

Oklahoma Indian Education

Tribal Guide: The Iowa Tribe of Oklahoma

Tribal Seal/Flag/Website

Tribal Seal:



The Iowa Tribe of Oklahoma seal was adopted in 1978 from a design submitted by Bob Murray, after tribal members were urged to create a meaningful symbol. Inside the circle, signifying the Circle of Life, is the bonnet of an Iowa warrior adorned with sacred eagle feathers. Only those men who were considered brave enough to face the enemy were allowed to participate in a war party. Exploits in war were very important, and a man might change his name to reflect these exploits, thus an individual might have many names during his lifetime. Also within the circle is the sacred pipe. Each clan of the Iowa Tribe had its own sacred pipe which was kept in a protected area near the home of the clan chief. Pipes were used in a variety of rituals and ceremonies, particularly for peace and alliance. It was believed that anyone who refused to smoke the peace pipe would soon die.

The plow represents the agricultural tradition of the Iowa Tribe. The Iowas



practiced some horticulture, growing crops such as beans, squash, and corn. The plow, however, did not become a part of Iowa life until their removal from their homelands. The fringe hanging from either side of the circle represents the quiver which was traditionally fashioned from buffalo hide and was used to carry the bow and arrows which were essential tools of early everyday Iowa life. The four eagle feathers at the bottom of the circle represent the four winds and the four seasons. The Iowa have a great respect for the eagle, believing that this beautiful bird is the connection between the Tribe and God. www.iowanation.org/e-g/tribalseal

Tribal Flag:



Tribal Website: www.iowanation.org



Migration/Movement/Forced Removal

Original Homeland – present day state of Iowa

- Location in Oklahoma – Perkins, Oklahoma

Various interpretations exist regarding the origin and significance of the name of the Iowa people. According to oral tradition, the Iowa language refers to the community as Baxoje, translating to "People of the Grey Snow." Legend has it that this name emerged from a historical event where the Iowa Tribe, numbering around 1,100 individuals, returned to find their village devastated, resembling grey snow due to the ashes covering it, despite the absence of winter. This imagery symbolizes the profound loss and destruction experienced by the community, serving as a poignant reminder of their collective history.

In another account, the Iowa, also known as the Ioway, inhabited what is now the state of Iowa for much of recorded history. They referred to themselves as the Bah-Kho-Je, which translates to "grey snow," owing to the appearance of their dwellings covered in fire-smoked snow during winter months. However, the name "Iowa" itself has French origins, and its connection to the word 'marrow' remains shrouded in mystery.

Originally part of the Woodland culture, the Iowa people began to assimilate elements of Plains culture due to their migration to the south and west. The Iowa Nation, initially situated in the Great Lakes region and part of the Winnebago Nation, underwent a division as a segment moved southward. This division of the Iowa Nation led to the creation of the Iowa and Otoe and Missouri tribes.

The Iowa Tribe's historical trajectory is characterized by a series of strategic relocations, reflecting their adaptive responses to socio-political and environmental dynamics. Iowa village locations included the mouth of the Rock River in present-day Illinois, the Root River in contemporary Iowa and the Red Pipestone Quarry in southwestern Minnesota circa 1600.





Another significant move occurred in 1730, when they resettled in the Spirit Lake/Lake Okiboji area of what is now Iowa. These migrations were driven by a complex interplay of factors, including intertribal conflicts such as those with the Sioux, and economic considerations, evidenced by their desire to forge closer ties with French traders, leading to the abandonment of their village near Council Bluffs, Iowa. By the mid-18th century, the Iowa Tribe had shifted their primary settlement focus to the vicinity of the Des Moines River and within the Chariton/Grand River Basin, reflecting ongoing negotiations with neighboring tribes and European colonial powers, and highlighting their resilience and adaptability in navigating the changing landscapes of North America.

Due to the encroachment of white settlers into western lands, the Iowa Tribe ceded their lands in 1824 and were given two years to vacate. Additional lands were ceded in 1836 and 1838, leading to the tribe's removal to an area near the Kansas-Nebraska border. Despite once occupying vast territories across the Missouri and Mississippi River Valleys in what is presently Wisconsin, Iowa, Minnesota, Missouri, Kansas, and Nebraska, the tribe found themselves confined to a strip of land ten miles wide and twenty miles long.

In treaties, they ceded their claims to lands in Missouri, Iowa, and Minnesota. The Treaty of 1836 assigned part of them to a reservation along the Great Nemaha River in Nebraska and Kansas. Subsequent treaties further reduced their land holdings.

Dissatisfaction with their conditions and treatment resulted in a number of Iowa tribal members leaving the Kansas-Nebraska reserve in 1878 and moving to Indian Territory (Oklahoma). In 1883, an Iowa reservation was created there, but Iowas who wished to remain on the land in the north were allowed to do so.

The original Iowa Reservation in Oklahoma was established by Executive Order dated August 15, 1883. The Iowa Nation was now divided into two tribes. Today, the Northern Iowa Tribe is headquartered in White Cloud, Kansas, while the Iowa Tribe of Oklahoma is headquartered in Perkins, Oklahoma.





Elsie Springer Big Soldier (Seated), Minnie Dupee Sine (Left), Emma Lincoln Sine (Right)



Iowa Tribe of Oklahoma History Timeline (Iowa Tribe of Oklahoma History Game, 2024):

1830 - Ioway living along the Little Platte River are removed to south of the Missouri River. This is the second time this group of Ioway has been removed in three years (Martha Royce Blaine, The Ioway Indians)

Lands ceded by Ioway:

- **Treaty of 1824:** Northern Missouri, except northwest Missouri (Platte Purchase area). <https://ioway.nativeweb.org/history/treaty1824.htm>
- **Treaty of 1825:** None; Ioways were to remain south of boundary established between Sioux to the north and Sac and Fox to the south (Iowa/Minnesota area).
<https://ioway.nativeweb.org/history/treaty1825.htm>
- **Treaty of 1830:** Lands in western Iowa and Missouri, though the Ioways were not supplied an interpreter and did not know they had signed away those lands. In addition, the Nemaha Half-Breed Tract was established from lands in Nebraska purchased from the Otoe.
<https://ioway.nativeweb.org/history/treaty1830.htm>

Treaty of 1836: The lands of the Platte Purchase, those lands in northwest Missouri where today we find St. Joseph among other cities. In addition, the Ioways were assigned a reservation in Kansas, much larger than the one of today, with the first village on the mouth of the Wolf River. Within a year or so that village was abandoned and the greatest number living in



family groups between Highland and Iowa Point.
<https://ioway.nativeweb.org/history/treaty1836.htm>

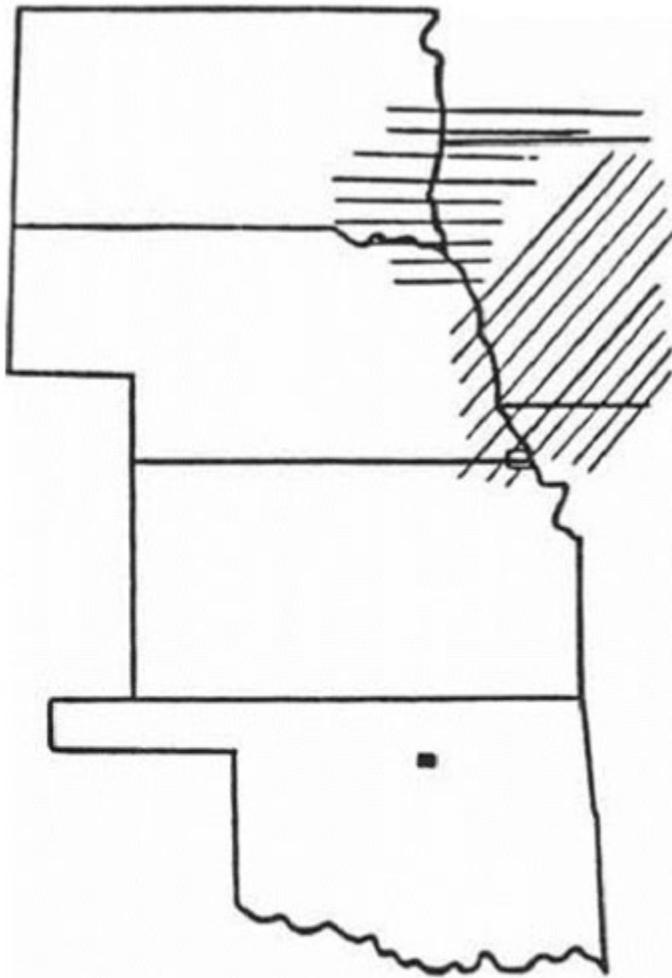
- **Treaty of 1837:** Lands in western Iowa.
<https://ioway.nativeweb.org/history/treaty1837.htm>
- **Treaty of 1838:** All remaining lands in central and eastern Iowa, as well as claims to Missouri.
<https://ioway.nativeweb.org/history/treaty1838.htm>
- **Treaty of 1854:** Most of the reservation assigned to them in the treaty of 1836, including the lands around Highland and Iowa Point. They removed just to the north, near Whitecloud.
<https://ioway.nativeweb.org/history/treaty1854.htm>
- **Treaty of 1861:** The western half of their diminished reservation was ceded and assigned to the Sac and Fox. This arrangement is the one we see today, with the Iowa near Whitecloud, Kansas and Sac and Fox at Reserve, Kansas. Both reserves have some portions in Nebraska.
<https://ioway.nativeweb.org/history/treaty1861.htm>

Executive Order of August 15, 1883:

<http://images.library.wisc.edu/History/EFacs/CommRep/AnnRep83/reference/historicaly.annrep83.i0035.pdf>

- **Message from the President Transmitting Agreement between Cherokee Commission and the Iowa Indians in the Indian Territory July 3, 1890.**
<https://digitalcommons.law.ou.edu/cgi/viewcontent.cgi?article=5891&context=indianserialset>





- 1650 Early Iowa Migration into Nebraska 
- 1820 Iowa Territory 
- 1838 Nebraska-Kansas Reservation 
- 1885 Removal to Oklahoma Territory 



Maps

Oklahoma Academic Standards for Social Studies: Social Studies Practices 3.B –

K-1 – Identify and describe the community’s human and physical environment through the use and creation of simple maps and photographs of the community.

2-3 – Describe the community and state’s human and physical environment by creating and using maps, graphs, and other geographic models, including aerial photography.

4-5 – Analyze human and physical features of the nation by drawing conclusions and explaining spatial relationships of physical and human places from geographic representations.

6-8 – Use multiple mapping techniques, data visuals, satellite images, and geographic technology to analyze spatial patterns of physical and human characteristics, making connections between regions.

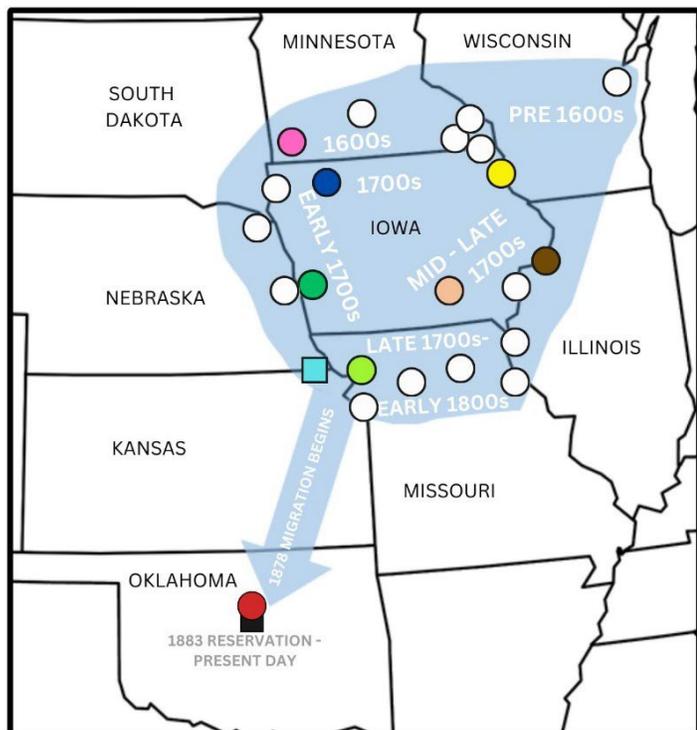
9-12 – Compare and analyze complex maps and mapping technologies to analyze spatial patterns of human and physical environments, explaining relationships between the environment and events, past and present.





IOWA TRIBE OF OKLAHOMA

ANCESTRAL TERRITORY, FORCED REMOVAL, VILLAGE LANDMARKS, & PRESENT DAY LOCATION



Approximate Ancestral Territory including village locations and seasonal travel routes

HISTORICAL VILLAGE LOCATIONS:

- Red Pipestone Quarry, Minnesota
- Effigy Mounds, Iowa
- Lake Okoboji / Spirit Lake Region, Iowa
- Iowa City, Lower Des Moines River, Iowa
- Mouth of the Rock River, Illinois
- Council Bluffs, Iowa
- Black Snake Hills, Missouri
- Additional Historical Ioway Village Locations

RESERVATION LANDS:

- Great Nemehaw Sub-Agency
- 1883 Indian Territory
Original Iowa Tribe of Oklahoma Reservation
- **PRESENT LOCATION:**
Iowa Tribe of Oklahoma Headquarters



WORKS CITED

Approximate Ancestral Territory including village locations and seasonal travel routes

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PRESENT LOCATION:

- Iowa Tribe of Oklahoma Headquarters

Wedel, Mildred Mott. "Iowa." *The Handbook of North American Indians: Plains*, vol. 13, Smithsonian Institution, 2001, pp. 422-446.

<https://iowanation.org/about-us/>

<https://www.nps.gov/efmo/learn/historyculture/effigy-moundbuilders.htm>

<https://iowanation.org/about-us/>

<https://iowanation.org/about-us/>

<https://iowanation.org/about-us/>

<https://iowanation.org/about-us/>

<https://ioway.nativeweb.org/history/blacksnake.htm>

Wedel, Mildred Mott. "Iowa." *The Handbook of North American Indians: Plains*, vol. 13, Smithsonian Institution, 2001, pp. 422-446.

<https://iowanation.org/about-us/>

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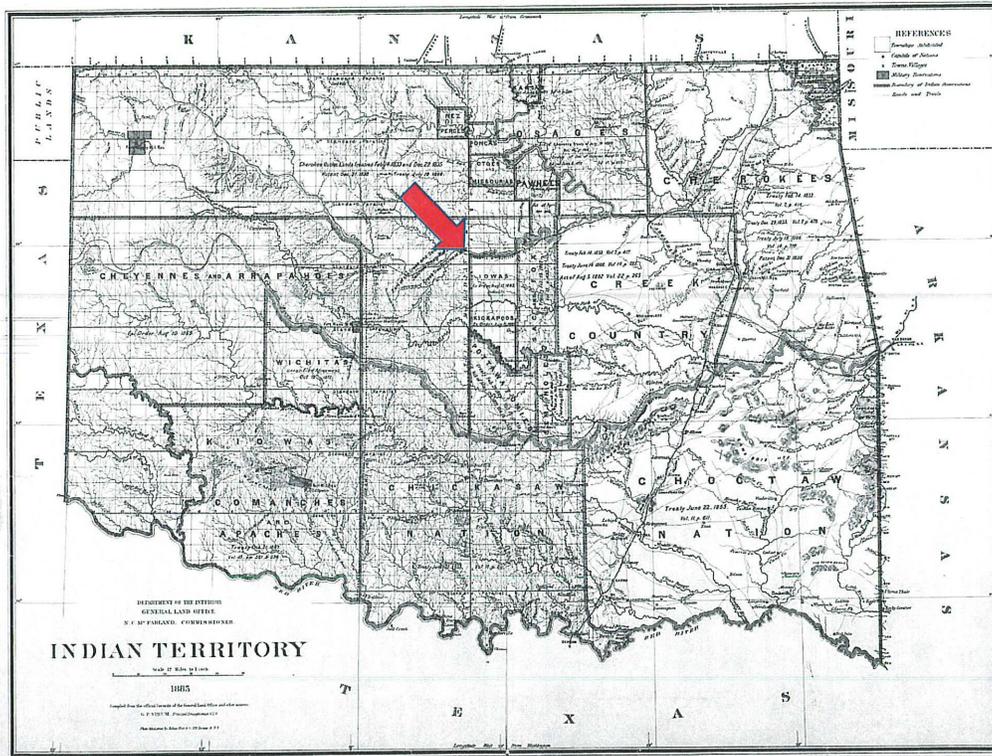
<https://iowanation.org/about-us/>



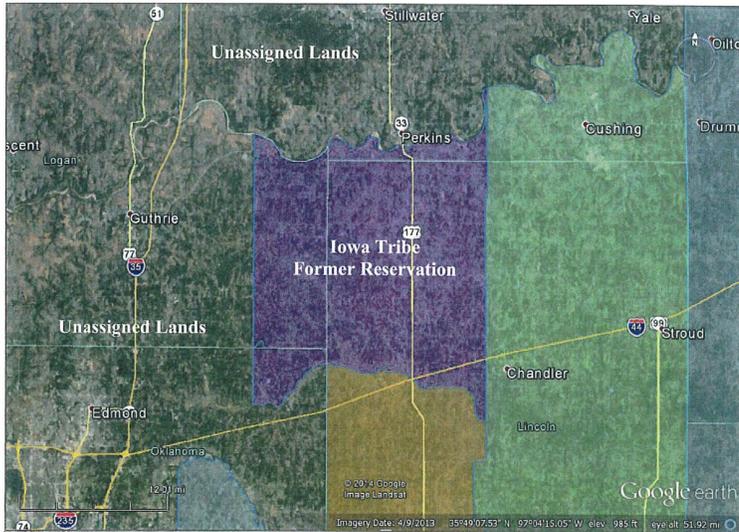
OKLAHOMA
Education

Oklahoma State Department of Education
The Iowa Tribe of Oklahoma Tribal Guide

Illustration 1. Indian Territory – Oklahoma, 1885
Department of the Interior, General Land Office



**Illustration 2. Iowa Tribe of Oklahoma Former Reservation
Google Maps with Census.gov Cartographic Boundaries**



The Tribe's former reservation, shown in purple on the above map, is located in central Oklahoma and occupied an area of roughly 350 square miles. The majority of the Tribe's former reservation is within Lincoln County, Oklahoma, but the former reservation also included portions of Payne County, Logan County and Oklahoma County. To the south of the Tribe's former reservation lies the former reservation of the Kickapoo Tribe of Oklahoma. To the east of the Tribe's former reservation lies the former reservation of the Sac and Fox Nation. The lands west and north of the Tribe's former reservation were unassigned lands which are not included within the former reservations of any tribe.

Population Past/Present

- Total Worldwide Enrollment: 928 (as of 02/02/2024)
- Tribal enrollment in Oklahoma: 648
- Jurisdictional area covering all or parts of Lincoln, Logan, Oklahoma, and Payne counties.
- In the 1700s the Iowa numbered about 1000. When reservation life began in 1837 it was estimated that about 800 lived there, but in the next decade and a half more than one-third of the tribe died. "Diseases reported to have caused mortality have been smallpox, tuberculosis, malaria, cholera acquired in 1849 from western migrants, heart disease and cancer." (Wedel, Mildred Mott. "Iowa." *The Handbook of North American Indians: Plains*, vol. 13, Smithsonian Institute, 2001, pp. 422–446)



Government: Chiefs vs Chairman, Elected or Paternal

Oklahoma Academic Standards for Social Studies: 2nd Grade 2.C.1.7 – Explain how American Indian Nations are a self-governing people who make decisions through Tribal representatives in order to meet the needs of their citizens and manage their land and resources.

Oklahoma Academic Standards for Social Studies: 3rd Grade 3.C.1.2 – Describe how American Indian Tribal governments are based upon written constitutions and exercise the right to govern themselves (sovereignty) by making laws for Tribal lands and citizens, providing for schools and healthcare, and preserving Native culture and traditions.

Oklahoma Academic Standards for Social Studies: 4th Grade 4.C.1.2 – Explain how Tribal Nations possess an inherent right to self-govern (sovereignty) which includes the authority of Tribal governments to establish and enforce laws, as well as manage their land's resources.

Oklahoma Academic Standards for Social Studies: 5th Grade 5.C.6.4 – Examine Tribal sovereignty as a Tribal nation's inherent right to self-govern. A. Describe how the Commerce Clause of the Constitution established a nation-to nation relationship between the United States and Tribal governments. B. Explain that Tribal governments possess powers, including the authority to determine Tribal citizenship, make and enforce laws, manage lands and natural resources, and provide for the needs of Tribal citizens.

Oklahoma Academic Standards for Social Studies: 6th Grade 6.C.5.1 – Explain the concept of sovereignty with regards to American Indian Tribal governments, as well as other Indigenous people of the Western Hemisphere, and examine issues related to rights of self-determination over lands and resources.

Oklahoma Academic Standards for Social Studies: 8th Grade 8.C.4.3 – Evaluate the significance of the Commerce Clause in establishing a constitutional relationship between American Indian Nations and the United States government. A. Explain that Tribal sovereignty is a Tribal Nation's inherent right to self-determination and B. Describe the nation-to-nation relationship between the United States and Tribal governments by explaining that Tribal governments exercise powers to make and enforce their own laws, determine citizenship, and manage their land's natural resources.



Oklahoma Academic Standards for Social Studies: Oklahoma History OKH.C.3.1 – Examine the impact of the Civil War and Reconstruction Treaties on American Indian peoples, territories, and Tribal sovereignty.

Oklahoma Academic Standards for Social Studies: Oklahoma History OKH.C.7.4 – Describe the changing relations between the federal government and American Indian Nations as influenced by the *Meriam Report* and reflected in the Indian Reorganization Act (“Indian New Deal”) and the Oklahoma Indian Welfare Act, including consequences on Tribal government and sovereignty.

Oklahoma Academic Standards for Social Studies: Oklahoma History OKH.C.8.3 – Analyze the revolving relationship between the state and Oklahoma’s thirty-nine Tribal governments. A. Identify the relative location of Oklahoma’s Tribal Nations and their jurisdiction, B. Explain how Tribal governments are established under various constitution-based or traditional structures, operating as sovereign nations whose citizens select their own officials, C. Describe Tribal authority to enact and enforce laws, manage judicial systems, lands and natural resources, education, and other programs for Tribal citizens, D. Identify how legislative actions have impacted American Indian Nations (e.g., Indian Self-Determination and Education Assistance Act, American Indian Religious Freedom Act, Johnson-O’Malley Programs), E. Examine judicial decisions related to issues of sovereignty and jurisdiction (e.g., *McGirt v. Oklahoma*, *Oklahoma v. Castro-Huerta*), and F. Explain the importance of Tribal efforts to preserve Native history, cultures and languages, including the intent and consequences of the Native American Graves Protection and Repatriation Act.

Oklahoma Academic Standards for Social Studies: United States History USH.C.1.4.E – Evaluate the impact of the Dawes Act on Tribal sovereignty and land ownership.

Oklahoma Academic Standards for Social Studies: United States History: USH.C.4.1.F – Assess the effects of the Indian Citizenship Act of 1924 on the status of Tribal citizens with regards to dual citizenship, the divided Tribal reaction regarding sovereignty concerns, and efforts by some states to deny voting rights.

Oklahoma Academic Standards for Social Studies: United States History: USH.C.4.3.F – Explain how the Indian Reorganization Act intended to reverse federal policy by restoring lands to Tribal trust status and endorsing Tribal constitutions, which affected the thirty-nine Tribes in Oklahoma.

Oklahoma Academic Standards for Social Studies: United States History: USH.C.7.2.B- Explain changes in Tribal self-determination and Education Assistance Act, and the American Indian Religious Freedom Act.



Oklahoma Academic Standards for Social Studies: United States Government

USG.C.3.6 – Analyze Tribal sovereignty, defined as a Tribal Nation’s inherent power to self-govern. A. Examine how the Commerce Clause established the initial nation-to-nation relationship between American Indian Tribes and the United States government, explaining how American Indian sovereignty predates the sovereignty of the United States, B. Describe American Indian Tribes as self-governing entities engaged in a trust relationship which establishes a legally enforceable fiduciary obligation on the part of the United States to protect Tribal treaty rights, lands, assets, and resources, and C. Describe the evolution of Tribal jurisdiction over time, as a result of legislation (e.g., the Indian Reorganization Act, Major Crimes Act, Indian Child Welfare Act, American Indian Religious Freedom Act, Indian Gaming Regulatory Act) and Supreme Court decisions (e.g., *McGirt v. Oklahoma*, *Haaland vs. Brackeen*).

The Iowea Tribe of Oklahoma functions as an independent nation with its own set of rules and structures for governance. This includes a constitution, bylaws, and various governing bodies. These components are crucial for ensuring the well-being of the Tribal Community.

As Indigenous people, they hold a central position within their Sovereign Nation, endowed with the authority of self-governance, which has been officially recognized through treaties and legislation.

Before 1937, the Iowea Tribe was led by hereditary chiefs. However, on October 23, 1937, a significant transition occurred, marking the adoption of a constitutional government. This transformation established a governing body known as the Business Committee, by virtue of the Constitution. The Business Committee comprises elected officials, including the Chairman, Vice Chairman, Treasurer, Secretary, and Council Person.

Although chief families still exist within the tribe, their role is no longer one of governance since the tribe shifted to a constitutional system. Additionally, the tribal government includes mechanisms such as the Grievance Committee and Election Board to address grievances and oversee electoral processes.

Constitution and Bylaws of the Iowea Tribe of Oklahoma:

<https://iowanation.org/wp-content/uploads/2015/08/Constitution-Bylaws.pdf>



Language Group

Oklahoma Academic Standards for Social Studies: Pre-K PK.3.4 – Identify customs and traditions as basic elements of culture, using examples from families, the school, and community.

Oklahoma Academic Standards for Social Studies: 2nd Grade 2.C.3.10 – Examine cultural traits of families and communities, understanding that while culture makes us unique all cultures share common features (e.g., language, customs, religious beliefs, economic activities, traditional clothing, shelter).

Oklahoma Academic Standards for Social Studies: 3rd Grade 3.C.3.1 – Examine the state’s earliest peoples and the significance of their interactions. A. Explain that today Oklahoma is the home to thirty-nine American Indian Nations with unique traditions and ways of life, comparing Tribal cultures.

Oklahoma Academic Standards for Social Studies: 4th Grade 4.C.2.4.A – Identify the characteristics of culture (e.g., language, customs, religious beliefs, food, clothing, shelter) and compare cultural characteristics of different regions, including the influence of Native peoples and immigrants to each region and how they contribute to a shared American culture.

Oklahoma Academic Standards for Social Studies: 5th Grade 5.C.1.1 – Describe the region prior to English settlement as the home to established and self-governing Native societies representing multiple cultures and engaging in vast intertribal trade routes.

Oklahoma Academic Standards for Social Studies: 6th Grade 6.C.3.2 – analyze how the characteristics of culture impact people and places. A. Identify and describe cultural traits (e.g., language, ethnic heritage, religion, traditions, the arts) which are unique to a people and region and B. Explain how culture provides individuals with a sense of identity and how it is transferred from one generation to the next.

Oklahoma Academic Standards for Social Studies: Oklahoma History OKC.C.8.3.F – Explain the importance of Tribal efforts to preserve native history, cultures, and languages, including the intent and consequences of the Native American Graves Protection and Repatriation Act.

Oklahoma Academic Standards for Social Studies: United States History USH.C.1.4.D – Describe the intent and effects of assimilation policies including the impact of Indian boarding schools on Native culture, identity, and economic outcomes over time.



The language spoken by the Iowa Tribe is a Chiwere dialect, which is part of the Sioux language family. Presently, the tribe does not provide language classes to its members. However, there is a desire within the Iowa Tribe of Oklahoma to undertake initiatives in the future aimed at revitalizing and safeguarding their cultural heritage, including language. This commitment stems from the acknowledgment of the significant losses incurred due to historical events such as the Indian Boarding Schools and the Indian Citizenship Act of 1924, which have had detrimental effects on their culture and language over time.

In the 1970's, an official orthography was developed by a PhD Linguist who interviewed 14 individuals to create two Iowa Language books.

Language Resources:

- **Hamilton, William, and S. M. Irvin. *An Elementary Book of the Iowa Language: With an English Translation.* Iowa And Sac Mission Press, 1843.**
<https://archive.org/stream/wwwkvheyaetuun00missgoog#page/n6/mode/2up>
- **Hamilton, William, and S.M. Irvin. *An Iowa Grammar, Illustrating the Principles of the Language Used by the Iowa, Otoe and Missouri Indians.* Iowa and Sac Mission Press, 1848.**
https://iowanation.org/wp-content/uploads/2014/11/An_iowa_grammar.pdf
- **Wistrand-Robinson, Lila. *Otoe and Iowa Language Book . Vol. 1 & 2, Jiwere- Baxoje Language Project, 1977.***
<https://iowanation.org/wp-content/uploads/2014/11/Otoe-Iowa-Indian-Language.pdf>

Additional Language Resources:

<https://ioway.nativeweb.org/language/index.htm>



Traditional Lifeways

- **Oklahoma Academic Standards for Social Studies: Pre-K PK.3.4** – Identify customs and traditions as basic elements of culture, using examples from families, the school, and community.
- **Oklahoma Academic Standards for Social Studies: 2nd Grade 2.C.3.10** – Examine cultural traits of families and communities, understanding that while culture makes us unique all cultures share common features (e.g., language, customs, religious beliefs, economic activities, traditional clothing, shelter).
- **Oklahoma Academic Standards for Social Studies: 3rd Grade 3.C.3.1** – Examine the state’s earliest peoples and the significance of their interactions. A. Explain that today Oklahoma is the home to thirty-nine American Indian Nations with unique traditions and ways of life, comparing Tribal cultures.
- **Oklahoma Academic Standards for Social Studies: 4th Grade 4.C.2.4.A** – Identify the characteristics of culture (e.g., language, customs, religious beliefs, food, clothing, shelter) and compare cultural characteristics of different regions, including the influence of Native peoples and immigrants to each region and how they contribute to a shared American culture.
- **Oklahoma Academic Standards for Social Studies: 5th Grade 5.C.1.1** – Describe the region prior to English settlement as the home to established and self-governing Native societies representing multiple cultures and engaging in vast intertribal trade routes.
- **Oklahoma Academic Standards for Social Studies: 6th Grade 6.C.3.2** – analyze how the characteristics of culture impact people and places. A. Identify and describe cultural traits (e.g., language, ethnic heritage, religion, traditions, the arts) which are unique to a people and region and B. Explain how culture provides individuals with a sense of identity and how it is transferred from one generation to the next.
- **Oklahoma Academic Standards for Social Studies: Oklahoma History OKC.C.8.3.F** – Explain the importance of Tribal efforts to preserve native history, cultures, and languages, including the intent and consequences of the Native



American Graves Protection and Repatriation Act.

- **Oklahoma Academic Standards for Social Studies: United States History USH.C.1.4.D** – Describe the intent and effects of assimilation policies including the impact of Indian boarding schools on Native culture, identity, and economic outcomes over time.

The Iowa Tribe places great importance on safeguarding its cultural heritage, emphasizing the preservation, protection, and retention of its culture. To support this objective, the Business Committee and General Council established the Cultural Heritage Ordinance, which offers legal protection to all aspects of their culture. This commitment extends to the dignified and respectful reburial of their ancestors, as outlined in their cultural heritage code. Additionally, the ordinance addresses various other protections, including language, dance, song, religion, intellectual properties, images, and archaeological sites.

In furtherance of this goal, the Iowa Tribe has developed specialized expertise in sensitive archaeological projects, not only for the benefit of their own tribe but also to aid other Native American communities in repatriation efforts and historic preservation endeavors. The primary hub for these activities is located in Perkins, Oklahoma.

The Iowa Tribe has upheld its cultural legacy through generations via oral traditions, a practice deeply rooted in familial lineages. Originally affiliated with the Woodland culture, the Iowa people embarked on a journey southward and westward, gradually integrating aspects of Plains culture into their own identity.

Woodland Complexes – In Northeastern Iowa:

<https://www.lhf.org/hours-and-admission/about-the-farms/1700-ioway-indian-farm/>

Fine Arts

- **Oklahoma Academic Standards for Social Studies: 6th Grade 6.C.3.2** – analyze how the characteristics of culture impact people and places. A. Identify and describe cultural traits (e.g., language, ethnic heritage, religion, traditions, the arts) which are unique to a people and region and B. Explain how culture provides individuals with a sense of identity and how it is transferred from one generation to the next.



The tradition of ribbon work, which has endured for over 600 years, remains cherished within Iowa Tribe families, passed down through generations. Unique designs specific to the loways, influenced by their origins in the Great Lakes area, continue to evolve. Patterns featuring florals, vines, and leaves persist, adapting and inspiring new creations.

Regalia is custom made, usually for that individual and not duplicated. The fine arts have survived. Traditionally, the loways excelled in pottery, crafting their own distinctive designs. They settled near rivers, utilizing clay mixed with shells for their pottery, ensuring durability through firing techniques. Resourcefulness was key, as they utilized all parts of the buffalo and various plants in their artistic endeavors.

Renowned for their eloquence, the loways possess exceptional oratory skills, capable of delivering profound speeches and captivating stories. Storytelling, regarded as another fine art form, remains a prominent aspect of their cultural heritage.

Today, the lowas practice those ways left to them from their ancestors, which they preserved. The lowa, being a woodland tribe at heart, preserved the tribal designs from the area of their origin. lowas identify as being woodland despite the fact that the U.S. government moved them past the Mississippi and called them “Plains Indians.” Tribal designs still exist in beading, moccasins, and weaving, among other art forms.

The Iowa Tribal Powwow, held in Perkins, is a vibrant cultural event that encompasses various traditional activities. Attendees can partake in traditional camping, enjoy social dancing, peruse arts and crafts vendors, and indulge in a diverse array of food offerings.

Central to the powwow is the gourd dancing ceremony, a significant cultural practice. Additionally, the event includes dance competitions across several categories, such as cloth, buckskin, jingle, fancy shawl, straight, traditional, grass, and fancy dancing. These competitions showcase the skill and artistry of participants, adding to the dynamic atmosphere of the gathering.



Significant Events

- While the topics addressed in the standards shed light on significant challenges in Native American history, the Iowa Tribe of Oklahoma experienced a different set of circumstances, relatively unaffected by several of the factors outlined.
- The loways' military involvement spans significant chapters of American history, including their participation in the French and Indian War in New York and the War of 1812. These conflicts underscore their enduring presence on the battlefield, where their courage and resilience were notable. As they transitioned into the Civil War era, their commitment to military service remained steadfast.
- In 1864, a substantial portion of loway men volunteered to join the Union Army during the Civil War, comprising nearly two-thirds of their male population. These volunteers actively participated in military campaigns across various states, including Tennessee, Arkansas, Kansas, Missouri, and Indian Territory, serving in racially integrated units. This historical event not only reflects a tradition within the tribe of young men engaging in warfare but also underscores the strategic hope that their service would serve as leverage in negotiations with the U.S. government to safeguard their reservation in Kansas.

Greg, Olson. “Baxoje in Blue: loway Soldiers in the Union Army.”
Kansas History: A Journal of the Central Plains, vol. 40, no. 3, Oct.
2017. https://www.kshs.org/publicat/history/2017autumn_olson.pdf

In the Early 1960's and 1970's the Iowa Tribe of Oklahoma filed nine claims against the U.S. government for millions of acres of land through the Indians Claims Commission and won all nine cases. The Indian Claims Commission, an independent agency, was established by the Congress in 1946 to hear and determine the claims of tribes and other identifiable groups of American Indians living in the United States. These claims represent attempts by Indian tribes to obtain redress for any failure of the Government to complete payments for lands ceded under treaty, for the acquisition of land at an unconscionably low price or for other failure to comply with a treaty or legislative action regarding Indian lands that grew out of the westward expansion of the United States.

Indian Claims Commission Decisions:
<https://library.okstate.edu/search-and-find/collections/digital-collections/indian-claims-commission-decisions>



Iowa Treaties –

- **Treaty of 1815:** Peace Treaty
<https://ioway.nativeweb.org/history/treaty1815.htm>
- **Treaty of 1824:** Northern Missouri, except northwest Missouri (Platte Purchase area). <https://ioway.nativeweb.org/history/treaty1824.htm>
- **Treaty of 1825:** None; loways were to remain south of boundary established between Sioux to the north and Sac and Fox to the south (Iowa/Minnesota area). <https://ioway.nativeweb.org/history/treaty1830.htm>
- **Treaty of 1830:** Lands in western Iowa and Missouri, though the loways were not supplied an interpreter and did not know they had signed away those lands. In addition, the Nemaha Half-Breed Tract was established from lands in Nebraska purchased from the Otoe's.
<https://ioway.nativeweb.org/history/treaty1830.htm>
- **Treaty of 1836:** The lands of the Platte Purchase, those lands in northwest Missouri where today we find St. Joseph among other cities. In addition, the loways were assigned a reservation in Kansas, much larger than the one of today, with the first village on the mouth of the Wolf River. Within a year or so that village was abandoned and the greatest number living in family groups between Highland and Iowa Point.
<https://ioway.nativeweb.org/history/treaty1836.htm>
- **Treaty of 1837:** Lands in western Iowa.
<https://ioway.nativeweb.org/history/treaty1837.htm>
- **Treaty of 1838:** All remaining lands in central and eastern Iowa, as well as claims to Missouri. <https://ioway.nativeweb.org/history/treaty1838.htm>
- **Treaty of 1854:** Most of the reservation assigned to them in the treaty of 1836, including the lands around Highland and Iowa Point. They removed just to the north, near Whitecloud.
<https://ioway.nativeweb.org/history/treaty1854.htm>



- **Treaty of 1861:** The western half of their diminished reservation was ceded and assigned to the Sac and Fox. This arrangement is the one we see today, with the loway near Whitecloud, Kansas and Sac and Fox at Reserve, Kansas. Both reserves have some portions in Nebraska.
<https://ioway.nativeweb.org/history/treaty1861.htm>
- **Executive Order of August 15, 1883:**
http://images.library.wisc.edu/History/EFacs/CommRep/AnnRep83/reference/history.ann_rep83.i0035.pdf
- **Message from the President Transmitting Agreement between Cherokee Commission and the Iowa Indians in the Indian Territory July 3, 1890:**
https://digitalcommons.law.ou.edu/cgi/viewcontent.cgi?article=5891&context=indianseri_alset

Gaming Compact Between the Iowa Tribe of Oklahoma and the State of Oklahoma – March 26, 2005:

<https://www.bia.gov/sites/default/files/dup/assets/as-ia/oig/pdf/508%20Compliant%202005.06.01%20Iowa%20Tribe%20Tribal%20State%20Gaming%20Compact.pdf>

Memorandum – National Indian Gaming Commission – Indian Lands – Iowa Tribe of Oklahoma – Whitecloud Allotment – January 7, 2010:

https://www.nigc.gov/images/uploads/indianlands/Iowa_Tribe_Whitecloud_Allotment-loway.pdf





Ioway Delegation to Washington, D.C. 1900



Current Tribal Information

The strengthening of the powers of the Iowa Tribe of Oklahoma by enhancing government operations through tribal legislative and judicial methods is an ongoing process. The Iowa Tribe of Oklahoma has strengthened its judicial capabilities by the successful operation of the Tribe's court system. By administering its own judicial system, speedy and impartial adjudication of violations of tribal law and resolution of civil disputes are handled accordingly.

The Iowa Tribe of Oklahoma first established and operated its tribal court system through an inter-tribal agreement with a neighboring tribe in 1987. In 1992, the Iowas assumed complete operation of its tribal court and physically relocated the court from the inter-tribal location to the Iowa Tribal Headquarters in Perkins, Oklahoma.

The tribal court is a court of general jurisdiction and administers its law and order in civil, criminal, and juvenile matters. The court staff consists of a district court judge, public defender, and prosecutor. The Iowa Supreme Court is made up of two justices and one Chief Justice. The Tribe's judicial authority is based upon its Constitution, its Tribal Law and Order Code, and the unique relationship between Native Americans and the United States.

Land operations of the Iowa Tribe of Oklahoma includes the agricultural program under which buffalo, cattle, and crops are raised. The agricultural program is participating in the United States Department of Agriculture EQIP/NRCS program under which ponds and other work has been accomplished. The maintenance sub-division is tasked with the responsibility of the upkeep and preservation of the Tribal lands and facilities. The Iowa Tribe owns over 600 acres which maintenance oversees and maintains. This includes preparation of the Pow Wow grounds and the Bah-Kho-Je Chena building, located south of the Tribal complex, for the annual Pow Wow held the third weekend in June each year.

In 2006, the Iowa Tribe of Oklahoma established the Grey Snow Eagle House (Bah Kho-Je Xla Chi) (GSEH) with funding from the U.S. Fish and Wildlife Services (USFWS) and the Iowa Tribe of Oklahoma. The GSEH takes a comprehensive approach to eagle conservation, focusing on rehabilitation, religious use/long-term care, research, and outreach education for both bald and golden eagles. Due to the programs and permits that make up the facilities full circle approach to eagle conservation, the GSEH is the only facility of its kind in the world.

The religious use/long-term care program allows the aviary to offer permanent homes to eagles found injured throughout the United States that cannot be released due to the severity of their injuries. This initiative also enables the tribe to collect



naturally molted feathers, which are then distributed to federally recognized tribal members. The rehabilitation program aids in the recovery of injured bald and golden eagles found in Oklahoma, with a total of 47 eagles successfully rehabilitated and released back into the wild as of 2023.

The GSEH's outreach program conducts educational tours and auditorium-based shows, aiming to inform the public about eagles, avian conservation, and Native American culture. This program features several species of birds that are trained for free flight or to sit on the glove to give visitors a one-of-a-kind experience. This program has reached thousands of visitors from around the world, providing valuable educational experiences.

The research program at GSEH is a collaboration between the Iowa Tribe of Oklahoma and Oklahoma State University, focusing on the genetics and genomics of bald and golden eagles across North America. This collaboration has resulted in four published peer-reviewed articles and numerous partnerships with federal agencies, tribes, and non-governmental organizations. It also provides an avenue for Native voices to be heard in eagle conservation at a federal level. To learn more about the GSEH, please visit eagles.iowanation.org.

The Office of Environmental Services (OES) protects, maintains, and restores natural resources by implementing conservation programs and solutions for the preservation of cultural beliefs and ecological integrity. The Office of Environmental Services operates under the umbrella GAP funding of the United States Environmental Protection Agency (EPA). OES partners with a variety of local, tribal, state, and federal agencies on all environmentally related matters that can and do impact the Iowa Tribe of Oklahoma.

The Office of Environmental Services has its own water quality laboratory, and through EPA's Clean Water Act, Section 106, monitors and assesses water quality for several local streams and wetlands. OES works in conjunction with Oklahoma Department of Environmental Quality (ODEQ) and others, when issues arise that may have impacts outside of tribal territory. The Office of Environmental Services fosters compliance with state and federal environmental statutes, particularly those surrounding the Tribe's drinking water quality and availability. OES maintains these, along with the Tribe's water and wastewater infrastructure.

Separately, the Office of Environmental Services has a small outdoor learning area at the Iowa Tribe of Oklahoma Tribal Complex and maintains a small conservation acreage, along with several small open restoration projects. In years past, OES administered a Brownfields program that revitalized a local ramshackle sawmill and its



adjacent property into an updated facility that served as a recycling center initially, and later mechanical shop. OES now provides a modest recycling program at the Tribal Complex, including multiple e-waste collections annually. The Office of Environmental Services recently took on the auxiliary mantle of Tribal Historical Preservation Office and is working towards expanding this and other outreach services to the Tribe.

The Perkins Family Clinic, originally located at 117 S. Main Street in Perkins, OK was acquired by the Iowa Tribe in 2000. It is an Indian Health Service facility and also serves the public. In addition, the tribe offers counseling services, youth services, and has a fitness center.

(Sasser, David, and Cecil Acuff. *Perkins, Okla., a Place to Call Home: A History through the 20th Century*. Perkins Historical Society, 2001)

Numerous members of the loway tribe have contributed to the film industry, appearing in various on-screen productions. Some notable examples include Phoebe O'Dell, who featured in films such as "Dances with Wolves," "North and South" (miniseries), "Last of the Dogmen," and "Last of the Mohicans." O'Dell also holds the distinction of being the first woman Chairman for the Iowa Tribe of Oklahoma.

Additionally, James Twoguns has appeared in films like "Last of the Mohicans," "North and South" (miniseries), and movies centered around Tecumseh. These individuals' involvement in such productions reflects both their artistic talents and the representation of Native American culture in mainstream media. The loway Elders host monthly meetings and activities.

The Official Website of the Iowa Tribe of Oklahoma: <https://www.iowanation.org>



Digital Library Collections:

- Woodland Complexes in Northeastern Iowa:
<https://www.lhf.org/hours-and-admission/about-the-farms/1700-ioway-indian-farm/>
- The Ioway Language:
<https://archive.org/details/wwwkvheyaetuun00missgoog/page/n6/mode/2up?view=theater>
- Iowa Grammar:
https://iowanation.org/wp-content/uploads/2014/11/An_Ioway_grammar.pdf
- Iowa Hymnal:
<https://iowanation.org/wp-content/uploads/2014/11/Ioway-Hymn-book.pdf>

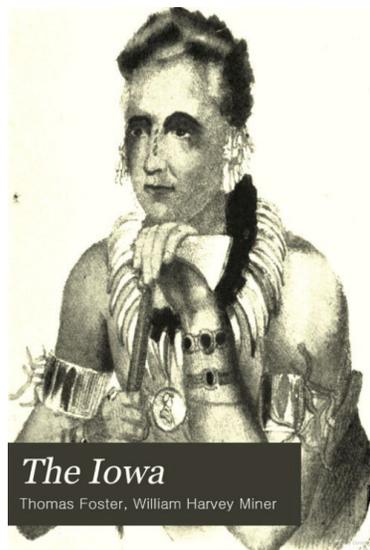
Photographs:

- Hayden, F.V. "Iowas." *Photographs of North American Indians*, ca. 1850-1879. ed., vol. 1, Department of the Interior, p. seq. 161-164. United States Geological Survey of the Territories.
[https://iiif.lib.harvard.edu/manifests/view/drs:43032030\\$1i](https://iiif.lib.harvard.edu/manifests/view/drs:43032030$1i)
- **Hayden, F.V. "Iowas." *Photographs of North American Indians*, ca. 1850-1879. ed., vol. 2, Department of the Interior. United States Geological Survey of the Territories.**
[https://iiif.lib.harvard.edu/manifests/view/drs:43032030\\$217i](https://iiif.lib.harvard.edu/manifests/view/drs:43032030$217i)

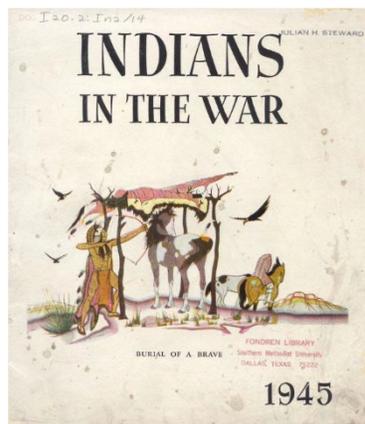


Books:

Miner, William Harvey. *The Iowa*. The Torch Press, 1911.
https://iowanation.org/wp-content/uploads/2014/11/The_Iowa.pdf

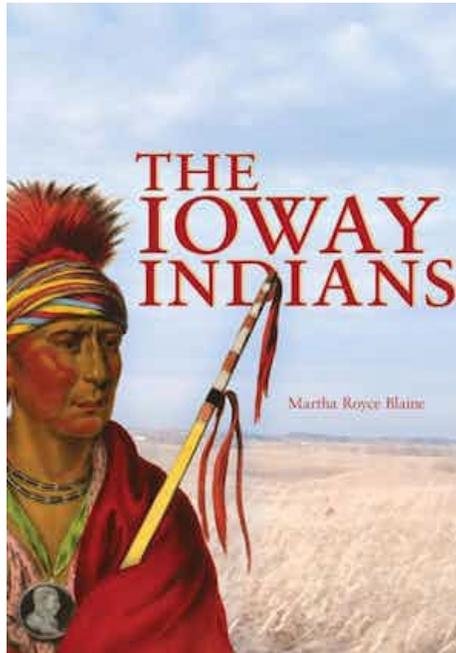


Steward, Julian H. *Indians in the War: Burial of a Brave*, United States Department of the Interior, Chicago, Illinois, 1945.
https://archive.org/details/IndiansInTheWar_997/mode/2up



· Blaine, Martha Royce. *The Ioway Indians*. University of Oklahoma Press, 1995.

<https://www.oupress.com/9780806127286/>



· Foster, Lance M. *The Indians of Iowa*. University of Iowa Press, 2009.

<https://uipress.uiowa.edu/books/indians-iowa>

Journals:

· Greg, Olson. "Baxoje in Blue: Ioway Soldiers in the Union Army." *Kansas History: A Journal of the Central Plains*, vol. 40, no. 3, Oct. 2017. https://www.kshs.org/publicat/history/2017autumn_olson.pdf



Films:

- Rundle, Kelly and Tammy Rundle, directors. Lost Nation: The Ioway Part 1. Fourth Wall Film, 2008.
 - Listing on <https://www.amazon.com/Lost-Nation-Ioway-n/dp/B001EWVEU8>.
 - Watch the trailer or rent on <https://vimeo.com/ondemand/ioway1>.
- Rundle, Kelly and Tammy Rundle, directors. Lost Nation: The Ioway Parts 2 & 3. Fourth Wall Film, 2013.
 - Listing on <https://www.amazon.com/Lost-Nation-Ioway-2-3/dp/B00FKJ9L8S>.
 - **Part 2:** Watch the trailer or rent on <https://vimeo.com/ondemand/ioway2>.
 - **Part 3:** Watch the trailer or rent on <https://vimeo.com/ondemand/ioway3>.

Lesson Plan:

<https://digitalprairie.ok.gov/digital/api/collection/stgovpub/id/16196/download>

HISTORY OF THE IOWA TRIBE OF OKLAHOMA:

The Iowas though a small tribe made their impact on U.S. history. The following information was taken in part from materials provided by the Nebraska Indian Commission and from materials submitted by Bernadette Huber, a member of the Ioway Tribe of Oklahoma. (Materials submitted by Ms. Huber were written by Jean Bales, an Ioway tribal member and artist.)



PRESENTATION:

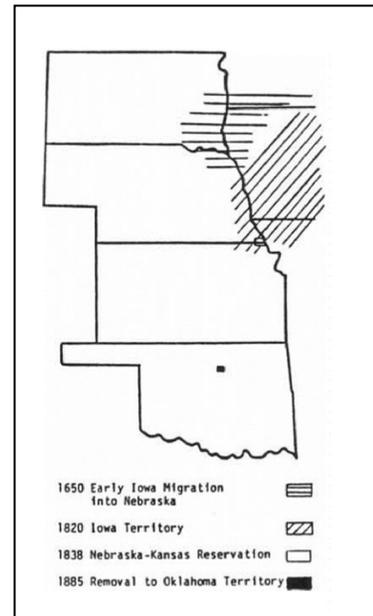
The name Iowa (pronounced loway) is from the tribal term "Ai'-yuwe," which is believed to have some connection with the word "marrow." In the past this term was believed to mean "sleepy ones," but this is not true. The Iowa people called themselves "Pahodje," which translates to snow covered, gray snow, or dusty ones." The Tribe is from the Siouan stock and is of close kindred to the Missouri and Oto Tribes. Little is known about the Tribe's early history. However, historians believe the Iowas once belonged to the Winnebago Tribes.

Indigenous to the Great Lakes region near the city of Green Bay, Wisconsin, the Iowa, Oto, and Missouri Tribes separated from the Winnebagoes and migrated south to the Iowa River. The Oto and Missouri traveled further westward to the Missouri River region while the Iowa located near Okoboji Lake.

Over the early years of migration, before location in Oklahoma and Kansas, the Iowa were located at the mouth of the Red Rock River in Illinois, the Des Moines River region, present Iowa, and the Red Pipestone Quarry in Minnesota. French explorer Le Sueur mentioned the Iowas as being in the Blue Earth River region in Minnesota in 1701.

Another group of the Iowa remained in southern Minnesota following their separation from the Winnebago. Pressured by their aggressive neighbors, the Dakota, this group relocated at the mouth of the White River in South Dakota near Omaha and Ponca camps. The Omaha and Iowa migrated south to Bow Creek, Nebraska. This occurred around 1650. The Iowa eventually crossed back into Iowa across the Missouri River. The Iowa did not permanently settle in Nebraska until the 1800's, often camping around the Platte and Grand Nemaha Rivers. From their river location, the Iowa engaged in fur trapping and exchanged pelts with traders traveling the Missouri River.

As a member of the Siouan linguistic family (which includes the Winnebago, Oto, Ponca, Missouri, and Omaha), the Iowa, with the Oto and Missouri, comprised the Chiwere sub-group of the Siouan family. Chiwere literally translated means, 'the home people,' which aptly describes member of the Siouan linguistic family (which includes the Winnebago, Oto, Ponca, Missouri, and Omaha), the Iowa, with the Oto and Missouri, comprised the Chiwere sub-group of the Siouan family. Chiwere literally translated means, 'the home people,' which aptly



describes their semi-agrarian culture.

Neighboring tribes called the lowas "Dusty Heads." The Winnebago chief, Baptiste, once explained that the lowas often bathed in the Missouri yellow- muddy waters. The rivers sediment remained on their heads after they had dried, giving them a dusty or gray appearance, hence the name.

The Iowa culture integrated eastern woodland lifestyles and the nomadic characteristics of the western plains culture. Their farming activity was not extensive but included crops cultivated by most woodland tribes' corn, beans, and squash. The lowas' ornate dress, pottery, and clan groupings within the tribe were distinctly characteristic of eastern tribal cultures. The tribe's frequent migrations between the two great rivers reflect their kinship to their nomadic neighbors to the west. Scholars attribute their migrations to the presence and availability of deer, elk, and buffalo which strongly suggests that the buffalo increasingly became more important as the State of Iowa became more populated, disrupting Iowa settlements.

Though characteristically nonaggressive and described as an "insignificant and inconspicuous tribe," the Iowa were involved in as many treaty negotiations as any other plains tribe. The Iowa's first land cession occurred in 1824 and concluded in 1861.

The tribe ceded land largely located in the State of Iowa and some land along the northern Missouri border. At the 1830 treaty negotiations held at Prairie du Chien, the lowas with the Sac and Fox, Santee and Sisseton Sioux, and the Omahas each agreed to pay the Otoes one hundred dollars annually for ten years for a tract of land between the Grand and Little Nemaha Rivers for their half-breed relatives.

In 1836, the tribe was given land along the southern boundary of the Missouri River extending along the Grand Nemaha. The lowas were located on the lower section of land granted while the Sac and Fox were given adjoining land to the north. However, the treaty of 1854 significantly reduced the lowas' reserve.

An 1885 congressional act provided for the sale of Iowa land in Kansas and Nebraska and arranged their removal to Indian Territory. Unlike the fate of other tribes relocated in Oklahoma, individual lowas were allowed to remain in Nebraska and Kansas and were given 80 to 160 acres in severalty that was held in trust for 25 years and then awarded in fee.



Today, a small group of lowas live in the vicinity of Perkins, Oklahoma. The Kansas group of lowas still live on lands that straddle the states of Kansas and Nebraska. Their number is much larger than that of the lowas in Oklahoma.

Activities:

1. Do additional research on the lowas of Oklahoma. Use books and/or contact the Iowas Tribal Office (see resources) to ask for additional information on the tribe.
2. Take a field trip to the Iowas Tribal Complex. Ask in advance to have someone set up a time when two or three elders and the Tribal Chairperson can be interviewed. Develop a format for your class interview before your trip.
3. Write to the Nebraska Indian Commission in Lincoln, Nebraska and ask for additional information on the lowas.
4. Complete the following statements:
 - a. The lowas were from the linguistic family _____.
 - b. Historians believe the lowas once belonged to the _____ tribe.
 - c. One group of lowas separated from the _____ and migrated south to the river _____.
 - d. The other group of lowas remained in southern _____.
 - e. The Iowas did not permanently settle in _____ until the 1800's.
 - f. Neighboring tribes called the lowas, "_____".
 - g. The lowas' farming activity included cultivation of crops such as _____ and _____.
 - h. The lowas were involved in as many _____ negotiations as any other plains tribe.
 - i. In 1885 a Congressional Act provided for the sale of Iowas land in _____ and _____ and arranged their removal.



- j. Some individual lowas were allowed to remain in the states of _____ and _____.
- k. Today a small group of lowas lives in _____ Oklahoma while another group lives in Kansas and Nebraska.

PERSONALIZATION:

In the Presentation, the lowas were described as a "nonaggressive, insignificant and inconspicuous" tribe. Why do you feel they were described this way? Look those words up in the dictionary. Do you feel the words fit the lowa people? Have you ever felt like these descriptive words? Share your feelings with a friend.

EVALUATION:

Take all the new words you learned from the Presentation and the above activities and make up simple sentences to go with the meanings of these words. Write neatly and then make a bulletin board display featuring all of the new sentences composed by your class.

RESOURCES:

Iowa Tribe of Oklahoma, R.R., Box 721, Perkins, Oklahoma 74059; (405) 547-2403.

Information in Presentation provided by the Nebraska Indian Commission, 301 Centennial Mall South, 4th Floor, Box 94914, Lincoln, NE 68509.

Dorsey, J. Owen. Siouan Sociology. Bureau of American Ethnology 15th Annual Report, Washington, D.C., 1897.

Miner, William Harvey. The Iowa. The Torch Press, Cedar Rapids, Iowa, 1911.

Swanton, John R. The Indian Tribes of North America. Bureau of American Ethnology Bulletin 145, Washington, D.C., 1952.

Terrell, John Upton. American Indian Almanac. World Publishing Company, New York, 1971.

