

The Quapaw Tribe of Indians

(Oklahoma Social Studies Standards, OSDE)

Tribe: Quapaw Tribe of Indians (quaw-paw)

Tribal website(s): www.quapawtribe.com

1. Migration/movement/forced removal

Oklahoma History C3 Standard 2.3 “Integrate visual and textual evidence to explain the reasons for and trace the migrations of Native American peoples including the Five Tribes into present-day Oklahoma, the Indian Removal Act of 1830, and tribal resistance to the forced relocations.”

Oklahoma History C3 Standard 2.7 “Compare and contrast multiple points of view to evaluate the impact of the Dawes Act which resulted in the loss of tribal communal lands and the redistribution of lands by various means including land runs as typified by the Unassigned Lands and the Cherokee Outlet, lotteries, and tribal allotments.”

Original Homeland

Moved near the Mississippi River

Location In Oklahoma

Northeastern corner of Oklahoma just below Baxter Springs, Kansas.

2. Maps

Oklahoma History C3 Standard 2.3 “Integrate visual and textual evidence to explain the reasons for and trace the migrations of Native American peoples including the Five Tribes into present-day Oklahoma, the Indian Removal Act of 1830, and tribal resistance to the forced relocations.”

- Maps of tribal hometowns before 1830; original homeland map

- Total tribal enrollment: 3,240
- Tribal enrollment in Oklahoma: 892
- Membership criteria- Enrollee has to show proof of a relative who is an enrolled member. Complete Enrollment packet on tribal website.

4. Government; Chiefs vs Chairman; Elected or Paternal

US Government C3 Standard 3.4 *“Summarize and explain the relationships and the responsibilities between national and state governments including tribal and local governments.*

Oklahoma History C3 Standard *“The student will analyze the formation and development of constitutional government in Oklahoma. 1) Compare and contrast the development of governments among the Native American tribes, the movement for the state of Sequoyah . . . 2) Describe and summarize attempts to create a state constitution joining Indian and Oklahoma Territories including the impact of the Progressive and Labor Movements resulting in statehood on November 16, 1907.”*

- Tribal Government leadership
The Quapaw’s do not have a constitution. A business committee operates under the authority of a Governing Resolution adopted in August 1956. All eligible voters popularly elect the business committee of seven members, including a chair, for a two-year term. The tribe mandated staggered terms of office in 1994.

5. Language Group

Oklahoma History C3 Standard 4.1 *“Compare and contrast the successes and failures of the United States policy of assimilation of the Native Americans in Oklahoma including the passage of the Indian Citizenship Act of 1924 and the effects of the Indian Boarding Schools (1880s-1940s) upon Native Americans’ identity, culture, traditions, and tribal government and sovereignty.”*

Quapaw is a Dhegiha Siouan language, related to the languages of the Osages, Omahas, and Kansas.

The Quapaw school had been established by Quakers under the Grant peace policy. The Quapaw and Seneca schools combined in 1898. The Quapaws had been exposed to the Roman Catholic faith upon the arrival of the Frenchmen, including Father Marquette, Father Nicholas Foucault and others. In the wake of the chaos and disruption of the reservation era, more Quapaws converted to Catholicism. The old Quapaw Mission School building was moved to Lincolnville to be used as a Catholic experience.

6. Cultural Identifiers – i.e. Mound Builders; Plains

Oklahoma History C3 Standard 4.1 *“Compare and contrast the successes and failures of the United States policy of assimilation of the Native Americans in Oklahoma including the passage of the Indian Citizenship Act of 1924 and the effects of the Indian Boarding Schools (1880s-2013) upon Native Americans’ identity, culture, traditions, and tribal government and sovereignty.” Oklahoma schools only.*

The Quapaw were periodically visited by priests during their reservation experience. Father William Ketcham established St. Mary’s church of the Quapaws. He established it as a church and school. In 1895-96 John Wilson a Caddo-Delaware, made Quapaw convert to the Peyote ceremony, some of whom interlaced aspects of Catholicism into the ceremonies.

After Wilson’s death, Quapaw Victor Griffin was its priest. He was also elected tribal chief (1929-57).

The Quapaws rejected IRA- and OIWA- proposed reforms because they viewed their corporate structures as a direct threat to Native individualism. They continued their council and chief governance under Griffin. The Indian Office purchased 528 acres in 1937 for homes for landless Indians in the area. A 1954 settlement (through Public Law 97 in 1959) brought nearly \$1 million to tribal coffers, distributed to 1,444. The BIA overthrew the traditional leadership, and forced adoption of a business committee and new tribal government under Chairman Robert Whitebird (1956), who oversaw the creation of a new tribal roll and distribution of the award. Quapaw’s prevented federal termination during the 1950s and also started economic development planning.

Oklahoma Historical Society source to consider for Boarding Schools:
<http://digital.library.okstate.edu/encyclopedia/entries/a/am012.html>

7. Fine arts

Oklahoma History C3 Standard 4.1 *“Compare and contrast the successes and failures of the United States policy of assimilation of the Native Americans in Oklahoma including the passage of the Indian Citizenship Act of 1924 and the effects of the Indian Boarding Schools (1880s-1940s) upon Native Americans’ identity, culture, traditions, and tribal government and sovereignty.”*

Music

www.quapawtribalancestry.com

This site has transcripts of oral stories, music, and songs.

Art

Quapaw's are known for basket weaving.



Quapaw provide beadwork class for tribal members.





Quapaw finger weaving

8. Significant events (ie. Massacres, Battles, Supreme Court cases...)

Oklahoma History C3 Standard 2.4C “Summarize the impact of the Civil War and Reconstruction Treaties on Native American peoples, territories, and tribal sovereignty including the a) Required enrollment of the Freedmen, b) Second Indian Removal and the role of the Buffalo Soldiers, c) Significance of the Massacre at the Washita, d) Reasons for the reservation system, and e) Establishment of the western military posts of Fort Sill, Fort Supply, and Fort Reno.”

French colonists established settlements in South Arkansas, as it was first part of New France. Écore Fabre (Fabre’s Bluff) was started as a trading post by the Frenchman Fabre and was one of the first European settlements in South Central Arkansas. While the area was ruled by the Spanish from 1763-1789, following French defeat in the Seven Years’ War, they did not have as many colonists in the area. Écore Fabre was renamed Camden, after increased American settlement following the Louisiana Purchase of 1803. English speakers stumbled over French names: Chemin Couvert (French for “covered way or road”) was later mispronounced “Smackover” by Anglo-Americans. They used this name for a local creek. Founded by the French, Le Petit Rocher was translate into English and renamed by Americans as Little Rock after the territory passed into United States control.

Shortly after the transfer of the territory to the United States in 1803 by the Louisiana Purchase, the Quapaw were officially reported as living in three villages on the south side of Arkansas River about twelve miles (19 km) above Arkansas Post. In 1818, they made their first treaty with the US government, ceding all claims from Red River to beyond the Arkansas and east of the Mississippi.

They kept a considerable tract between the Arkansas and the Saline, in the south-eastern part of the state. Under continued US pressure, in 1824 they ceded this also, excepting 80 acres (320,000 m2) occupied by the chief Saracen (Sarrasin) below Pine

Bluff. They expected to incorporate with the Caddo of Louisiana, but were refused permission. Successive floods in the Caddo country near the Red River pushed many toward starvation, and they wandered back to their old homes.

In 1834, under another treaty, they were removed from the Mississippi valley areas to their present location in the north-east corner of Oklahoma, then Indian Territory.

Oklahoma Historical Society: <http://www.okhistory.org/research/indianrecs>

9. Current Information on tribe

www.quapawtribe.com

10. Other information (ie. Elder testimonials; Guest speakers; Literature; Famous Tribal members...)

Pontiac- (1720-69) leader of a famous rebellion

Louis W. Ballard- famous composer

Martha Moore Barker-served as the first Miss Indian USA

Resources

- Clark,Blue.IndianTribes of Oklahoma. University of Oklahoma Press: Norman.2009
- <http://digital.libraries.ou.edu/whc/duke/transcripts/> 12 transcripts of history, music, and stories
- The Quapaw Tribe websites: <http://www.quapawtribe.com>;
<http://quapawtribalancestry.com/>
- www.nativeamericanencyclopedia.com
- www.medilibrary.org

Sources:

Oklahoma Historical Society source to consider for Indian Removal information:
<http://digital.library.okstate.edu/encyclopedia/entries/i/in015.html>

The Library of Congress: <http://www.loc.gov/rr/program/bib/ourdocs/Indian.html>

Oklahoma Indian Country Guide, Oklahoma Tourism and Recreation Department

[NIE 2011 OK Indian Country Guide\[\[1\].pdf](#)

Oklahoma Historical Society

Oklahoma Indian Country Guide, Oklahoma Tourism and Recreation Department *One State Many Nations*

The Quapaw Tribe of Indians website

The Library of Congress