

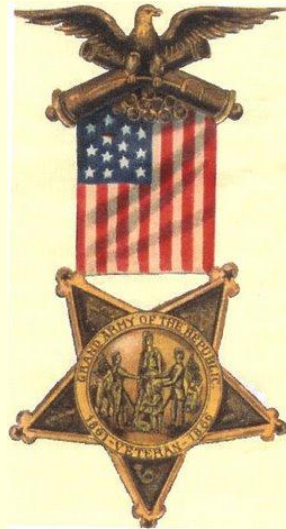


American Indians and The Civil War

*Major Jo Ann Schedler, BSN, MSM, RN,
U.S. Army Nurse Corps Reserves
(Retired)*

Wisconsin American Indians in the Civil War

1861-1865



Remembering Civil War Soldiers



Dedication of Simeon Gardner's Grave
Civil War Veteran from 1862-1865-Jo Ann & Roger

- 2009 Civil War headstone dedication
- 10 new Civil War Veteran headstones in Red Springs Cemetery
- NPS Book

Fighting for their Land & Freedom in Two Nations



American Indians and the Civil War

National Park Service
U.S. Department of the Interior

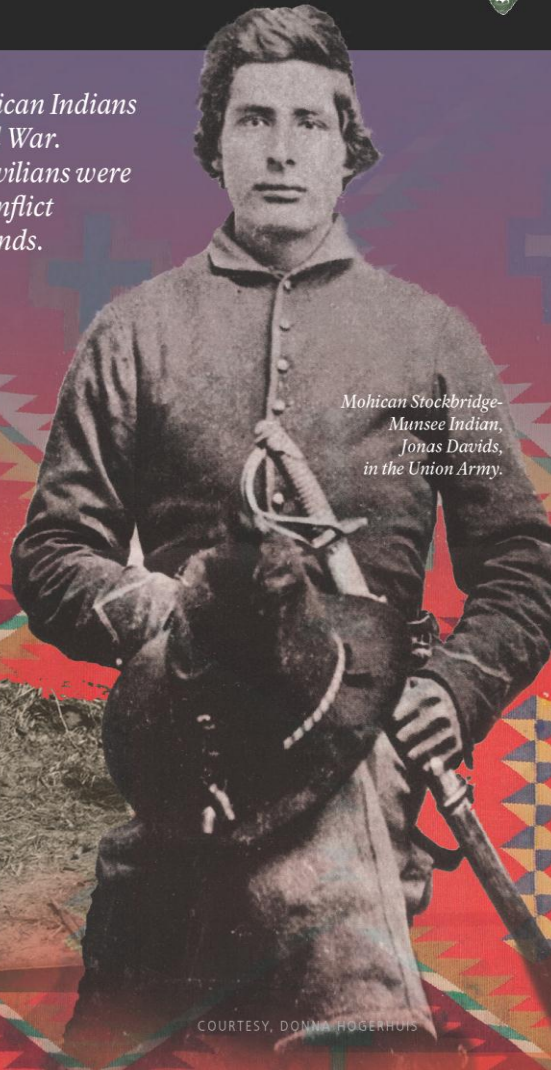


*More than 20,000 American Indians
fought in the Civil War.
Thousands of Indian civilians were
swept into the conflict
on their homelands.*



*While Indian soldiers fought
for the army in the East,
another war was being waged
on Indians in the West.*

MINNESOTA HISTORICAL SOCIETY



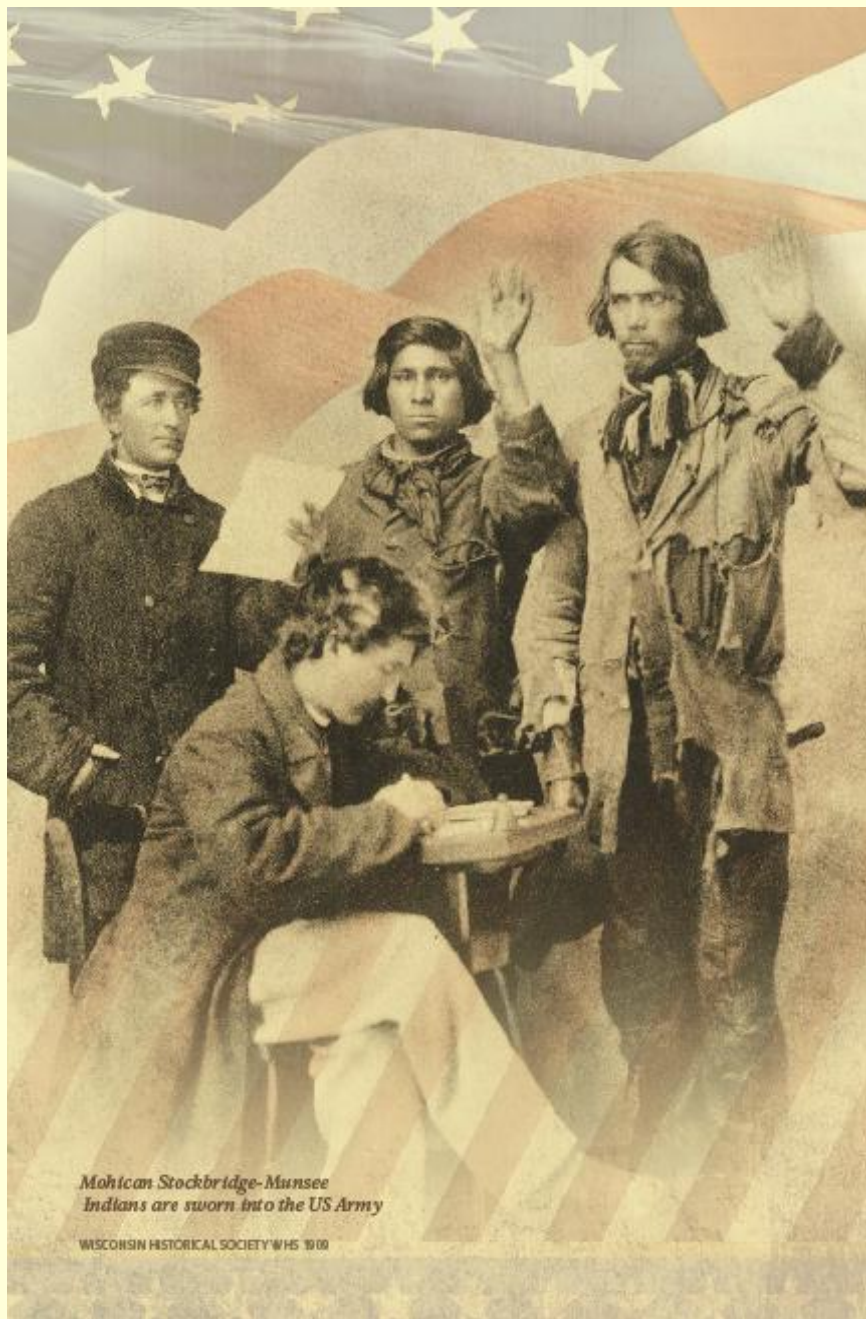
*Mohican Stockbridge-
Munsee Indian,
Jonas Davids,
in the Union Army.*

COURTESY, DONNA ROGERHOIS

*In a war that freed enslaved African
Americans, most Indian people fought
to stay free in a land once theirs alone.*

www.nps.gov/civilwar
Book available at www.eParks.com

NPS/HUBBELL TRADING POST



*Mohican Stockbridge-Munsee
Indians are sworn into the US Army*

WISCONSIN HISTORICAL SOCIETY WHS 10.00

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Wisconsin American Indians in the Civil War

*Maj. Jo Ann P. Schedler, US Army, retired
Mohican Nation, Stockbridge-Munsee Band*

From the Menominee, Ojibway, Potawatomi, and Ho-Chunk who had lived in the Great Lakes region for many years to the more recent arrivals—the Oneida, Mohican Stockbridge-Munsee, and Brothertown—the indigenous people from Wisconsin sent several hundred men to fight for the Union Army. Some were killed in battle, some died from disease, and some were captured and died in prison camps. Many wrote letters home, providing us with windows into their service, their commitments, and their lives as Union soldiers.

*Mohican Indians of the
Stockbridge-Munsee band
swear into the US Army.
Who were they and
why did they join?*

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*Prior to the Civil War, the Menominee,
Ojibway, Potawatomi, Ho-Chunk,
Oneida, Stockbridge-Munsee, and
Brothertown tribes lived in villages along
the rivers and lakes of Wisconsin.*

DAVID ZIMMERMAN

In the years prior to the Civil War, many American Indians were forced to leave their homelands. Tribes were often divided as they were pushed west of the Mississippi. Some resisted removal and stayed in Wisconsin while others joined tribal groups outside the state or returned again to Wisconsin. By 1860 the native population in Wisconsin included the Menominee, Ojibway, Potawatomi, and Ho-Chunk tribes as well as the Oneidas, Stockbridge-Munsee and Brothertown tribes who had migrated from New York.

Wisconsin's American Indian service during the Civil War is little known. In his 2005 article, "Unwanted in a White Man's War," Russell Horton wrote that "an estimated five to six hundred American Indians from the Badger State, out of a total native population of 9,000, joined the Union Army during the war." Most Indians were not US citizens at the time and were not called to enlist at the beginning of the war. Who were they and why did they join the Union army?

In 2009, in an effort to recognize Civil War veterans buried in Woodlawn cemetery in Shawano, Wisconsin, I found out my great-great-grandfather Stephen Gardner and his brother Simeon were soldiers in the Civil War. My cousin Roger Miller and I helped with the re-dedication ceremony along with other Mohican Veterans and local veterans groups. The ceremony was conducted by Sons of the Union Veterans of the Civil War Old Abe Camp # 8. I came away very proud of my ancestors and had many questions. How many other Stockbridge-Munsee men participated in the Civil War? What was life like in 1861 - 1865 in America's Civil War for the Stockbridge and Munsee people?

The Wisconsin Indian Civil War story is documented from the soldiers' own letters, pictures, family histories, and tribal histories. For decades, few family and tribal members knew that their ancestors fought in the Civil War. Fewer still were aware of their service or sacrifices. Most did not even know that their forefathers were involved in this conflict. With the 150th anniversary of the war, however, many Wisconsin native people now know these stories. I would like to share their stories with you here.

Author Jo Ann Schedler, and her cousin Roger Miller participate in a ceremony honoring fellow Stockbridge-Munsee Indians who served in the Civil War.

KIM SCOTT





Menominee soldiers fought in the Siege of Petersburg, Virginia.

REX USA, CORBIS

The Bad River Chippewa Nation refers to itself as “Chippewa.” There are six federally recognized tribes in this group—some call themselves Chippewas, others Ojibways. Throughout its tribal history, the Bad River Chippewa have either fought for or against the United States. During the Civil War, when the Union called for volunteers, their response was “conspicuously notable” according to Bad River historian Barb Bell. The Ho-Chunk tribe responded as well, sending at least 10 members to battle for the Union, according to the Ho-Chunk Veterans Service Office.

The Menominee, one of the larger Wisconsin Indian nations, contributed a number of soldiers to the Union effort, as documented in the Menominee Tribal Historic Preservation Office’s 2010 book, *Menominee Veterans, A Photo History of Our Land, Our Battles, Our Victories*. Company K of the 37th Regiment, consisted of 71 Menominee men. Many “men took their war bundles with them” for protection, the authors wrote, and the Indian soldiers frequently participated in drum and warrior dances.

On July 23, 1864, the Menominee men and remnants of Company K joined the rest of the 37th Wisconsin Infantry regiment in the siege of Petersburg, Virginia. On the morning of July 30, the Menominee soldiers participated in the

ill-fated Battle of the Crater along with Anishnaabek Indians of Company K, 1st Michigan Sharpshooters (their story is told elsewhere in this book). Six Menominee were killed in action, five were captured and died in prison camps, and eight were wounded. In total, between 1863 and 1865, 141 Menominee men fought for the Union.

Elsewhere in this volume, authors have posed the question: why did American Indians fight in the Civil War? Alan Caldwell, Commander of the Veterans of the Menominee Nation, suggests possible reasons why Menominees fought in the Civil War and why they have enlisted to fight in other wars. He points out that that historically American Indians have the highest volunteer rate per population for military service of all racial and ethnic groups in the United States. He believes that carrying on the “warrior traditions found in Indian culture, family traditions of military service, economic reasons, a sense of adventure, and a sense of obligation to their family, tribe, and nation” are among the factors for indigenous military service. In addition, Caldwell notes that many treaties signed in the 1800s contained loyalty oaths requiring tribes to “come to the aid of the United States.”



With warrior traditions as a part of their cultures, American Indians have long had one of the highest rates of volunteerism for military service in the country. Pictured here is Amiskweew, a Menominee warrior in the 1840s.

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In *The Iroquois in the Civil War*, Laurence M. Hauptman notes that between November 1864 and March 1865 a major smallpox epidemic devastated the Oneida people (part of the Iroquois Confederacy of tribes) in Wisconsin, causing a population decline of around 5 percent. An early 1860s drought and a severe winter caused further hardship for the Oneida economy. Hauptman writes that on a reservation of about 1,100 residents, "military service, despite the risk, became a way out of their desperate

At Vicksburg, skilled Menominee sharpshooters, camouflaged with brush and leaves, crept along the ground to provide cover for Union soldiers digging trenches within yards of opposing troops.

1859/1860/1861

economic condition." Bounties of \$300 or more for three years of service in 1863 and 1864 provided even more incentives for enlistment.

Some Oneidas enlisted in the 3rd Wisconsin Volunteer Infantry and 49 joined the 14th Wisconsin Volunteer Infantry. According to Hauptman, "The Oneida troops were members of a much traveled unit; some on detached service in different theaters of the war. Indians died in Cairo, Illinois; Atlanta, Big Shanty, Rome, Georgia; Montgomery and Spanish Fort, Alabama; Keokuk, Louisiana; and Memphis, Tennessee." One Oneida, Henry Hill, was wounded at the Battle of Spanish Fort in Alabama on April 9, 1865, and was one of the last casualties of the Civil War. Loretta Metoxen and Reggie Doxtator, Oneida Nation historians, stated that 147 Oneida men fought in the Civil War, reporting that "Of these men 46 were killed, missing in action, or died of disease."

The Siege of Vicksburg, Mississippi

1859/1860/1861



Abner Abrams,
served in the US
Army at age 14.

THE ABRAMS FAMILY

Decades of growing
strife erupted in civil
war on April 12, 1861,
when Confederate
artillery opened
fire on Fort Sumter,
South Carolina.
When President
Lincoln called for
a militia to defend
the United States,
Stockbridge-Munsee
men were among
the first to enlist.

NEWBORN SLIMES

The story of the Brothertown Indians is unique in that they were the first American Indians to become United States citizens in 1839. In doing so, they were required to denounce their tribal affiliation and divide their communal lands into individual ownership. In his book, *Red Brethren*, David Silverman writes that they "judged citizenship a risk worth taking" to avoid forced removal to Kansas and to keep their lands in Wisconsin. Brothertown Indians also enlisted in the Union Army. Caroline K. Andler, a historian for the Brothertown people, documents over 90 Brothertown Indians who fought in the Civil War from 1861 to 1865.

The Brothertown Collection located at the Oneida Cultural Heritage Archives in Green Bay, Wisconsin includes letters from several of these soldiers. J.W. Dick wrote on September 23, 1864 near Petersburg,

the Johnnies [sic] came around our left and in our rear and attached and overpowered our picket lines and captured quite a herd of cattle numbering 2,470 head and drove them off and got away I am sorry to say with the whole herd and took some of the guard along . . . And since then the Johnney Rebs [sic] have their pickets hallowing to our pickets Beef, Beef! and imitating cattle driving.

My research into the history of my people—the Stockbridge-Munsee—found that 58 Stockbridge-Munsee men and five Brothertown Indian men married to Stockbridge women, a total of 63 Civil War soldiers, came from the Stockbridge community. Of these soldiers, four were among the first American Indians to enlist in the Civil War on April 27, 1861 when President Lincoln called for a militia, and 23 others also enlisted that year, the first of the war. Digging a little deeper, I found that three others fought for the Union Army in Kansas and six enlisted in New York.

Levi Konkapot attended Oberlin College in Ohio, one of the first American institutions of higher learning to regularly admit African American, American Indian, and female students prior to the Civil War.

LIBRARY OF CONGRESS

Though embroiled in a legal dispute with the US government over ownership of Indian lands, Levi Konkapot left college to fight for the Union army.

NATIONAL ARCHIVES

The six Stockbridge-Munsee men who enlisted from New York State might seem a bit puzzling. An article that appeared on Saturday, April 23, 1859, in the *Genesee Weekly Democrat* of Batavia, Genesee County, New York helps solve the puzzle. The newspaper reported that a small party of Stockbridge Indians "took possession of a farm of 200 acres. They were ejected by due process of the law, when they took up a residence in another part of town." The article went on to say that these actions were believed to be a plan to start proceedings to reclaim "some 600,000 acres of land in Rensselaer, [sic] Albany and Columbia counties. . . . Their leader is Mr. Jesse Wybrose . . . and the principal Indian is Levi Konkapot, who is full blood." This article reported the beginning of a long-standing dispute that continues still today, 150 years later. Most of the Stockbridge Indians left their land in New York to settle in Wisconsin, but the disposition of their New York land claim had not been settled as of 2012. What is fascinating about the story is that the Stockbridge Indians had a very legitimate dispute with the government, yet many joined and fought for the Union Army, including Levi Konkapot, Jr.

A Memorial Day tribute at City Point honors the fallen from all wars.

LEE ARMY

My ancestor, Levi Konkapot Jr., enlisted in the Union Army at Albany, New York, on March 3, 1862. His enlistment document stated that he was born in Madison County, New York. Levi was 39 years old; he reported his occupation as student. He attended Oberlin College in Ohio, a hotbed of abolitionism and a pioneer institution in admitting African Americans, women, and American Indians as students. In 1857, Levi wrote an essay on John W. Quinney, a Stockbridge-Munsee leader, entitled, "The Last of the Mohicans." He enlisted as a private in Company K, and Heavy Artillery, New York Volunteers. Levi fought with his company until he was killed in action near Petersburg, Virginia on June 16, 1864. Jimmy Blankenship, the Petersburg National Battlefield historian, stated that Levi died the second day of General Grant's first assault near Hickory Hill Road during the Battle of Shade's Farm. Levi's mother Lucy Jacobs claimed his pension on June 25, 1869. Levi Konkapot's grave is in the City Point National Cemetery, Hopewell, Virginia.

Levi Konkapot died in the Union assault on Petersburg, Virginia. He is buried at City Point National Cemetery.

JONATHAN S. SCHLESER

Electa Quinney

Daniel Adams wrote letters home to his mother Electa Quinney Adams Candy. Electa, a Stockbridge Indian, was one of the first professional teachers in Wisconsin, teaching at Kaukauna territory in 1828. Today, the Electa Quinney Institute for American Indian Education and Policy Studies, named in her honor, is located at the University of Wisconsin-Milwaukee.

Like Levi Konkapot, many of the Stockbridge-Munsee men were educated and were able to write home. Their letters help paint a picture of the lives of Wisconsin's indigenous people during the war. Among the most interesting are letters from Daniel J. Adams, who in October, 1861 enlisted in Wisconsin's Company A, 2nd Cavalry. In letters he wrote to his mother, Electa Quinney Adams Candy, from Springfield, Missouri, in 1862, Daniel talked about his scouting trip, illness, and efforts to recover. He also sought her advice, "I don't think that the Hospital Doctors know any to [sic] much. There are a great many of our boys getting sick.... Do you know what would be good for them[?]"

Daniel reminded his mother that he was sending her money; he heard she had received money from the state, which he would supplement from his pay. He inquired if she knew the regiment and company Levi Konkapot had joined. The politics of the Stockbridge Nation was on his mind, as he told his mother that Abram Pye Sr. was running for sachem (paramount chief), and he added, "I think if that is the case that they are mighty heard [sic] up for men. I believe in a chief knowing how to read and write[.] don't you think so too?" He finishes this letter: "The Capt says that us boys are a set of high headed Indians...I will try and come home when peace is declared, if health and life is spared, and not before." Daniel's letters demonstrate a sense of humor and show his patriotism in his dedication to two nations.

Dear Mother

Having nothing much to do I thought it would write to you, so I will endeavor to improve the opportunity, I have arrived here last night, I left here on the 1st of see a rebel, I have been about the same with the rebels I don't feel very well I have been taking light to help me little, I have also been down to see the that the give me some Doctors know sick, I believe I will try and come home when peace is declared, if health and life is spared, and not before."

Daniel Adams in a letter to his mother

WISCONSIN HISTORICAL SOCIETY

Electa Quinney

WISCONSIN HISTORICAL SOCIETY



I wish you all were down here you could at you wished for. She is in the Guard House. He had to make a long ago and he the conclusion the my letters. How any greasy men coming to

Daniel's second letter of September 9, 1862 explained that he was in the hospital but was getting better. He was grateful that the nurse was kind and was taking good care of him. "I shall remember him as long as I live." He laments, "we have lost another man, he died about [20] minutes ago." He tells his mother that his captain has not visited the men who are ill and wonders how the captain expects them to like him. Later that month, on September 25, 1862, still in Springfield, Missouri, Daniel wrote, "tell Sarah not to get discouraged about marriage for I read an account of a lady 60 years getting married to a young man 16, what do you think of that?" We're not sure who Sarah is, but clearly she is not yet married. He finishes his letter with good thoughts and loving greetings to his mother and family.

Daniel Adams died of disease on February 21, 1863 in Springfield, Missouri. Like two out of three Civil War casualties, he succumbed to disease rather than a bullet. Daniel was buried in the Springfield National Cemetery. Electa applied for her son's military pension and finally received \$8 a month in 1882. She was living in Stockbridge according to Wisconsin pension records.

Of the five Stockbridge-Munsee men who enlisted in Company A, 2nd Cavalry, Daniel was one of the first to enlist and the only one to die during service. He had signed up on October 16, 1861, just six months after the war's beginning, along with two other Stockbridge Indian men, Peter Metoxen and Abraham Pye, Jr.

Another Stockbridge man, Jonas C. Davids, from Waupun, joined Company A on January 21, 1865. He wrote to Osceola Quinney on March 2, 1865, discussing new weapons and a bay horse with military experience. Jonas was stationed in Memphis, Tennessee when he wrote:

I have seen some of the boys. I seen the fourteenth regt. pass threu here I seen Abraham Israel, Dan Tousey, David Dean and John Dean and old Tinker and a number of the Oneida boys Obed Dodge is in the hospital yet but he is better he came in our barracks yesterday he looks quite smart, the rest of the boys are well.

Jonas had not received a letter from Stockbridge since he left Wisconsin. The recipient of his letter, Osceola Quinney, corresponded with Daniel Adams, Peter Metoxen, and Jonas Davids, keeping in touch with his fellow tribal members. On June 19, 1865 Jonas was discharged with a disability. He is one of 13 Civil War soldiers buried in the Red Springs Cemetery on the Stockbridge-Munsee Reservation in Shawano, Wisconsin.

HEAD-QUARTERS
Department of Mississippi.

Memphis, Tenn., March, 2nd, 1865.

Osceola Quinney Sir I will let down to
a few lines in haste to let you know that I am well
at present and I hope these few lines will find you
I have had very good times ever since
when I first came here I did
not have any arrows about me
and a Saher and was
a time I have



Jonas Davids
corresponded with
Osceola Quinney
keeping him apprised
of the well-being
of fellow tribal
members.

I have
dressed
barber and
mountain times
barber and
we had a
I have got
in the Company
age he has been
he would go
right on his traps
would know he would
could not to run
Jonas Davids

COURTESY OF DONALD HARRISON
IN HONOR OF HERGERT HENRY
THELMA (DAVID) PETERSON

ARVILL, WILSON, LINDA, THOMAS

Three other Stockbridge-Munsee men enlisted in the Union forces of Kansas; they were Abner W. Abrams, Jacob Dick, and Levi Konkerpate (also spelled as Konkapot; not the Levi Konkapot whose story was told above.) Abner was born in Ft. Leavenworth, Kansas, on February 14, 1847. His family had migrated from Wisconsin in 1839. He enlisted at Ft. Lincoln on August 25, 1862 with the 2nd Light Artillery Battery, mustered out on August 11, 1865, and died on January 9, 1927. He is buried in the Grand Army of the Republic (GAR) cemetery in Miami, Oklahoma.

Abner Abrams served with the Kansas 2nd Light Artillery Battery based out of Fort Scott. The unit saw action in many western engagements.

NEW FOOT SCOTTS



*Abner Abrams and
his Cherokee wife,
Maria Gafford.*

THE A BEAMS CAMEY



We have a glimpse of their motivations from the letters and stories of Wisconsin's American Indian soldiers, showing pride and commitment to duty to their tribal nations and the United States. They relate hope for the future and the desire to have land and make a living from mother earth. They show a love for family and friends, a sense of patriotism, and tradition. Daniel Adams summed up the belief of many of these soldiers, when he wrote: "I will try and come home when peace is declared, if health and life is spared, and not before." As we know, Daniel died of disease and was buried at the Springfield National Cemetery. He gave his life for two nations.



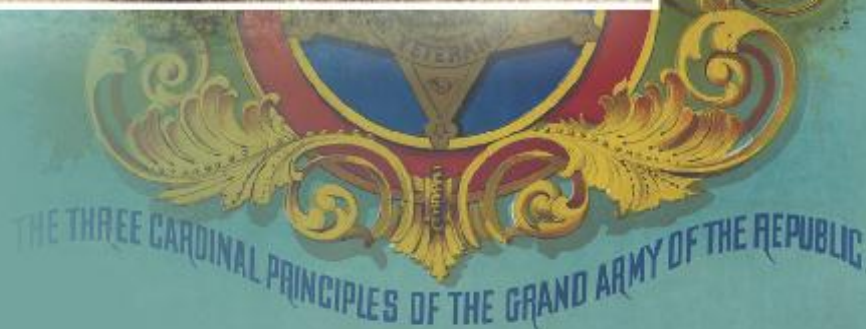
Grand Army of the Republic poster

LIBRARY OF CONGRESS



Menominee Civil War Veterans Post No. 261 was the only Grand Army of the Republic (GAR) post to exist on an Indian Reservation.

MEMOIR TRIBAL HISTORIC PRESERVATION OFFICE



Other Unsung Heroes of the Northwoods: Mistaken Identities, Unmistakable Valor

Like other soldiers, some American Indians were captured in battle and imprisoned. John Ransom, a prisoner at Andersonville, Georgia wrote that his survival depended greatly upon his friendship with "a Minnesota Indian" named Battese. It appears that this name is incorrect as he cannot be located in Minnesota military records. While his true identity may be forgotten, his kindness is not.

WPA/ARND BRONKHORST

Kenshotentych served in Company H, 9th Kentucky. Most accounts report he was Mohawk, but there is no definitive evidence of this. Fellow soldiers quickly befriended Kenshotentych, better known to them as Flying Cloud. In the battle of Chickamauga, Tennessee, a bullet struck the handsome soldier, tearing away much of his upper jaw and leaving him horribly disfigured. After recuperating in a Georgia hospital, Flying Cloud returned to fight with his Kentucky comrades throughout the war. Pictured here is the Kentucky Monument at Chickamauga National Military Park.

WPA/CHICKAMAUGA NATIONAL MILITARY PARK



In June 2012 at the Poplar Grove National Cemetery in Petersburg, Virginia, several Menominees' gravestones, and that of a Brothertown Indian, John B. Coyhis, were identified by the National Park Service. Plans are underway to rehabilitate this historic Civil War Cemetery and to give these and other American Indian soldiers the recognition they deserve. This is a fitting tribute not only to these soldiers, but to the great tradition of American Indian military service in the United States in every war from the Revolutionary War to the present. Little has been known or written about the service of indigenous people during the Civil War. Even less is known of the reasons why they served. Was it for tradition, patriotism, or economic reasons? I believe it was for all of the above.



In June 2012, several gravestones of Menominee and Brothertown Indians were identified by the National Park Service at Poplar Grove National Cemetery.

JO ANN SCHULZ

A Luminary Event at Poplar Grove on Veteran's Day honors the soldiers who fell at Petersburg, including American Indian soldiers from Wisconsin and Michigan.

Summary

- Daniel Adams sums up the belief of many of these soldiers ... “I will try and come home when peace is declared, if health and life is spared, and not before”.
- Daniel died of disease and is buried at the Springfield National Cemetery. He gave his life for two nations.

National Native American Heritage Month

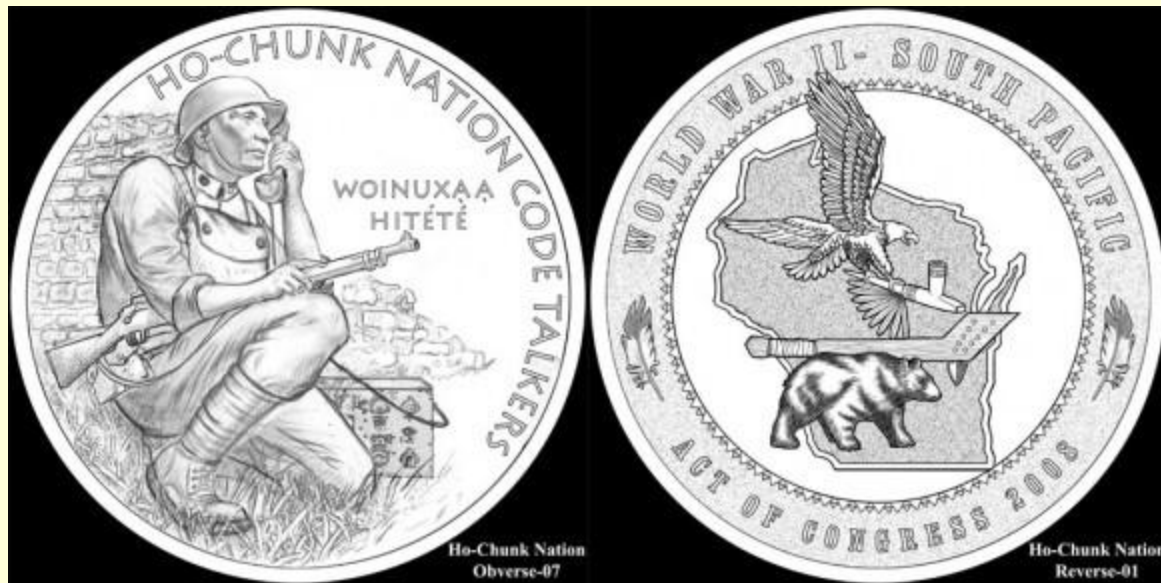
- October 31st, 2013, President Obama's proclamation declares November as National Native American Heritage Month and November 29th, 2013, as Native American Heritage Day
- <http://nativeamericanheritagemonth.gov>

Choctaw Nation Chief Gregory E. Pyle

- The first recorded use of Code Talkers was on Oct. 17, 1918. They exchanged messages with Choctaw phrases such as “corn grain three” and “little gun shoot fast” to describe “third battalion” and “machine gun.” As the group grew and developed a wider “vocabulary,” the success of the Allied missions continued and ended World War I. Many lives were saved.

Tribes to receive Congressional Gold Medals in honor of Code Talkers

- Native American Code Talkers who served in the armed forces during WWI & WWII from 33 different tribes will receive medals at the White House.
- Wisconsin Tribes: Ho-Chunk, Menominee & Oneida



Honoring those who Served

