

# ESSENTIAL CIVIL WAR CURRICULUM

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## Native Americans in the Civil War

By **Rose Stremmlau** (Davidson College), **C. Joseph Genetin-Pilawa** (George Mason University) and **Malinda Maynor Lowery** (UNC-Chapel Hill)

### Resources

#### If you can read only one book

Author	<i>Title</i> . City: Publisher, Year.
Hauptman, Laurence M.	<i>Between Two Fires: American Indians in the Civil War</i> . New York: Free Press, 1995.

#### Books and Articles

Author	<i>Title</i> . City: Publisher, Year.
Clampitt, Bradley, ed.	<i>The Civil War and Reconstruction in Indian Territory</i> . Lincoln: University of Nebraska Press, 2015.
Confer, Clarissa W.	<i>The Cherokee Nation in the Civil War</i> . Norman: University of Oklahoma Press, 2007.
Cothran, Boyd	<i>Remembering the Modoc War: Redemptive Violence and the Making of American Innocence</i> . Chapel Hill, University of North Carolina Press, 2014.
Evans, William McKee	<i>To Die Game: The Story of the Lowry Band, Indian Guerillas of Reconstruction</i> . Baton Rouge: Louisiana State University Press, 1971.
Genetin-Pilawa, C. Joseph	<i>Crooked Paths to Allotment: The Fight Over Federal Indian Policy After the Civil War</i> . Chapel Hill, University of North Carolina Press, 2012.

Kelman, Ari	<i>A Misplaced Massacre: Struggling Over the Memory of Sand Creek</i> . Cambridge, MA: Harvard University Press, 2013.
Kidwell, Clara Sue	<i>The Choctaws in Oklahoma: From Tribe to Nation, 1855-1970</i> . Norman: University of Oklahoma Press, 2008, chap. 3-6.
Krauthamer, Barbara	<i>Black Slaves, Indian Masters: Slavery, Emancipation, and Citizenship in the Native American South</i> . Chapel Hill, University of North Carolina Press, 2013.
Lowery, Malinda Maynor	<i>Lumbee Indians in the Jim Crow South: Race, Identity, and the Making of a Nation</i> . Chapel Hill, University of North Carolina Press, 2010, chap. 1.
Sleeper-Smith, Susan, Julianna Barr, Jean M. O'Brien, Nancy Shoemaker, and Scott Manning Stevens, eds.	<i>Why You Can't Teach United States History Without American Indians</i> . Chapel Hill, University of North Carolina Press, 2015, chap. 8-10.
Stremmlau, Rose	<i>Sustaining the Cherokee Family: Kinship and the Allotment of an Indigenous Nation</i> . Chapel Hill, University of North Carolina Press, 2011, chap. 1.
Warde, Mary Jane	<i>When the Wolf Came: The Civil War and the Indian Territory</i> . Fayetteville: University of Arkansas Press, 2013.
Westerman, Gwen and Bruce White	<i>Mni Sota Makoce: The Land of the Dakota</i> . St. Paul: Minnesota Historical Society Press, 2012, chap. 4-5.
White, Christine Schulttz and Benton R. White	<i>Now the Wolf Has Come: The Creek Nation in the Civil War</i> . College Station, TX: Texas A&M University Press, 1996.

## Organizations

## Web Resources

URL	Name and description
<a href="https://digital.libraries.ou.edu/whc/pioneer/">https://digital.libraries.ou.edu/whc/pioneer/</a>	The Indian-Pioneer Papers Collection at the University of Oklahoma Western History Collection is an oral history collection which includes information on the Five Tribes Civil War experience.

<a href="https://digital.libraries.ou.edu/whc/duke/">https://digital.libraries.ou.edu/whc/duke/</a>	The Doris Duke Collection at the University of Oklahoma Western History Collection is an oral history collection which includes information on the Five Tribes Civil War experience.
<a href="http://www.usdakotawar.org/">http://www.usdakotawar.org/</a>	The US-Dakota War of 1862 is the Minnesota Historical Society's online exhibit on US-Dakota War.
<a href="http://lowrywar.web.unc.edu/">http://lowrywar.web.unc.edu/</a>	Pride and Politics: 150 <sup>th</sup> Anniversary of the Lowry War is the University of North Carolina's online exhibit on the Lowry War.
<a href="http://smoothfeather.com/dakota38/">http://smoothfeather.com/dakota38/</a>	<i>Dakota 38</i> is a documentary film about the execution of 38 Dakotas at the end of the US-Dakota War and is available to download from this website.
<a href="https://www.thisamericanlife.org/radio-archives/episode/479/little-war-on-the-prairie">https://www.thisamericanlife.org/radio-archives/episode/479/little-war-on-the-prairie</a>	<i>479: Little War on the Prairie</i> is a podcast about the execution of 38 Dakotas at the end of the US-Dakota War.

## Other Sources

## Scholars

Name	Email
Rose Stremmlau,	<a href="mailto:rostremmlau@ davidson.edu">rostremmlau@davidson.edu</a>
C. Joseph Genetin-Pilawa	<a href="mailto:cgenetin@gmu.edu">cgenetin@gmu.edu</a>
Malinda Maynor Lowery	<a href="mailto:mmaynor@email.unc.edu">mmaynor@email.unc.edu</a>
Boyd D. Cothran	<a href="mailto:cothran@yorku.ca">cothran@yorku.ca</a>
Barbara Krauthamer	<a href="mailto:graddean@grad.umass.edu">graddean@grad.umass.edu</a>
Scott Manning Stevens	<a href="mailto:scsteven@syr.edu">scsteven@syr.edu</a>
Mary Jane Warde	<a href="mailto:mary.warde2@gmail.com">mary.warde2@gmail.com</a>

## Topic Précis

Many American Indian people saw the Civil War as an opportunity for men's military service to foster ties with non-Indians, reinvigorate the value they invested in men's role as warriors in defense of their people, and bring badly-needed resources into American Indian communities. In combat and on the home front, American Indian people experienced the war in terms of both opportunities and threats; and geographic location, prior experiences of warfare with non-Indians, economic ties to particular industries, specific political alliances and treaties, cultural values, community needs, and individual preferences all informed American Indian peoples' varied responses. In a war dividing brother against brother, North Carolina members of the Lumbee tribe reflected this with some serving and supporting the Confederacy and others the Union, influenced by the need to cast their fortunes with or against their more powerful white neighbors and experiencing the war as heated personal conflicts as a result. Pro-union Lumbee families were conscripted to help build Confederate Fort Fisher. The Lowry War arising from the murder of an Indian community leader saw a campaign of revenge that gave Lumbees a new kind of interaction with non-Natives and resulted in new Native institutions and political leverage. Other Native people in the North saw their service in the war as an opportunity to improve the conditions faced by their communities. In Michigan, men of the Odawa, Ojibway and Pottawatomie tribes enlisted with the First Michigan Sharpshooters creating an opportunity to create relationships with non-Indian leaders and secure their support for maintaining land, hunting, and fishing rights for their people. In South Carolina, men of the Catawba tribe served in Confederate regiments and their service was honored by a statute erected to them in 1900. To the west in Indian Territory (now Oklahoma) the Five Tribes experienced the war differently. There slavery was a divisive issue as some tribes practiced slavery. The Chickasaws and Choctaws sided with the Confederacy for a variety of reasons, including their slaveholding history, geographic pressure from bordering states, and the U.S. government's abandonment of their treaty responsibility to protect the Choctaws from invasion. Cherokees, Creeks and Seminoles divided into groups reflecting pre-existing cultural schisms; many of those who characterized their spiritual, political, and social affiliations as "traditional" sought neutrality or continued alliance with the Union. In other words, men from the Five Tribes fought—or refused to fight—with respect to their Indigenous national political loyalties rather than from a sense of devotion to the Union or Confederate causes. The Civil War devastated the Five Tribes' economic self-sufficiency, partly because of fraud and theft committed against Indian peoples—sometimes by other Indians. Unionists and Confederates raided one another's farms, devastating the productive agricultural economy that the nations had built in the decades since their removal. Deserters and guerilla warriors seized the crops and livestock that were not commandeered by soldiers. Reconstruction treaties negotiated in Washington, DC further devastated the Five Tribes, but Native nations strategized to protect their economic resources and sovereignty. Having signed treaties of alliance with the Confederacy, the U.S. government forced the tribes to concede land and right of access to railroads in order to reestablish formal diplomatic relations after the war. When the Chickasaw Nation signed a new treaty with the United States, it acknowledged defeat but refused to concede its autonomy. The treaty stated that the Chickasaws did not recognize U.S. authority over

“local affairs or national organizations” and that rather than considering them conquered allies of the Confederates, the U.S. should treat them as a sovereign entity that fought the war for their own reasons, namely “as a means of preserving our independence and national unity.” The Cherokees also reaffirmed their sovereignty by sending two political factions to negotiate with the United States. Confederate Cherokees and those who had wanted to remain part of the Union each possessed a distinct political and economic vision for the future of their nation, so both groups sent delegates to the treaty negotiations. While Indian affairs seemingly received little attention during Abraham Lincoln's presidency, Lincoln as well as several other prominent leaders recognized that there had been systemic graft, mismanagement, and corruption in the Office of Indian Affairs throughout the 1850s, and they made its reformation an important priority which resulted in a period of drastic and intense Indian policy reform immediately following the war. The 1862 United States-Dakota War in Minnesota thrust the failure of the current system of managing relations with Indigenous nations into the public eye as did the 1864 Sand Creek Massacre in Colorado. A series of peace commissions and federal investigations, including the 1865 Fort Smith commission, the 1867 Fort Philip Kearney investigation, and the 1868 Peace Commission in the Great Plains resulted in a constellation of laws passed by Congress and policies administered by the Office of Indian Affairs that came to be known as the Peace Policy. Influential in this process was Ely S. Parker, a Tonawanda Seneca leader who was General U.S. Grant's military secretary and informal advisor on Indian affairs. In 1869, Congress created the Board of Indian Commissioners to monitor the purchase and distribution of goods for Indian agencies across the country. To address corruption, Congress also placed church organizations at the head of the local Indian agencies. Peace commissions and diplomatic visits to the nation's capital to help clarify tribal land titles and treaty language. But Parker and others advocated an end to treaty making because they believed that tribal nations could not benefit from treaty making since they lacked the military might and political influence to force the United States to uphold its promises. Congress formally ended treaty making in 1871. Parker also used the Peace Policy to provide money, goods, and opportunities for Native peoples, especially in the form of education. Like Reconstruction in the South, however, the optimistic possibilities surrounding the early Peace Policy were fleeting and the programs short-lived. While lawmakers debated how to bring needed reform to Indian-white relations in the post-war years, Native people reconstructed their communities and actively preserved the documentary record of the Civil War, telling the story of the war from their perspectives—stories of how profoundly the Civil War shaped affairs in a Native communities but also how Indigenous people sought to skillfully use the Civil War as an opportunity to attain other goals, including resolving internal political disputes and protecting land and resources, during and after the war. The Civil War, for many Native people, was a significant event with a tremendous impact felt for decades and magnified because of the history of colonialism that preceded it. And so Civil War history is also American Indian history, and American Indian history is central to the story of the United States.

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