





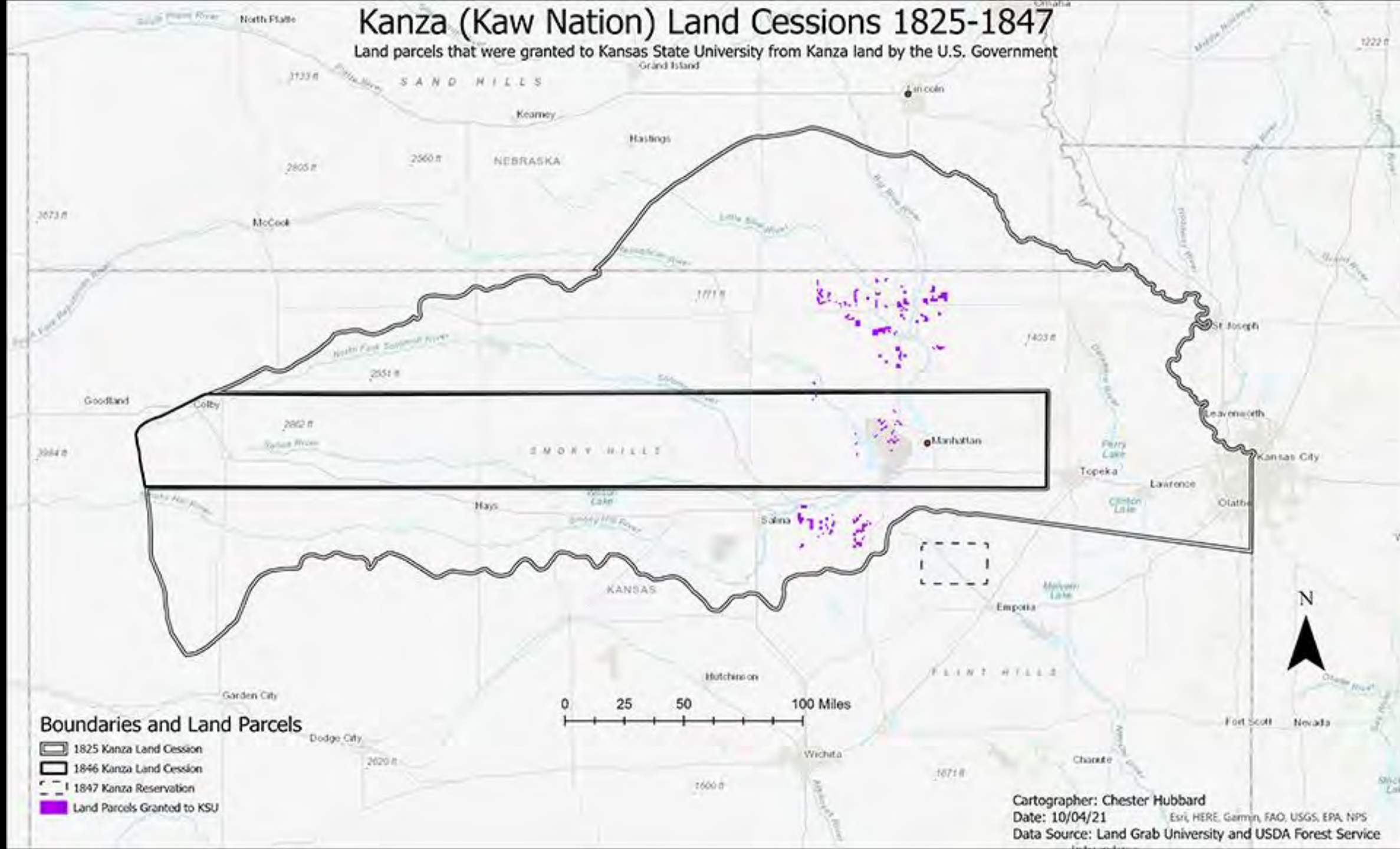






Kanza (Kaw Nation) Land Cessions 1825-1847

Land parcels that were granted to Kansas State University from Kanza land by the U.S. Government



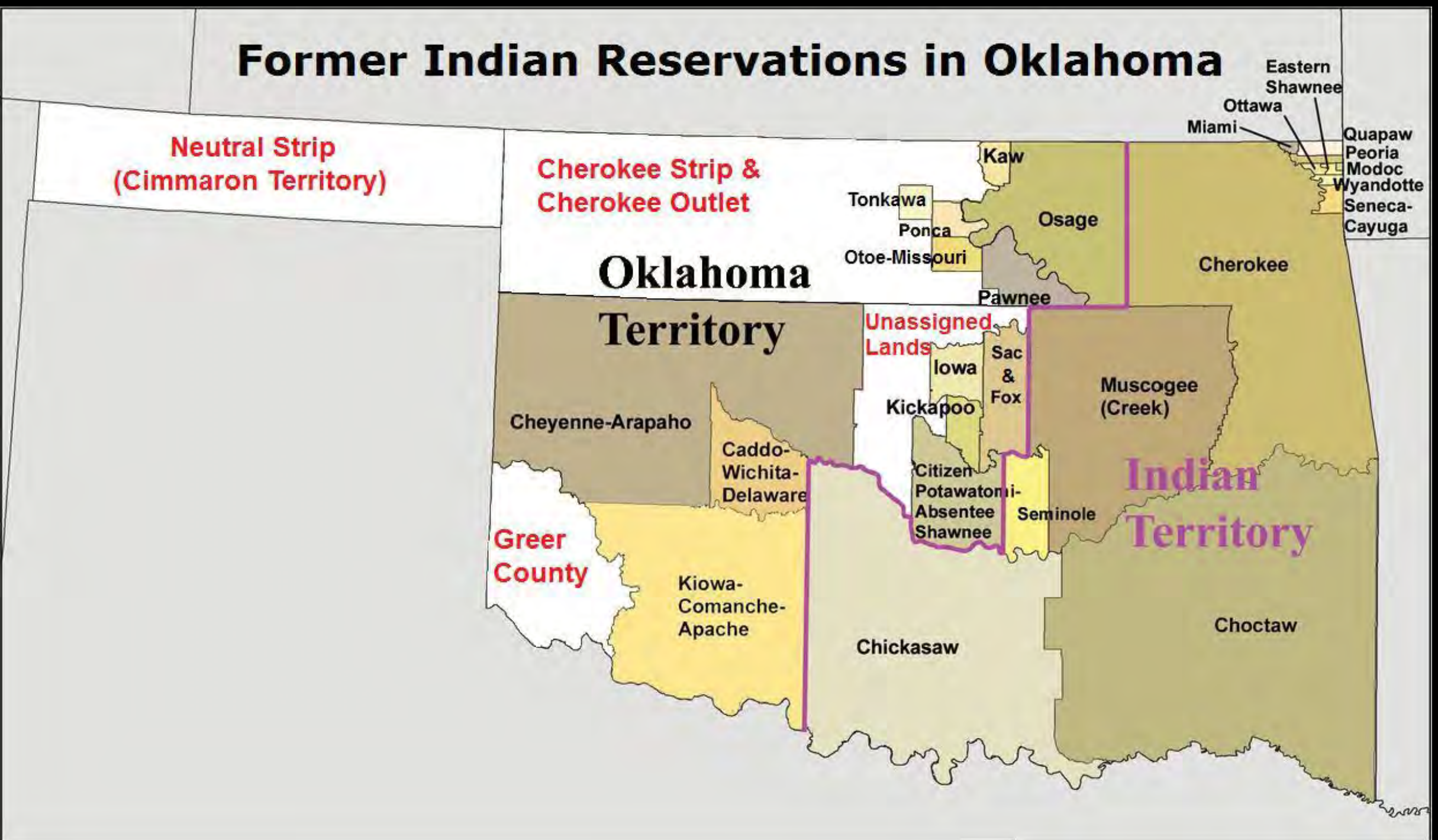


REENACTMENT
"SIGNING OF THE COMPACT."
AT COUNCIL GROVE, KANS.
1825.
BETWEEN THE U.S. AND OSAGE INDIANS.

CLARKSON
PHOTO.
OSAGE INDIANS
1925.

"... THE 50th ANNIVERSARY ..."

Former Indian Reservations in Oklahoma





Old Song-Prayer Chart
of the Kansa Indians



The numbers have been placed to
identify the 27 objects of the song
as herein given.



KANZA PRAYER CHART





1854

1929

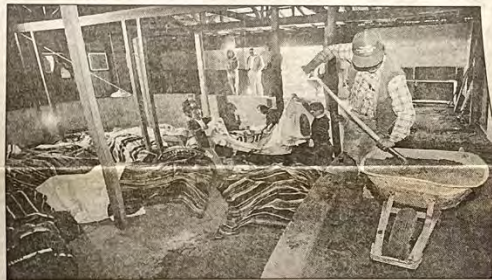
TO THE PIONEERS OF KANSAS WHO IN DEVOTION TO HUMAN FREEDOM CAME INTO A WILDERNESS. SUFFERED HARDSHIPS AND FACED DANGERS AND DEATH TO FOUND THIS STATE IN RIGHTEOUSNESS.

THESE WERE THE FIRST TO COME UNDER THE AUSPICES OF THE NEW ENGLAND EMIGRANT AID COMPANY. THEY FOUNDED THE CITY OF LAWRENCE.

THE FIRST PARTY OF TWENTY NINE MEN LEFT MASSACHUSETTS JULY 17, 1854 AND ARRIVED HERE AUGUST 1, 1854.

Sacred PAST

A snake figure dug as a trench stretches along a hillside near Lyons. It is believed by archaeologists and historians that it once served as a sacred Native American site.



The Indian Burial Pit near Salina — a longtime Kansas tourist attraction for more than half a century — is an example of a Native American sacred site that in recent years was closed to the public.

By Beccy Tanner
The Wichita Eagle

Kansas tribes work to preserve their religious history and culture

Sacred Native American sites in Kansas are taking on new meaning as tribal representatives search to preserve their tribe's culture and history. In the past, such sites were recognized publicly only by state historians and archaeologists — largely because the tribes have long since been removed from Kansas, and partly because tribal members wanted to keep them private so curiosity seekers wouldn't desecrate them.

But in recent months, the Kaw Indians have started identifying once-sacred sites in the state, including a rock in Lawrence now sitting in a city park and across from the town's city hall.

These sites are central to the practice of Native American religions. Tribal representatives say they should be treated with the same respect as the sacred sites and rituals of other religions.

"We have ceremonies that have evolved and are older than even Christianity or Islam," said Jim Pepper Henry, the Kanza Museum director and historic preservation officer for the Kaw Nation in Kaw City, Okla.

When Native American tribes were forcibly removed from Kansas more than a century ago, those sacred sites were

left behind, Pepper Henry said. The Kaw Indians have obtained a grant to identify what sites still exist, and they hope to raise money to purchase them.

One sacred site that cannot be saved is Waconda Springs — near Cawker City in north-central Kansas — where Native American tribes believed God created a fountain of mystic medicine and the spirit of the sun.

European pioneers added to that story creating a legend about an Indian maid

See SACRED, Page 2E



Jim Pepper Henry, historic preservation officer for the Kaw Nation in Kaw City, Okla., says, "We have ceremonies that have evolved and are older than even Christianity or Islam."

Kaw Nation seeks sacred rock

■ Rock in Lawrence was moved in 1928 to honor Kansas pioneers.

By Beccy Tanner
The Wichita Eagle

The city hall in Lawrence sits across the street from a huge red granite boulder the Kaw Indians say is sacred.

The rock, which geologists say was deposited by a glacier millions of years ago, originally was located along the banks of the Kaw River at the mouth of Shunganunga Creek. In 1928, it was moved to Robinson Park in front of Lawrence's City Hall. A plaque was then placed on the 25-ton rock honoring the town's European founders.

The Kaw say the plaque and the fact that the rock was moved 70 years ago desecrate the sacredness of the rock.

Long before European pioneers settled in Kansas, the Kaw people — for whom the state of Kansas is named after — used the rock, connecting it with religious ceremonies and a place

where the Kaws could obtain their pipestone.

"It is an ancient prayer rock," said Jim Pepper Henry, Kanza Museum director and historic preservation officer for the Kaw Nation in Kaw City, Okla.

The Kaws had 89 songs for this one rock alone. The Kaw believe that along the Kansas River there are several spirit villages where the souls of warriors and all good dreamers went on their death. We believe that vicinity is sacred ground and the rock was an altar.

Pepper Henry said that the Kaw Nation would like to return the rock to its original location and again recognize the sacredness of the Kansas site.

"The state has our name — the Kaw name is on everything and yet, we have no presence in

See ROCK, Page 2E



Kansas State Historical Society

Since 1928, this rock in Lawrence has honored early pioneers who settled the city. But tribal members of the Kaw Nation say the rock was theirs long before Europeans settled in Kansas.



Kansas River

Shunganunga Creek

SE 2nd St

SE 2nd St







Allegawaho Memorial Heritage Park













Central Program Area

- Parking Lot with 43 spaces
 - Cistern location
- Welcome Center surrounded by low berms
- Roundabout drop-off area with 7 spaces.
- 14 Washunga Days tent locations along the plaza area with electrical power access
- The I'zhúje'waxóbe Memorial location to give appropriate space and view zones between the memorial and existing programmed spaces.



I^{n'}zhúje'waxóbe Plaza Concept

The berm is planted with native grasses to connect the stone and this gathering place to the land.

This location allows for guests to see the I^{n'}zhúje'waxóbe in context of the existing Memorial to the Unknown Kaw Warrior without conflicting with either memorial.







1929

THE SECOND PARTY OF ONE HUNDRED FOURTEEN
LEFT BOSTON AUGUST 29, 1854 AND ARRIVED SEPTEMBER
15, 1854.

[illegible]

THESE NAMES ARE AS RECORDED IN
ANDREAS HISTORY OF KANSAS















BELGER
Carriage
Service
Est.
Since 1914

Service















**ALLEGAWAHO MEMORIAL
HERITAGE PARK**
Hawé/Ho! Daⁿhé!







Hawé/Ho! Do'hé!
WELCOME



< AMHP
Welcome
Center
aⁿshókhibe





