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Lastly, De Cora also needs to be remembered as a pacifist during World War I. She was vociferously opposed to the misappropriation of the thunderbird symbol as the insignia embellishing American and European military uniforms and banners. According to De Cora's research, the thunderbird was a symbol of authority and social rank, representing dignity, arbitration, and peace for the Winnebago and many other tribes. De Cora was quoted in the *Washington Post* as stating, "It is an unfortunate perversion that makes the symbol of arbitration and peace the banner which leads to war and devastation" (227).

These are words that can still resonate today with the current misappropriation of American Indian symbols for sports mascots and fighter jets. Some things never change.

Phoebe Farris (Powhatan-Renape)
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The Indians of Iowa. By Lance M. Foster. Iowa City: University of Iowa Press, 2009. 162 pages. \$16.95 paper.

Iowa, encompassing the fertile land that is situated between the Mississippi and Missouri rivers, has been the home of diverse Native American peoples during the past nine centuries. Yet the history of most of these populations has been underreported by notable academic publications, and, as a result, the general public knows little about these original inhabitants. Beginning with the ancestral Oneota, Glenwood, Great Oasis, and Mill Creek cultures of the late prehistoric period, Native Americans settled in earth-lodge villages that stretched across the entire span of the future state. Their societies depended upon extensive agriculture, hunting, foraging, and far-flung trade networks. Today's archaeological sites at Blood Run National Historic Landmark near Rock Rapids, Wittrock Indian Village National Historic Landmark near Sutherland, and Hartley Fort in northeastern Iowa provide ample evidence that these early peoples flourished on the Iowa landscape and were the progenitors of some of the later tribes that were contacted by Spanish, French, and English explorers during the historical period.

Of the two-dozen tribes discussed in this book, only the Meskwakis still possess a federally recognized reservation within the state. Often referred to erroneously as the Fox tribe, which originally denoted only one clan of the broader population, they became closely confederated with the Sauk tribe by the early 1700s. French fur traders and their Indian allies drove the two confederated tribes out of the western Great Lakes country, and the beleaguered migrants settled in northeastern Iowa by the 1730s. The US government negotiated pressured treaties with the affiliated peoples during the 1840s, and they were forcibly removed to eastern Kansas. The Meskwakis struggled valiantly to return to their sacred environment along the Iowa River, and, in 1856, they were able to purchase the lands that they remain on today near the community of Tama. Their former confederates, the Sauks, occupy lands in Kansas and Oklahoma, far removed from their once-shared villages in Iowa.

The indigenous people who ultimately provided the state of Iowa with its name also reside outside the state boundaries today. The Iowa tribe traces its ancestry to the prehistoric Oneota culture, and its villages were located along the state's major river systems during the 1700s. An 1836 treaty with the United States prompted their removal to a small reservation that now lies along the Kansas-Nebraska border. Today the relatively small population of Iowas remains divided between those who live on the Kansas-Nebraska Reservation and those who live in Oklahoma.

The Missouri River border of western Iowa and eastern Nebraska became the home of several other tribes during the early and mid-nineteenth century. The Omahas and Winnebagoes briefly lived and hunted in the northwestern sections of Iowa, but by the 1860s were resettled on adjoining reservations across the river in northeastern Nebraska. Further west in Nebraska, at the confluence of the Missouri and Niobrara rivers, the less populous Ponca tribe also had established its villages by 1800 in order to take advantage of the expanding Missouri River fur trade. Although the Poncas no longer have a federally recognized reservation in Nebraska, they still retain a small amount of trust land along the Niobrara River. Meanwhile, the Omahas and Winnebagoes own a few hundred acres in Iowa's Monona and Woodbury counties. Federal courts determined during the 1970s that a mid-nineteenth-century change in the course of the meandering Missouri River left two former reservation areas known as Blackbird Bend and Monona Bend on the Iowa side of the river. These small tracts were returned to the respective tribes, and today they support casinos for the Omaha and Winnebago peoples.

Eighty miles south of the Omaha and Winnebago reservations, along the banks of the Missouri River, three other small but important tribes made their homes during the 1830s and 1840s. Residing at the Council Bluffs (Iowa)-Bellevue (Nebraska) Indian Agency were the Otoes, Missouris, and Potawatomes. Unfortunately, their villages occupied prime real estate that by 1854 was designated as a new jumping-off place for the Oregon, California, and Mormon trails. After resettling on Nebraska's Big Blue River Reservation for thirty years, the Otoes and Missouris were again forced to undertake new lives in Oklahoma. Likewise, the Potawatomes wound up a fragmented people—some in eastern Kansas and some in Oklahoma.

The final two tribal groups addressed at some length in this book are the Santee Sioux and the Yankton Sioux. In the former case, the discussion mostly focuses upon the 1857 Spirit Lake Massacre in northern Iowa and the 1862 Santee Uprising in southern Minnesota. The Yanktons also occupied portions of northwestern Iowa during the 1700s, but they eventually moved into present-day South Dakota where they adopted more of a Plains Indian lifestyle, complete with stereotypical tipis and buffalo hunts.

Many tribes can claim Iowa as their home at particular times during the past, but only one can make that claim today. The Meskwakis at Tama represent an aberration in the unjust legacy of forced removals, and no other tribes can presently claim sovereign lands within the state. Probably most Native Americans who reside within Iowa today do so as "urban Indians" who live in Des Moines and other sizable cities. Thus Iowa may not constitute "Indian

country” in the minds of most present-day Americans, but a century and a half ago this was not the case. Native Americans dominated the scene at that time, and their diverse stories are worthy of retelling to modern generations of Indians and non-Indians.

Lance Foster, an enrolled member of the Iowa tribe of Kansas and Nebraska, has prepared this brief book to convey some of the cultural richness of the indigenous peoples who once resided in Iowa. Trained as an anthropologist, most of his focus is understandably directed at topics such as material culture, language, economic pursuits, spirituality, arts and crafts, kinship, and migration patterns. His targeted audience clearly is the group of general readers who have no in-depth knowledge of Iowa’s Native past or present. Serious researchers will find little that is not already well-known to them, and the lack of footnotes, extensive bibliography, and fresh analysis will preclude any chance of sparking new intellectual debates about the fascinating topic.

Despite these shortcomings, Foster has achieved what he set out to do. He has provided basic information about two dozen historical tribes and their travails and accomplishments during the last three centuries. His black-and-white sketches of historical and contemporary Indian scenes, inclusion of updated tribal Web sites and postal addresses, addition of a useful reading list, and descriptions of relevant sites to visit today eloquently speak to the needs of the general readers who will profit most from this book.

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Inkpaduta: Dakota Leader. By Paul N. Beck. Norman: University of Oklahoma Press, 2008. 188 pages. \$24.95 cloth.

As author Paul Beck notes, the Wahpekute Dakota leader Inkpaduta (Scarlet Point) is an elusive and mysterious figure who played a major role in the events leading up to the Dakota War of 1862 in Minnesota and the subsequent Sioux wars on the plains. Because historians have focused on the Dakota War of 1862 and its aftermath, scholarship on the Wahpekute Dakota band on the Iowa-Minnesota-South Dakota frontier from the 1820s through the 1860s is limited. Beck’s stated goal is to counterbalance the overwhelmingly negative image of Inkpaduta as a bloodthirsty, villainous savage in the published accounts by presenting the Dakota view of him as a heroic warrior defending his people.

The Wahpekute Dakota engaged in prolonged warfare with the Sauk and Fox over hunting territory in northwestern Iowa in the 1820s and 1830s. Coupled with smallpox, this resulted in considerable population decline. Among the Dakotas the Wahpekutes were considered to be perpetual wanderers, and some early accounts from the 1800s indicate they were also seen as “lawless.” They were not subjected to missionaries, nor were they well documented in the European or American literature of exploration.