

DUSHANE, DAVID, JR.

INTERVIEW

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Nannie Lee Burns, Investigator,
October 23, 1937.

Interview with David Dushane, Jr.
Seneca, Missouri.

My father, David Dushane, a fullblood Shawnee Indian, was born in Johnson County, Kansas, near Olathe.

My mother, Nancy Jackson Dushane, an Eastern Shawnee, came with her parents when young from Sandusky, Ohio. My parents were married in Kansas and lived there six years before coming to the Indian Territory, in 1841. They located on the state line just west of Seneca, Missouri, and where I now live is a part of my father's old farm. Here on this farm I was born July 10, 1872, and I have always lived here.

Early facts given me by Father.

My father's family were among those who were moved for protection to Kansas.

Many things have not been understood by the Indians and under the treaty between the Shawnees, in 1854, they agreed among themselves that those who chose to do so

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might take their lands in severalty and those who did not like that plan might retain a part of the land we had acquired from the Senecas, in common. Later, this led to a dispute and a division of the tribe as part of them contended that those who had accepted their lands in severalty had severed their tribal relations. This condition existed when the Civil War began.

Our location here on the State Line made it very easy for us to be attacked and robbed by bushwhackers who preyed on the settlers along the Oklahoma border. We were too far from fort to get any protection and being so far away and not understanding led to the agreement or treaty which our people made with the Confederates as we thought that in that way, our rights would be protected by the former Agent Major Dorn. The Shawnees received one payment from that source and when a sufficient number of Union Soldiers, came to this section for protection the Shawnees returned to their allegiance with the Union.

The Shawnees were driven out of here in the fall of 1862 when they went to Kansas, taking with them only what was easy to carry, leaving most of their stock on the range and many things in their houses, thinking, no doubt, that they would not be gone very long.

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Homesick, in the fall of 1863, under the leadership of Black Bob, about a third of them returned to their home in the Indian country where many of them, including their leader, Black Bob, sickened and died.

In 1864, there were more than eight hundred Shawnees in Kansas and there were more than a hundred of these Shawnees in the Union Army. Troubles were also confronting them in Kansas as much of their land was being taxed, sometimes as much as a dollar and a quarter an acre and being sold for taxes and bought by the white people, who were dispossessing the Indians.

We were living on the land of other Indians and they wanted it so in the Spring of 1865, we started with an agent back to the Indian country in the Indian Territory.

Not knowing the condition of our former homes, after we had traveled about eighty miles we stopped on Big Creek and here we remained through the summer months under the care of Agent Mitchell, where we farmed some. During the summer a party under the Government Agent came on and looked over the country to see the condition of their former homes.

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They found the stock that the Shawnees had left on the range gone or else straggling and wild, their houses and fences either burned or destroyed and in some instances where the houses still stood they were occupied by a band of thieves and robbers who by living on this side of the state line escaped from the law of the border states. This condition caused the agent, Major Snow, to request that a Company of United States Soldiers be stationed at Baxter Springs, Kansas, for the protection of the Shawnees, the Senecas, the Peorias and the Quapaws.

The Neosho Agency, located just west of my home here and less than three miles from Seneca, had in May of that year been destroyed by fire all but the officer's room and the fence. This condition, no doubt, led to the request by the Shawnees after the war in a general meeting of the tribes with the representatives of the Government that an article be included that no person, except officers, agents and employees of the Government be allowed in their reservation and excepting those persons who had been adopted into the tribe.

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My father belonged to those of the Shawnees who remained loyal and the money from the Government that was due them for losses to their property during the war was wrongfully paid to the Shawnees who were on the Kaw River and who were in Texas during the war.

Our band of Shawnees completed their trip home in the fall of 1865; however, my father did not come till later.

The Old Agency.

The Agency buildings were rebuilt on the old site west of Seneca, Missouri.

The old Agency Farm contained two hundred acres and is now owned by Jim Green. It is just west of my house here across the field.

The two buildings, each about thirty by forty feet, built of native lumber are still standing and one is still used by Mr. Green as a residence, the other is used as a tenant house. They are about fifty feet apart. Originally they were the agent's quarters and the home of the chief clerk. The old jail, a building of native lumber, ten by twelve feet, is still standing, though now it has a

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shingle roof. It has a door and three barred windows. It is made of two by four boards, nailed close. The barns and the blacksmith shop are gone.

Major Redpath is the first agent whom I recall. The Agency was moved back here in 1868, after most of the Indians had returned. It was in about 1890 that the agency was moved to Wyandotte and after some years there it was moved to Miami, where now it is called the Quapaw Indian Agency.

The Shawnees have always had a school fund and most of us older Shawnees were sent to the Indian Boarding Schools. Under the terms of the agreement with the Government, we were to receive \$2400.00 per year and our clothes.

Our last payment was \$328.00 each for the sale of a piece of land to the Peorias in 1894.

Old Customs.

Mr. Dushane speaks the Shawnee language and he tells me that since Congress ruled against the Indian marriage and adoption customs that they have ceased to hold any of their old tribal ceremonies and that these rites and ceremonies are being fast forgotten by the Indians themselves.

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Among the last to be discontinued was the Green Corn Dance, held in mid-summer, usually in August, which was their yearly Thanksgiving.

The Bread Dance, held in October, was another sacred observance with the Shawnees.

Boyhood Days.

My father always used horses for farm work and our women did not learn to spin and weave as did most of the pioneer women. Our civilian clothes were furnished us by the Government in those days.

In 1884, I started to the Wyandotte Mission School at Wyandotte when the buildings were at the foot of the hill on the north side. Then there were four two-story, frame buildings. Howard Hall was the superintendent and Miss Clara Allen, who died only a couple of weeks ago, was my first teacher.

I attended school there nine years when I had to quit to work on our farm and to care for my father and mother.

Allotment.

Finally, in 1892, we were all allotted. Heads of families received a hundred and sixty acres and each child

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was given forty acres. Later, the Too-Lates were given forty acres each and the balance of our land was sold to Judge Harvey of Wyandotte.

Marriage.

December 25th, 1907, I married Allie Frazier, a white woman who was born in Kansas, January 10th, 1888, but who had been raised in the Indian Territory. We have had seven children.

Conclusion.

Mr. Dushane is one of the few of the older full bloods of his tribe still living and one who has continued to live where he was born as his present home and allotment is a part of his father's old home and the place where he was born.