



Rematriation of I^{n'}zhúje'waxóbe Sacred Red Rock

AAM Annual Meeting | May 18, 2024



Rematriation *is Indigenous.*

Rematriation *encompasses repatriation.*

Rematriation *centers Indigenous relationships to the Land.*

Rematriation *is comprehensive and unconditional.*

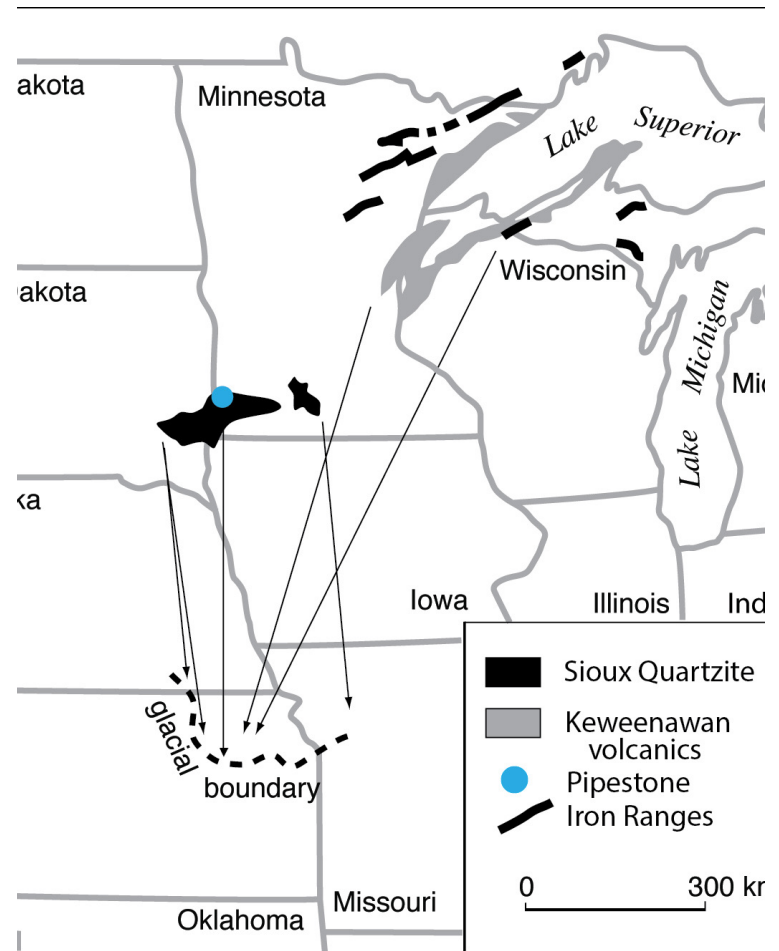
Rematriation *restores balance.*

Rematriation *is nothing new.*

Rematriation *shokhibe* *.

*** *is arriving back at one's home.***

Definition by C. Huffman (Kaw)
and Tai S. Edwards.





James Pepper Henry

Executive Director/CEO
First Americans Museum

Sacred Red Rock

Kaw Prayer Rock

Grandfather

Glacial Erratic

Founders Rock

Shunganunga Boulder

In'zhúje'waxóbe



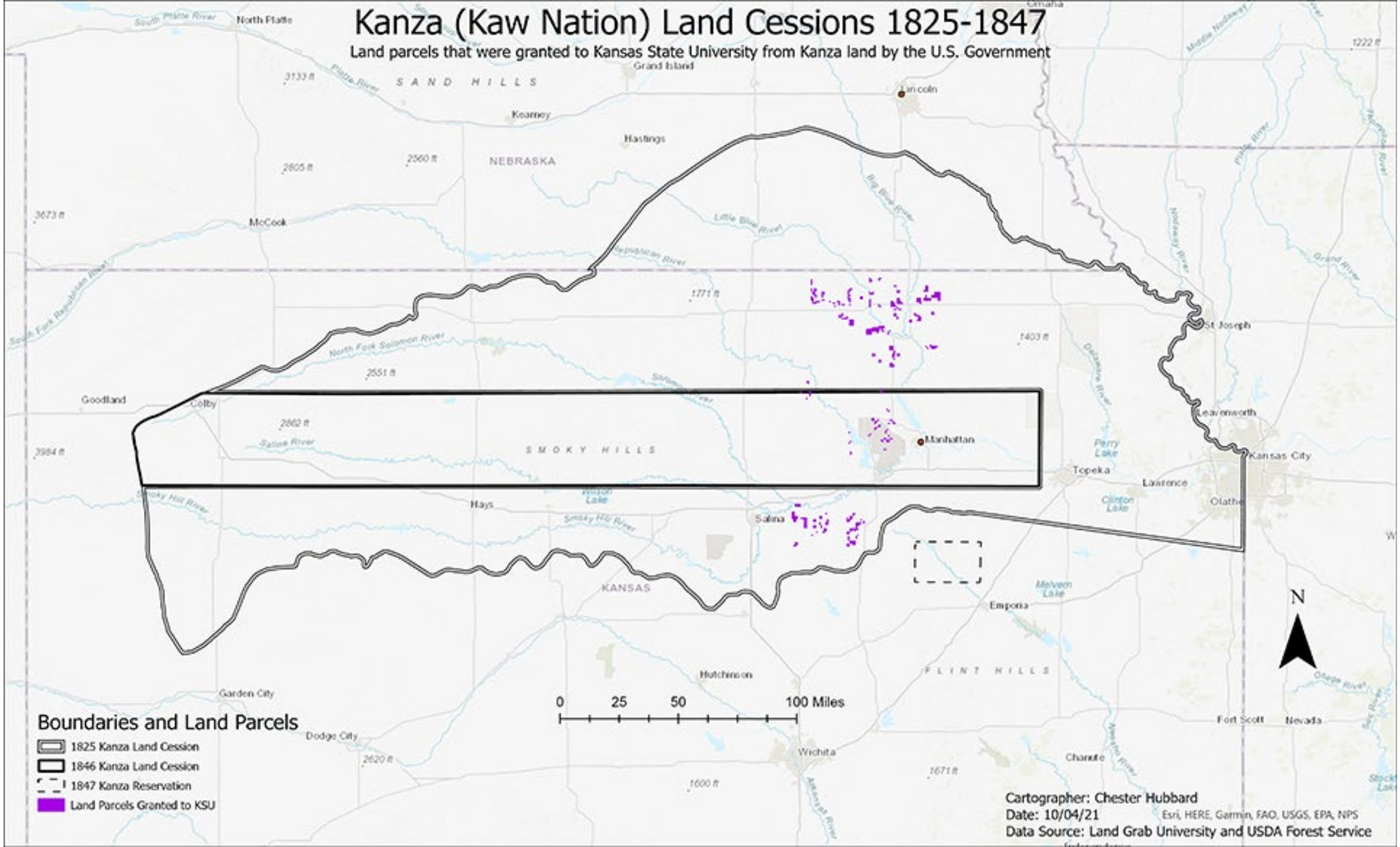


Kaá'nze Nikashinga

THE KAW PEOPLE

Kanza (Kaw Nation) Land Cessions 1825-1847

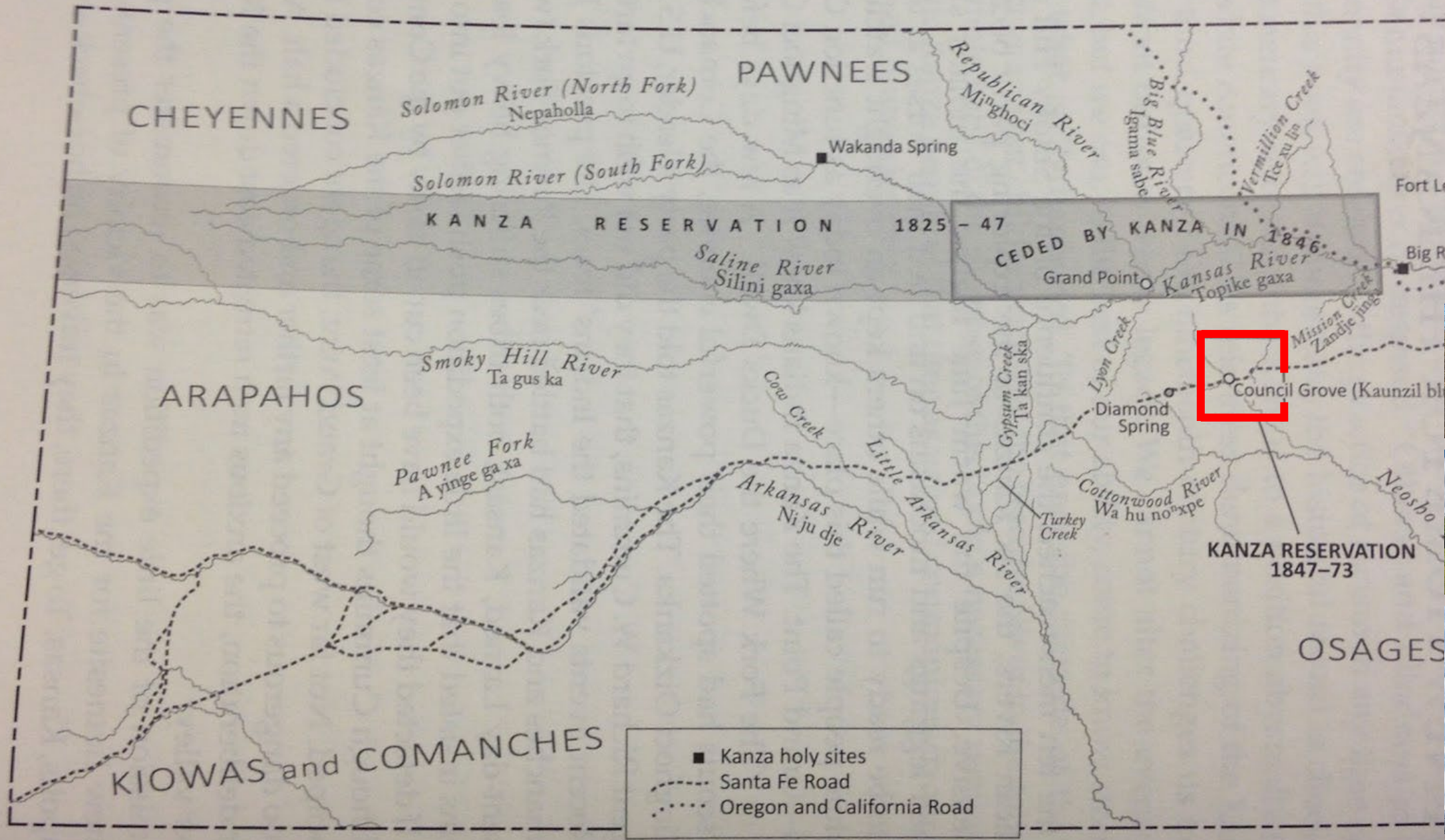
Land parcels that were granted to Kansas State University from Kanza land by the U.S. Government



Boundaries and Land Parcels

-  1825 Kanza Land Cession
-  1846 Kanza Land Cession
-  1847 Kanza Reservation
-  Land Parcels Granted to KSU

Cartographer: Chester Hubbard
Date: 10/04/21
Data Source: Land Grab University and USDA Forest Service







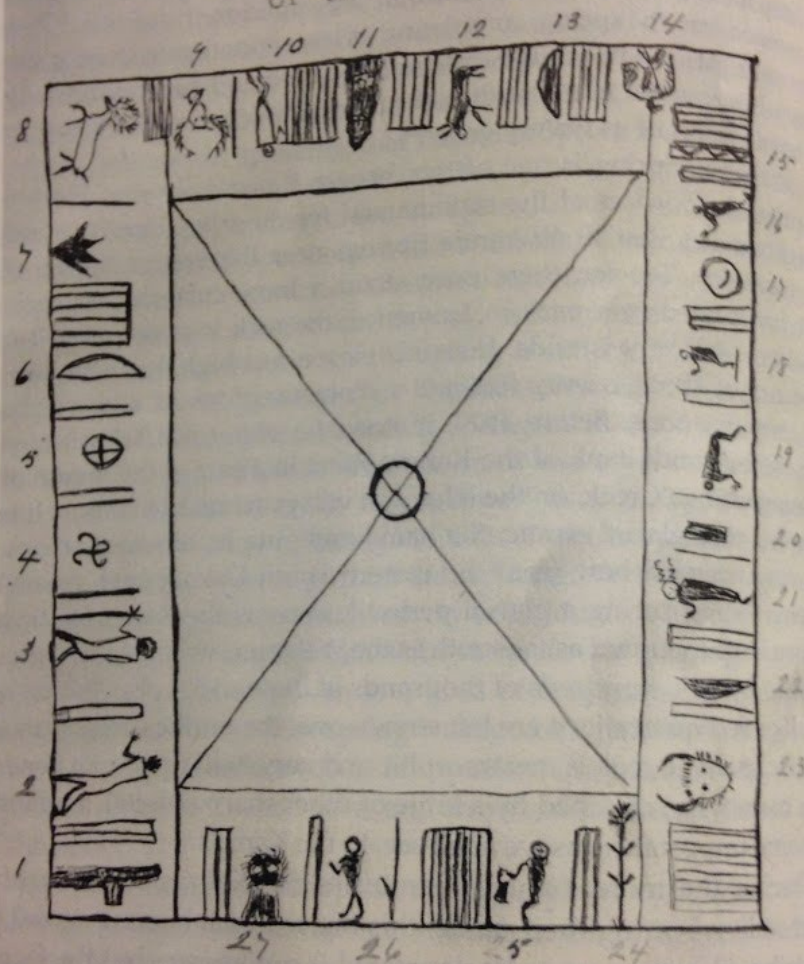
1854 1929

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.

Old Song-Prayer Chart
Of the Kansa Indians



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



1854 1927

BY THE MEMBERS OF LEGISLATIVE COMMITTEE ON
PUBLIC BUILDINGS AND REPAIRS OF THE HOUSE OF REPRESENTATIVES
AND THE SENATE OF THE STATE OF MISSISSIPPI
THE HOUSE AND SENATE OF THE STATE OF MISSISSIPPI
DO HEREBY APPROPRIATE THE SUM OF FIFTY
THOUSAND DOLLARS TO BE PAID IN FULL TO THE
STATE OF MISSISSIPPI FOR THE CONSTRUCTION
AND MAINTENANCE OF THE GREAT PLATEAU OF
MISSISSIPPI, AND TO BE PAID IN FULL TO THE
STATE OF MISSISSIPPI FOR THE CONSTRUCTION
AND MAINTENANCE OF THE GREAT PLATEAU OF
MISSISSIPPI.

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STATE OF MISSISSIPPI FOR THE CONSTRUCTION
AND MAINTENANCE OF THE GREAT PLATEAU OF
MISSISSIPPI.

1927

Appropriation



Kaw Nation
CHAIR
Lynn Williams



CITIZENS
N-K

Kaw Nation

KAW NATION
aⁿshokhibe











Sydney Brooke Pursel

*Curator for Public Practice
Spencer Museum of Art, University of Kansas*

A group of people are gathered around a large, textured stone wall. In the center, a dark green plaque is mounted on the wall, containing text that is partially legible, including the year '1929' and the name 'WILLIAM W. WOOD'. A man in a grey t-shirt and a straw hat is leaning over the plaque, looking at the text. To his left, a man in a black t-shirt and light blue jeans is also looking at the plaque. In the background, a woman in a light blue shirt and a man with a white beard and glasses are visible. The scene is outdoors, with green foliage in the background.

**Communities
coming together**

Sacred

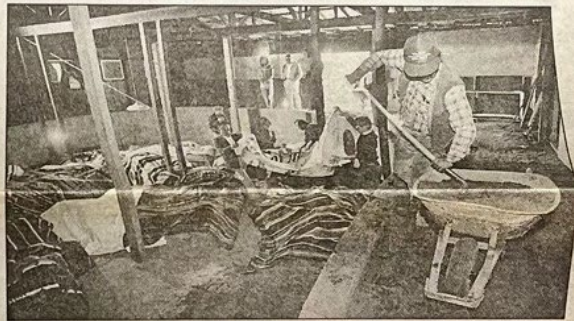
PAST

Kansas tribes work to preserve their religious history and culture



File photo

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."



File photo

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

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

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.

SACRED

From Page 1E

named Waconda who came across a wounded man crying for water. She hurried to the spring and brought him water in a deerskin bag. The two discovered they were from rival tribes, but by this time, they were in love. The girl's father wouldn't allow the two to marry. A war broke out, and the wounded man, named Takota, was killed by an arrow. He fell into the springs, and Waconda, who had been watching, ran to the water's edge and with raised arms appealed to the gods and plunged in after him. Around the turn of the century, the springs were commercialized into a health resort with a hotel and brewery known as Waconda Springs. The area has since been covered over by Glen Elder Lake. "Waconda Springs was destroyed," said Don Blakeslee, an associate professor of anthropology at Wichita State University. He has spent the past decade researching Native American sacred sites throughout the Midwest.

"Pawnee Rock, another sacred site, was quarried away by early settlers. You try to protect these sites and put them on something like a state historic register but that only provides more advertising than it does protection." Most of these sites are on private land and usually only the landowners and a few archaeologists are aware when they are destroyed. And those sites are not only in Kansas. Sheila Dave, a Kiowa-Comanche and board chairman for the Mid-America All-Indian Center, said several tribes in the northwest part of the country also are trying to preserve their sacred sites. "It's a sensitive issue," she said of their efforts. Often the sites have significance

beyond the state itself. The Penoke Stone Figure in Graham County in northwest Kansas — a 60-foot figure of a man — is the only one of its kind in the state, similar to those found in the Dakotas that were destroyed by early pioneers who simply moved the rocks. The five council circles in McPherson and Rice counties in central Kansas are similarly significant. Each circle has a series of four 25-to 30-foot kidney-shaped structures surrounding them. Three of the circles in Rice County are visible from each other only during the equinoxes. They may have been built by Quivira/Wichita Indians and used during sacred ceremonies to promote the growing seasons.

The burial pit near Salina that was closed to the public in 1989 was considered sacred by the Pawnees. And then, there are the intaglios — animal figures dug into trenches along hillsides. One figure is near Lyons, another near Waconda Lake, and four are near Goddard. Some of the sites have been destroyed through farming practices. Some states, such as Texas, encourage land stewardship and provide tax incentives for landowners to preserve archaeological sites.

"It is a tricky situation," said Randy Theis, a cultural resources specialist for the Kansas State Historical Society in Topeka. "Here we are trying to make people aware, but not so aware that they cause vandalism. The other thing is that sometime the natural elements do more damage than anything." Such was the case of one of the state's premiere Native American petroglyphs in Ellsworth County in central Kansas when it crumbled and was destroyed nearly two years ago. The large drawing showed an Indian lying in the foreground with teepees in the background. "There isn't much a tribe can do except talk with landowners and ask them to be respectful of these sa-

cred sites," Pepper Henry said. Beccy Tanner can be reached at 268-6336 or btanner@wichitaeagle.com



Kansas State Historical Society

During the dedication ceremonies in 1928, leaders of Lawrence placed a plaque on this rock honoring the town's early founders.

ROCK

From Page 1E

Kansas," Pepper Henry said. "We are in the process of identifying the places that were sacred to us. We know we can't go back in time and roam the plains. We know there are now fences, roads and boundaries. But many of our sacred places have long since been developed. Those that are left are few and they are, to us, very special." Lawrence City Manager Mike Wildgen said earlier this week he'd never heard the rock was sacred to the Kaw. "I assume that if they approached the city, the city commission would take it under advisement," he said.

Beccy Tanner can be reached at 268-6336 or btanner@wichitaeagle.com



one



ln'zhúje'waxóbe

(Sacred Red Rock)

Project

sacredredrock.com

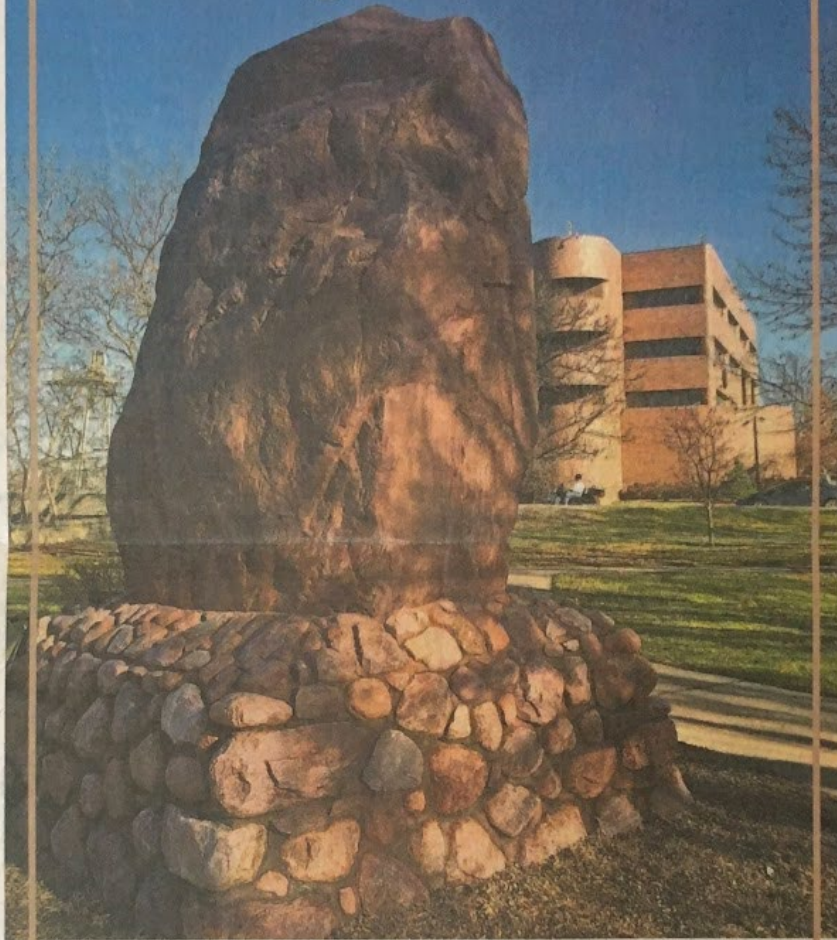


**Should this park
be named for
Charles Robinson?**

robinsonpark1929.com



Kaw Nation asks for Big Red Rock



Kim Callahan/Journal-World Photo

THE SHUNGANUNGA BOULDER, pictured Wednesday, is a 23-ton red quartzite rock that sits in Robinson Park in downtown Lawrence across from City Hall.



KAW NATION

Drawer 50
Kaw City, OK 74841
(580) 269-2552 phone
(866) 404-5297 toll free
www.kawnation.com

November 30, 2020

Honorable Jennifer Ananda, Mayor
City Hall
6 East 6th Street
Lawrence, KS 66044

Dear Mayor Ananda,

Greetings, I hope this correspondence finds you well.

On Sunday, October 11, 2020, the Kaw Nation held its quarterly General Council meeting. At that meeting, Kaw Nation citizens overwhelmingly voted in favor of having *ṽ'zhíje 'waxóbe* or the "Big Red Rock" (as it is more commonly known) returned to the Kaw people. Please accept this letter as a formal claim of ownership of *ṽ'zhíje 'waxóbe*, currently residing in Robinson Park in Lawrence, Kansas, and for its unconditional return to the Kaw Nation.

ṽ'zhíje 'waxóbe is sacred to the Kaw people and considered an item of cultural patrimony. Our stewardship of this rock and its significance as a spiritual item of prayer for our people is well documented by white anthropologists and witnesses including James Owen Dorsey and George Morehouse. After our removal from Kansas to Indian Territory (now Oklahoma) in 1873, our people no longer had access to *ṽ'zhíje 'waxóbe* at its original location near the confluence of the Kansas River and Shunganunga Creek, just outside of Topeka. White settlers understood the ceremonial significance and sacred nature of this rock to the Kaw people. Ignoring this fact, *ṽ'zhíje 'waxóbe* was appropriated by the descendants of White settlers and, in 1929, was removed from its original location to Robinson Park and re-dedicated to "the pioneers of Kansas who in devotion to human freedom came into a wilderness, suffered hardships and faced danger and death to found this state in righteousness."

Our intent for the return of *ṽ'zhíje 'waxóbe* is to reclaim our role as its original stewards and to respectfully restore and renew its significance as a sacred item of prayer for our people. We have no intent to remove this item from Kansas, but to bring it to a new home at Allegawaho Memorial Heritage Park in Council Grove. The park is owned and maintained by the Kaw Nation and is open to the public. Here, the rock will join other monuments of historical significance to the Kaw people and the citizens of Kansas. Our long-range goal is to develop and implement an interpretive plan for the site as an educational resource for all Kansans and visitors to learn about Kansas' original inhabitants, the Kanza.

With this letter, I designate James Pepper Henry (Kaw Nation Vice-Chairman), Pauline Sharp (Kaw Nation Citizen), and Curtis Kekahbah (Kaw Nation Citizen) as official representatives of the Kaw Nation

City votes to return sacred prayer rock to tribe, issue apology

By Rochelle Valverde

rvalverde@ljworld.com

Decades after the City of Lawrence removed a sacred prayer rock from the Kaw Nation's homelands and made it into a monument honoring settlers, city leaders will begin working to return the rock and issue a formal apology to the tribe.



CITY COMMISSION

As part of its meeting Tuesday, the Lawrence City Commission voted 5-0 to move forward with a request from the Kaw Nation to return the 23-ton red quartzite boulder, which is currently in Robinson Park across from City

Hall, 6. E. Sixth St. The city will now formally respond to the request and express its intent to work with the tribe and other community partners to seek grants to pay for the relocation of the rock and develop plans for its return to the tribe.

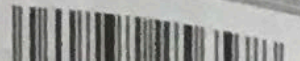
"I think this is certainly something we are going to keep pushing forward on, and do all we can to right the wrongs of

the past, and do it in the best way possible in collaboration with the Kaw Nation," Mayor Brad Finkeldei said.

In a letter to the city, Kaw Nation Chairwoman Lynn Williams wrote that at the Kaw Nation General Council meeting in October, Kaw citizens overwhelmingly voted in favor of bringing Iⁿ 'zhúje 'waxóbe, also known as the "Big Red Rock,"

back to the tribe, as the Journal-World previously reported. Williams says in the letter that the tribe's stewardship of the rock and its significance as a spiritual item of prayer was well documented, and that the tribe's intent was to reclaim that stewardship and restore the rock's sacred significance.

> ROCK, 2A



A boulder's journey: Lawrence monolith will be returned to the Kaw in thoughtful process

DAVE KENDALL

MAY 1, 2022 3:33 AM



At a time when [Confederate monuments across the nation have come down](#), generating a degree of consternation in many cases, the upcoming dismantling of a Kansas monument dedicated to abolitionists provides a good example of how a collaborative approach can foster constructive dialogue and civic engagement.

Not only did the city and county commissioners agree to the request, they authored and adopted (on March 16, 2021) an extensive [joint resolution](#) reviewing the history of the Kaw Nation, acknowledging the hardships they have endured, and apologizing for moving and defacing their sacred stone.

“The City and County further commit,” the resolution states, “to working to forge a new relationship with the Kaw Nation and all Native Peoples built on respect and honor.”

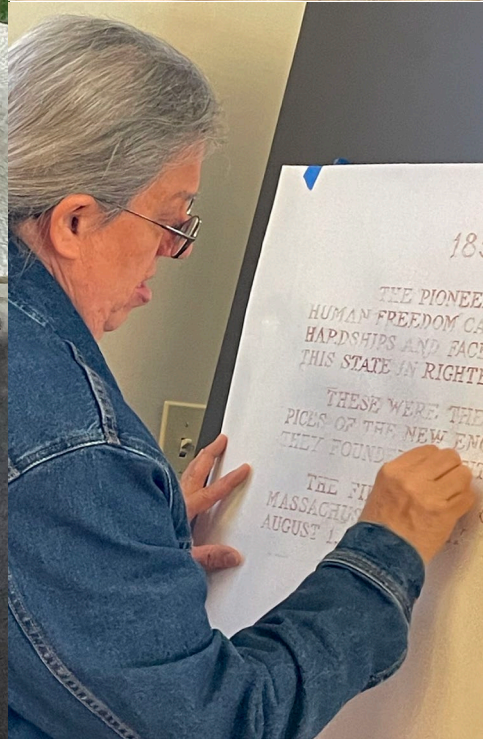
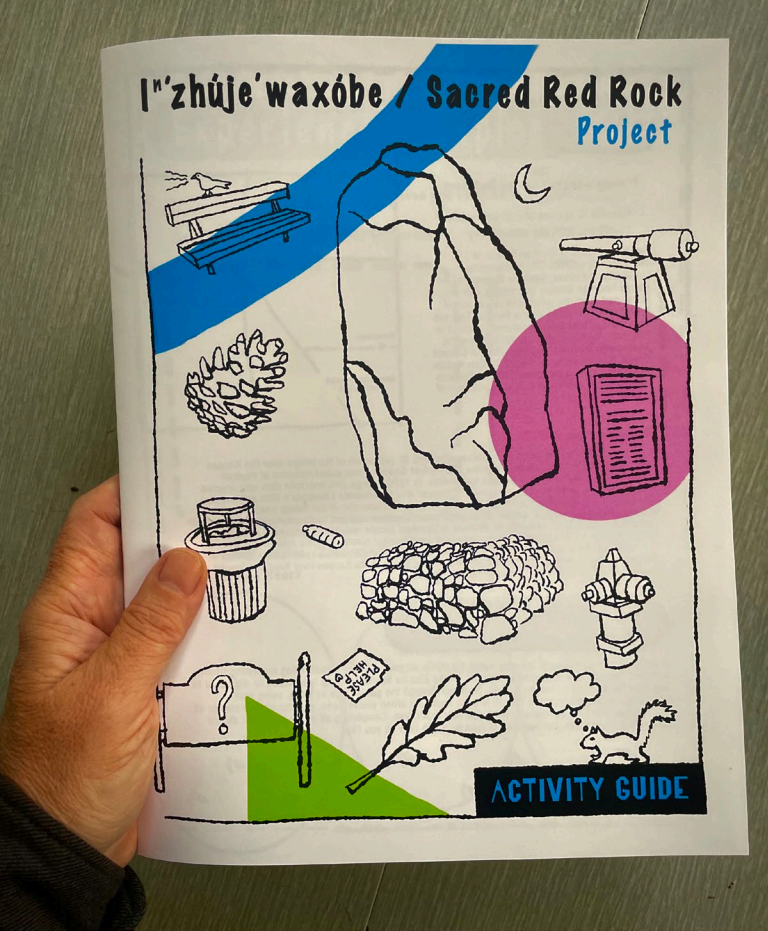
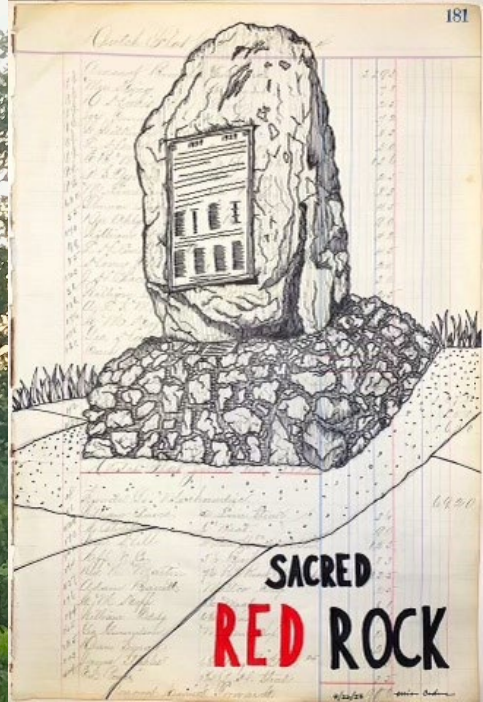
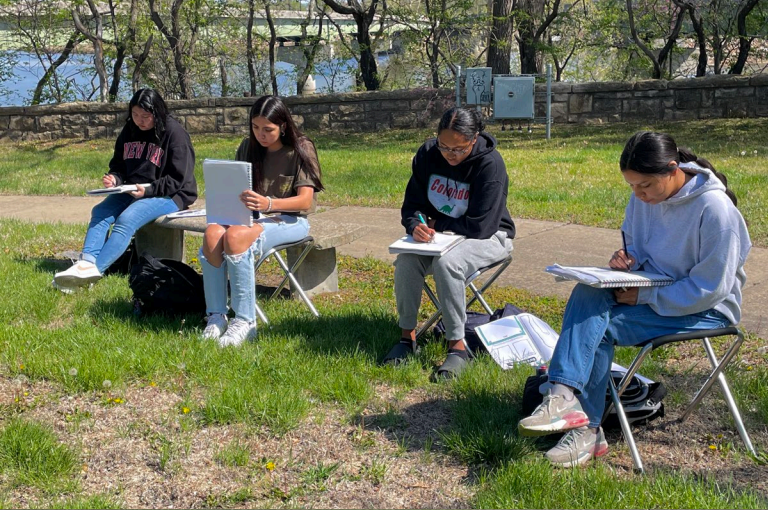
With funds from [a large grant provided to the University of Kansas by the Mellon Foundation](#) through its [Monuments Project initiative](#), In ‘zhúje ‘waxóbe will be removed from its pedestal in Lawrence and transported to a new home at Allegawaho Memorial Heritage Park in Morris County.















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.

F. DAVENPORT	MASSACHUSETTS	A. H. MALLORY	MASSACHUSETTS
N. PHILBRICK	"	S. C. HARRINGTON	"
EZRA CONANT	"	SAMUEL F. TAPPAN	"
BENJAMIN MERRIAM	"	J. C. ARCHIBALD	"
B. R. KNAPP	"	J. M. JONES	"
EDWIN WHITE	"	AUGUSTUS HILPATH	NEW YORK
C. W. HEWES	"	D. R. ANTHONY	"
W. H. HEWES	"	JOHN DOY	"
GEORGE THATCHER	"	HUGH CAMERON	"
JOHN MAILEY	"	A. FOWLER	VERMONT
I. W. RUSSELL	"	OSCAR HARLOW	"
A. HOLMAN	"	C. W. HUTCHINSON	"
J. D. STEVENS	"	GEORGE W. COSS	"
FERDINAND FULLER	"	ARTHUR GUNTHER	WISCONSIN
J. F. MORGAN	"		

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

JAMES F. AYER	L. GATES	SALLY KNIGHT	T. F. REYNOLDS
JOSEPH W. ACKLEY	MRS. GATES	W. RITCHERMAN	E. E. ROPES
S. F. ATWOOD	GEORGE CILBERT	D. B. TRASK	J. SAWYER
L. H. BOSCOM	JOEL CROYER	E. D. LADD	C. W. SMITH
ED BOND	AZEO HAZEN	JOHN A. LADD	JOSEPH SAYAGE
MRS. BOND	H. A. HANCOCK	L. P. LINCOLN	FORREST SAVAGE
F. A. BAILEY	O. A. HANSCOM	LEWIS T. LITCHFIELD	JACOB STROUT
WILLIAM BRUCE	W. A. HOOD	MRS. LITCHFIELD	MRS. STROUT
MRS. BRUCE	FRANKLIN HASKELL	LEWIS L. LITCHFIELD	M. H. SPITTLE
H. N. BENT	LEWIS HOWELL	OTIS H. LAMB	A. D. SEARL
OWEN A. BASSETT	W. H. HOVEY	SAMUEL MERRILL	F. A. TOLLES
MRS. S. BASSETT	R. J. HOOTEN	J. S. MOTT	J. B. TAFT
H. L. CRANE	C. HOBERT	JOHN MACK	OWEN TAYLOR
JOSEPH CRACKLIN	S. N. HARTWELL	J. N. MACE	MRS. TAYLOR
JARED CARTER	ALFONSO JONES	MRS. MACE	JOHN WAITE
MRS. CARTER	MRS. JONES	J. H. MUZZY	S. J. WILLIS
WILLARD COLBURN	MARY K. JONES	CALEB S. PRATT	MRS. WILLIS
ED BENNETT	H. W. FICK	L. J. PRATT	
JAMES S. EMERY	WILDER KNIGHT	SAMUEL	
GEORGE F. EARLE	MRS. KNIGHT		
MILON GROUT			





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 A STATE IN RIGHTEOUSNESS.

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

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A. H. MALLORY	MASSACHUSETTS
S. C. HARRINGTON	MASSACHUSETTS
SAMUEL F. TAPPAN	MASSACHUSETTS
J. C. ARCHIBALD	MASSACHUSETTS
J. W. JONES	MASSACHUSETTS
AUGUSTUS HILPATH	NEW YORK
D. R. ANTHONY	NEW YORK
JOHN BOY	NEW YORK
HUGH CAMERON	NEW YORK
A. FOWLER	VERMONT
OSCAR HARLOW	VERMONT
O. W. HUTCHINSON	VERMONT
GEORGE W. COSS	VERMONT
ARTHUR GUNTHER	WISCONSIN

ONE HUNDRED FOURTEEN MEN LEFT LAWRENCE, MISSOURI, AND ARRIVED SEPTEMBER 1, 1854

W. K. KNIGHT	T. F. REYNOLDS
W. MITCHERMAN	E. E. ROPES
W. TRASK	J. SAWYER
W. LADD	C. W. SMITH
W. A. LADD	JOSEPH SAVANNAH
W. LINCOLN	FORREST S. SMITH
W. LITCHFIELD	JACOB STROUT
W. LITCHFIELD	MRS. STROUT
W. LITCHFIELD	M. H. SPITTLER
W. LAMB	A. D. SEARL
W. MERRILL	F. A. TOLLE
W. JACK	J. B. TAFT
W. E.	OWEN TAYLOR
W. E.	MRS. TAYLOR
W. E.	JOHN WATSON
W. E.	S. J. WILLIAMS
W. E.	MRS. WILLIAMS
W. E.	SOL. WILSON
W. E.	E. W. WINSLOW
W. E.	SILAS WAYNE
W. E.	MRS. WAYNE
W. E.	IRA W. YOUNGLOVE

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Briefly...

In a recent article discussing Together With Veterans AND Morris County, Rebecca Elias' email was incorrect. The correct email is rebeccaeltias@yahoo.com.

The 2024 second issue of KANSAS! Magazine includes, in the cuisine section on page 10, a short article on the Trail Days Café & Museum in Council Grove. Mention is made of the menu featuring historic dishes representing the different groups of people who have lived in the area, and of the complex of buildings on the Trail Days Historic Site.

Reservoir Lake Level

Normal elevation.....1274.00

Current elevation.....1272.48

THREE-DAY WEATHER FORECAST

Corps of Engineers Readings, Council Grove Reservoir

High and low temperatures for the 24-hour period ending this morning were 69 and 36, with the 8:00 am reading 39°.

Thursday: Mostly sunny, with a high near 64 & S;

Kaw Nation's Sacred Rock I'zhúje 'Waxóbe Moves To Allegawaho Today

Representatives of the Kaw Nation were on hand at the Council Grove City Council meeting Tuesday night. James Pepper Henry announced that the Kaw Nation's Sacred Rock is being moved today (Wednesday) from an undisclosed Morris County location to its final resting spot at Allegawaho Memorial Heritage Park. Pepper Henry provided a presentation for the council and those in attendance in the chamber.

A 300 lb. plaque was removed from the rock before it made the trip to Morris County. Pepper Henry said the plaque was said to "honor the hardships of the pioneers." The plaque was removed from the Sacred Rock and is on loan at the Watkins Museum of History in Lawrence. The Kaw Nation numbered about 10,000 in 1804 but by 1904, disease and other factors had reduced their number to 188 and believe that their people paid the ultimate price and experienced the hardships.

Pepper Henry said the United States' first hut project southeast of Council Grove was a failure. The Kaw did not want to live in stone huts. Their traditional dwellings were round. They would either use teepees or earth lodges.

They were reluctant to live in rectangular buildings because they believed that spirits could not escape from right angle structures and would be trapped. They also believed that conical buildings not only held up better in the prairie winds but would strengthen.



The Kaw Nation's James Pepper Henry presented Allegawaho improvement plans to the Council Grove City Council Tuesday night and announced the 28-ton Sacred Rock is being moved to Allegawaho today.



The Kaw Nation's 28-ton Sacred Rock I'zhúje 'Waxóbe will be moved to its permanent home today in Allegawaho Memorial Heritage Park.

Pepper Henry displayed a rendering of the park, which shows the Sacred Rock being moved to a plaza site near the old caretaker's site. There will be an open Welcome Center, with restrooms and showers. A 2.3-mile path is included in the park design. There will be utilities for vendors with 50-amp service. Wi-fi will be available. Security cameras will be installed.

On Saturday, June 22, during Washunga Days, a cultural program is usually given at 2 p.m. at the Kaw Missions. This year it will be moved to Allegawaho. One of the purposes of the park is to educate visitors.

Pepper Henry said he was surprised to learn that many Kansans don't realize that the state of Kansas is named after the Konza or Kaw tribe. The Kaw Nation looks forward to sharing their culture and their park with guests.

1825 is important to Council Grove because it represents the founding of Council Grove 200 years ago. 1825 is memorable to the Kaw Nation, as they signed a contract that year that reduced their land from 20 million acres to 2 million acres.

Phase 2 will include campgrounds with amenities and a caretaker's facility.

The phonetic spelling of I'zhúje 'Waxóbe is EE(n) ZHOO-jay wah-HO-bay. This editor

hopes to have the name easily roll off my lips someday.

In the Consent Agenda phase of the council meeting, minutes from the previous meeting were approved and appropriations in the amount of \$180,234.91 were approved. Chicken Ordinance #2266 was approved. It will be published soon in the Council Grove Republican.

The main change in the ordinance is it changes the allowable number of chickens from four to eight. Jamie Nittler Johnson of the Morris County Health Department requested and received permission to mount a digital sign in front of the health department on a city easement. As in other cases, she was reminded that if the city needs to work on the easement, the city will not be responsible for moving or reinstalling the sign. Johnson also said that the sign will be scheduled to go dark after a certain hour at night.

Shannon Reid Wheat, of the Council Grove Public Library, gave a report on the library's budget and the organization's challenges with the building's faulty HVAC system and leaky roof. The funds the library receives are not enough to fund the library's budget and activities, so grants are routinely applied for. The building is owned by the City of Council Grove. The city has received three bids for roof repair or replacement. Both the city and the library are seeking grant sources that will aid with the expense of the needed repairs.

Jim Crosby of Together With Veterans AND Morris County announced a ribbon cutting ceremony on March 27 for the Veterans Virtual Living Room at 501 East Main Street in Council Grove. The Virtual Living Room will be a place where

veterans can go for telehealth appointments and other confidential meetings. A \$5,000 Rural Broadband Association Grants made the Veterans Virtual Living Room possible, with the assistance of TCT.

Together With Veterans AND Morris County is hosting a Veterans Health Fair at the Council Grove Recreation and Event Center, 1018 Old U. S. Highway 56, 10 a.m. - 1 p.m. or until completed, on May 11, 2024. The VA will provide the following: VA Enrollment, VA Claims, PACT ACT - toxic exposure information provided by a VA nurse, Mobile Veterans Center (allows for mental health service without giving your name), The American Legion, VFW and TWV will have booths.

The Utilities Department recommended, and the Council approved, the appointment of Curtis Watson to Water Department Apprentice at a pay rate of \$16 per hour. Watson's appointment is contingent upon completing a background check, physical and drug/alcohol screening. The Office Committee recommended, and the Council approved, the appointment of Stanley Bartley to City Inspector at a pay rate of \$28 per hour. The appointment is contingent upon completing a background check, physical and drug/alcohol screening. Bartley lived in the Council Grove area previously and is fully certified to be an inspector.

The council and City Administrator Nick Jones held a 30-minute executive session, regarding the City Lake, with attorneys Pat Fioridan, Brian Henderson and Molly Priest. No action followed and the meeting was adjourned.

The next Council Grove City Council meeting will be held at 5:30 p.m. on April 2 at City Hall.



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ONLINE EDITION:

www.councilgrove

republican.com

A Glimpse From The Past...

(Submitted by Mark Brooks)

Council Grove Democrat

December 28, 1871

A good sized wild-cat, or catamount (Mountain Lion), was killed within a couple miles of Council Grove a few days ago. He had attached to his foot when killed a steel trap, which considerably obstructed his locomotion and rendered him easy to capture.

The next Council Grove City Council meeting will be held at 5:30 p.m. on April 2 at City Hall.



A HEAVY JOB - What was scheduled to be a one hour job Wednesday afternoon was more involved. Positioning the 28-ton Kaw Nation sacred prayer rock had its challenges, with four hours needed to place the rock. The rock was positioned on a 30-inch deep concrete pad, facing the The Kanza Monument, a 35-foot limestone tower that was erected by Council Grove citizens in 1925 as a tribute to the Kanza. The site is still considered to be a construction site and not ready for visiting as additional concrete work is scheduled for today.



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ROBINSON PARK
 NAMED IN HONOR OF
 CHARLES ROBINSON
 FIRST GOVERNOR OF KANSAS



4 TERRA COTTA

6

RALPH SONE

5 Chimney
 building was originally "air
 by a unique system of
 circulating air in and
 by steam from a

6 Walls
 Pressed brick for the exterior was
 supplied by a firm in Trenton, New
 Jersey. Ensuring that bricks, slate, and
 terra cotta shipped by railroad were
 not damaged in transit was a major
 concern.

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.

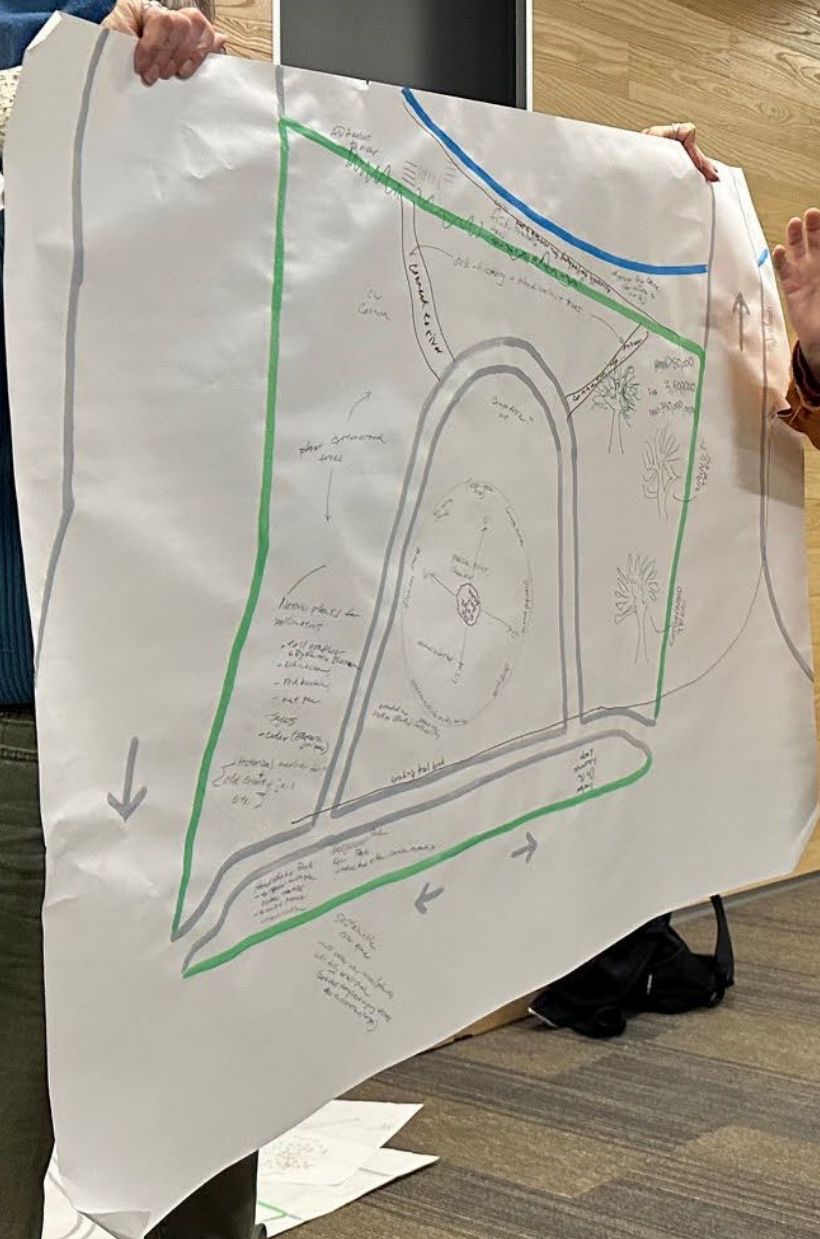
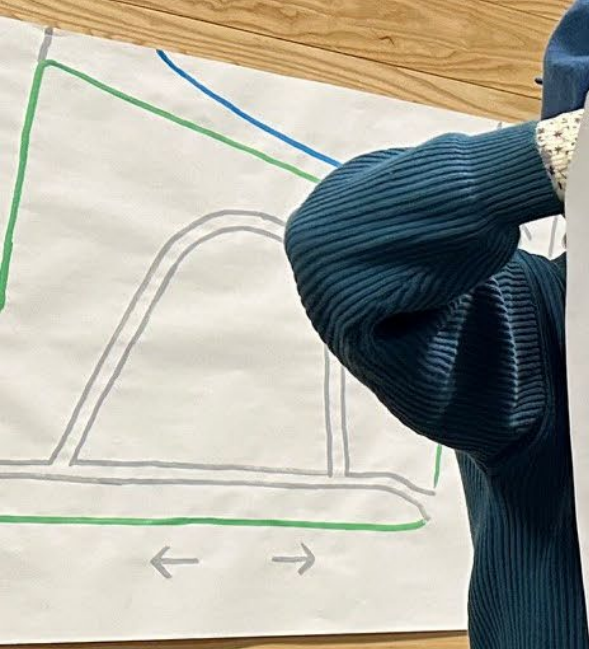
F. BAYNEPORT	MASSACHUSETTS	A. H. MALLORY	MASSACHUSETTS
PHILBRICK	..	S. C. HARRINGTON	..
FRANK BONANT	..	SAMUEL P. TAPPAN	..
BENJAMIN MERRIAM	..	J. C. ARCHIBALD	..
B. B. ADAMS	..	J. M. JONES	..
EDWIN WHITE	..	AUGUSTUS HILPATH	NEW YORK
C. W. DEBES	..	D. R. ANTHONY	..
W. H. HERES	..	JOHN DOY	..
GEORGE THATCHER	..	RICH CAMERON	..
JOHN WILLEY	..	A. FOWLER	VERMONT
W. LESTER	..	OSCAR HARLOW	..
A. HOLMAN	..	G. W. HUTCHINSON	..
E. D. STEVENS	..	GEORGE W. COSS	..
EDMUND FULLER	..	ARTHUR CUNTER	WISCONSIN
J. E. MORRAN	..		

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

JAMES FAYER	L. GATES	SALLY KNIGHT	T. F. REYNOLDS
JOSEPH W. ACKLEY	MRS. GATES	W. RITCHERMAN	E. E. ROPES
S. FARWOOD	GEORGE GILBERT	D. B. TRASK	J. SAWYER
L. H. BOSCOM	JOEL CROVER	E. D. LADD	C. W. SMITH
ED BOND	AZRO HAZEN	JOHN A. LADD	JOSEPH SAVAGE
MRS. BOND	H. A. HANCOCK	L. P. LINCOLN	FORREST SAVAGE
WILLIAM BRUCE	O. A. HANCOCK	LEWIS T. LITCHFIELD	JACOB STROUT
MRS. BRUCE	W. A. HOOD	MRS. LITCHFIELD	MRS. STRUTT
MRS. BENT	FRANKLIN HASKELL	OTIS H. LAMB	M. H. SPITTLE
WALTER A. CASSELL	LEWIS HOWELL	SAMUEL MERRILL	A. D. SEARL
MRS. CASSELL	W. J. HOOTEN	JOHN MACK	F. A. TOLLES
W. L. CRAN	C. ROBERT	MRS. MACE	J. B. TAPP
JOSEPH CRACKLIN	R. N. HARTWELL	J. H. MACE	OWEN TAYLOR
JAMES D. CARTER	ALFONSO JONES	L. J. MURPHY	JOHN WAITE
WILLIAM COLBURN	MARY EK JONES	CALEB S. PRATT	S. J. WILLIS
W. C. KILPATRICK	H. W. FICK	A. J. PRATT	MRS. WILLIS
GEORGE F. KELLY	WILDER KNIGHT	SAMUEL C. POMEROY	E. W. WINDIS
WILLIAM KIRBY	MRS. KNIGHT	A. J. RAYNE	SILAS WAYNE
WILSON CHASE	ED KNIGHT	CHARLES ROBINSON	MRS. WAYNE
MRS. CHASE			IRA W. YOUNGLOVE

THESE NAMES ARE AS RECORDED IN ANDREAS HISTORY OF KANSAS







Diane Lochner

Vice President
PGA V Destinations

Dance Arbor



Kaw Clans Circle



Monument to the Unknown Kanza Warrior

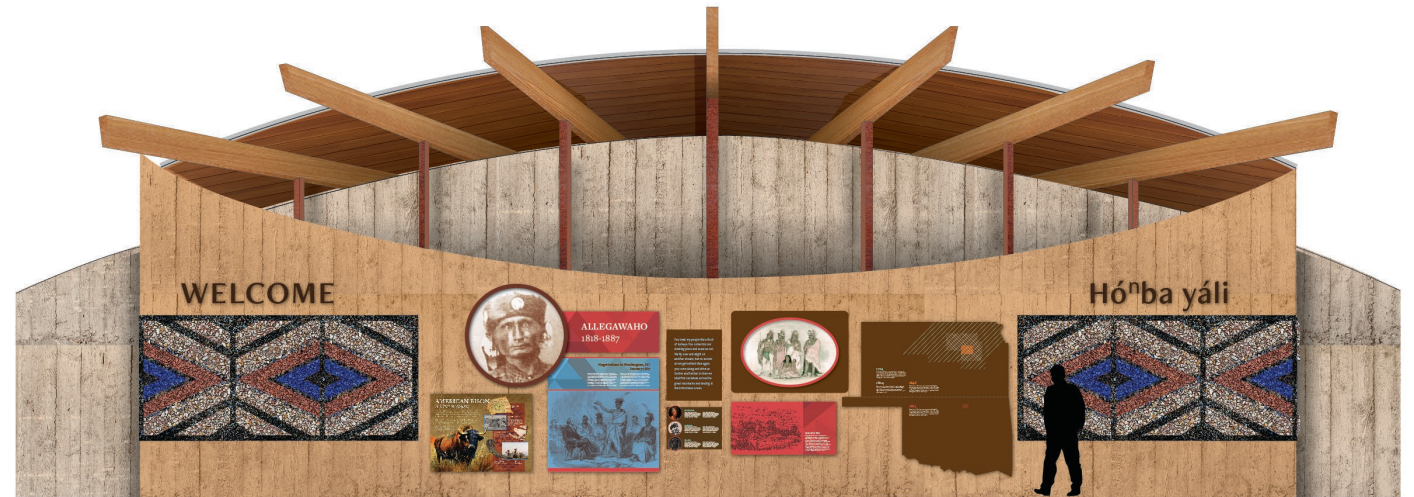








Welcome Center



Interpretive Trail



In'zhúje'waxóbe







I'ZHÚJE'WAXÓBE
REMATRIATION CELEBRATION

SAVE THE DATE

SATURDAY JUNE 22ND, 2024 @ 2PM

Allegawaho Memorial Heritage Park,
Council Grove, Kansas



Visit www.sacredredrock.com
for more information



Questions?