dormitory, infirmary, the superintendent’s home and the school which later became the Kaw Council House. The council house has been moved to higher ground and reconstructed, stone by stone, and is now listed on the National Register of Historic Places. The Kaw Cemetery was also relocated to a higher elevation and is now located near the city of Newkirk, Oklahoma.

Another historical site located on the corps lands is the Deer Creek archeological site located in the vicinity of Traders Bend Park area. This site, which is also listed in teh national Register of Historic Places, is believed to represent an early French trading post and Indian village. The French first entered the area in 1719, and shortly thereafter, trade with the Indians was established.

Other points of historical interest located in the county are the famed “Pioneer Woman” statute and museum and the Marland Mansion, both of which are located in Ponca City. Also located seven miles southwest of Ponca City is the site of the once sprawling famous 101 Ranch “White House.” This was once one of the world’s largest ranches and was often visited by Presidents and Kings and the rich and famous from all points of the world.

In 1902 “Old Kaw City,” now inundated by the waters of Kaw Lake, was founded as a farming community in the fertile oxbow bend of the Arkansas River. It later became a booming oil town when oil was discovered nearby. Today, a new Kaw City is located on higher ground near the lake.
When the Sante Fe Trail was the great highway between the Missouri border, then the western limit of American settlement, and the Spanish town of Sante Fe, Council Grove was an important way point on the route. Situated on the Neosho River, it was a natural stopping place, well watered with abundant grass and timber.

At this grove in 1825, the U.S. commissioners negotiated with the Osages for a passage across their lands. This right-of-way, surveyed by the government in 1825-1827, become the Sante Fe Trail as it is known toady, and from this council with the Osages the town took its name.

In 1846 a treaty with the Kansa or Kaw Indians gave them a diminished reservation twenty miles square that included the site of present-day council Grove. Traders and government agents soon followed the tribe to the new location. Seth M. Hays, the first white settler at Council Grove, established his home and trading post in 1847 just west of the Neosho River on the north side of the Sante Fe Trail.

The treaty of 1846 had provided that the government would make an annual payment of one thousand dollars to advance the education of the Kaw Indians in their own country. In 1850 the Methodist Episcopal Church South, which had ministered to the tribe since 1830, entered into a contract with the government, and construction of the mission and school building was completed by February 1851.

The building was of native stone, two stories high, with eight rooms, and was designed to accommodate fifty students as regular boarders, in addition to teachers, missionaries, and farmers. School began in May 1851 under the direction of Thomas Sears Huffaker, a twenty-four year old teacher who had served in the same capacity at the Shawnee Manual Labor School near present-day Kansas City. Classes for Indian children were held until 1854, when the school was closed because of the excessive cost- fifty dollars a year- of maintaining each student. The Kaw Indians never responded well to the efforts of the missionaries and sent to the school only boys who were orphans or dependents of the tribe. Girls were not allowed to attend. Members of the tribe considered the ways of the white man degrading to the Indian character.

During this period the school averaged about thirty pupils a year. Instruction was given in spelling, reading, writing, and arithmetic. The Indian boys showed facility in learning the principles of agriculture, but they received no instruction int he trades.

A treaty with the Kaw Indians in 1859 provided that the reservation be further diminished to an area nine to fourteen miles. These lands were relinquished in the 1870s, and the tribe moved to a reservation in present-day Oklahoma.

The mission building and grounds were sold to Thomas Huffaker in 1865, and he continued in possession for fourteen years. Thereafter, the property was owned by several individuals until 1926 when Carl I. Huffaker, a son of Thomas, bought the part on which the mission building stands.

In 1951 the Kansas legislature authorized the purchase of the mission property from Mr. Huffaker, and the Kansas State Historical Society, as trustee for the state, now operates it as a museum.
1. The main purpose of the passage “Kay County” is to
   F. persuade readers to visit the Kaw Reservation.
   G. inform readers of the history of Kaw County land.
   H. show the importance of Indian Nations in Kay County.
   I. inform readers of the National Register of Historic Places.

2. Based on information from the passages “Kay County” and “History of Kaw Mission State Historic Site”, what effect did government treaties have on land belonging to the Kaw Indians?
   A. They made the Kaw construct their own schools.
   B. They helped integrate the Kaw and white societies.
   C. They helped preserve the Kaw culture and traditions.
   D. They forced the Kaws to move to smaller parcels of land.

3. What is the central conflict of the passage “Ta-Na-E-Ka”?
   F. the narrator’s unwillingness to take part in a Kaw custom.
   G. the narrator’s fear of being unsuccessful during her Ta-Na-E-Ka
   H. the narrator’s attempt to get her grandfather to let go of past traditions
   I. the narrator’s struggle to maintain her cultural identity in a white world

4. Based on all three reading passages, the reader can conclude that the Kaw Indians were a tribe who
   A. fought for their land and refused government help.
   B. hold on to traditions but adapted when they had to.
   C. used treaties to get more assistance for their people.
   D. was not defeated by other tribes or the US Calvary.

5. According to the passage “History of Kaw Mission,” what role did the U.S. Government play in the Kaw children’s education?
   F. the government paid for the school but later wanted it shut down.
   G. The government built the school but didn’t pay for a teacher.
   H. The government gave the tribe money to educate the children.
   I. The government paid for the education of Kaw children through college.

6. Read the following excerpt from the passage “Ta-Na-E-Ka.”
   He could speak English, but he only spoke it with white men. With his family he used a Sioux dialect.
   What do the above sentences suggest about the narrator’s grandfather?
   A. He did not speak English very well.
   B. He did not want to lose his Sioux heritage.
   C. He wanted to keep family conversations private.
   D. He wanted to keep his grandchildren from learning English.

7. How does the author organize the passage “Kay County”?
   F. by tracing the Kaw Indians’ lives
   G. through telling the history of the area
   H. by tracing various tribes who lived there
   I. with stories about what happened in the county
8. In the passage “Ta-Na-E-Ka,” what did the narrator’s mother, grandfather, and teacher have in common?
   A. They all believed Ta-Na-E-Ka was an important rite.
   B. They all felt pride about their own cultural heritage.
   C. They had all gone through a rite of passage at an early age.
   D. They had all experienced the fear of the unknown at some point.

9. The photo of the “Pioneer Woman” statue is important to the passage because
   F. it hints at the hardship the early pioneers experienced.
   G. it demonstrates the difference between Kaw and white culture.
   H. it shows one of the most famous people in Kay County history.
   I. it represents an important period in the history of Kay County.

10. Which responses do you feel most confident?
11. Which are you still unsure of?

Questions: _____/9   Annotations: _____/10   Reflection: _____/2

TOTAL: _____/21