

Grade Level

**3-8**

Class Periods

**5-7**

## Goals/Objectives/Student Outcomes:

The overall objective is to develop student awareness of Iowa's Indians. Many tribes have lived here, some have moved, and others still live here today.

Students will:

- Identify Iowa's American Indian cultures and the similarities and differences in their ways of life.
- Create a research project, individually or in groups, integrating the areas of art, writing, science, music, math, literature, or home economics.

## Materials:

1. Reference materials
2. Other materials depending upon student projects

## Background:

Many tribes have lived in Iowa since the first nomadic hunters were in the area 12,000 years ago. In the 1700s, the Ioway, Oto, Sauk (Sac), Mesquakie, Potawatomi, Winnebago, Omaha, and Dakota Sioux were the major tribes in this area. A tribe is a group of people who share a common land, language, government, and culture.

Unlike the racial stereotyping seen in movies and books, there was a great deal of cultural diversity between different Indian tribes. Different groups had different systems of government, different religious practices, and different women's roles. There also were many cultural changes resulting from contact with Europeans. Early changes occurred with the sharing ideas, goods, and lifestyles. Later changes resulted in conflict and loss.

The land that became Iowa was made up of eastern prairie with woodlands along the rivers and the high plains area in the west. Rainfall in the eastern prairie zone was sufficient for farming. Short grass (buffalo grass) grew in the drier high plains, a perfect environment for huge herds of buffalo. The farming tribes of the plains lived in permanent villages made up of earth or bark covered lodges.

Several related families lived in each lodge. Women did most of the farming. Common crops included maize (corn), squash, melons, gourds, sunflowers, and beans. Planting began in April and continued through June. The women also gathered nuts, berries, root vegetables,

and honey and collected bark and cattails for weaving baskets and mats. The men hunted, fished, trapped, and protected the village from enemies.

The summer buffalo hunt was in June. Some people were left behind to care for the crops and protect the village. The people returned to the village to collect the harvest. Often another buffalo hunt followed the harvest. The tribe broke into smaller groups to hunt and trap. Winter camps varied in size from a few families to larger groups living in smaller dome-shaped lodges built in low-lying river valleys protected from the wind. In the spring, they returned to the summer village.

The Mesquakie (Meskwahki haki—Red Earths) lived in the forests of what is now Wisconsin and Michigan. The French mistakenly called them "Fox," which was the name of one clan within the tribe. After conflict with the French and their Indian allies, they fled to eastern Iowa in the 1700's and settled along the Mississippi River together with their allies, the Sauk (Sac). The two groups had a similar culture, which was a blend of Woodland and adapted Prairie customs, and spoke a closely related Algonquian dialect.

The U.S. government treated the "Sac and Fox" as a single nation and made a treaty with them in 1804 to give up all land east of the Mississippi. The Sauk continued to return to their summer village, Saukenuk, to plant their gardens in the spring. Several thousand people lived in this largest village (now Rock Island) located on the east side of the Mississippi at the mouth of the Rock River.

The government ordered the tribes to move west in 1831 but Black Hawk led some of his people back to Saukenuk the next spring. Troops were called in and fighting broke out. The army eventually captured and imprisoned Black Hawk. As punishment, both the Mesquakie and Sauk were forced to sign a treaty selling more land. Both tribes were moved to Kansas in the mid-1840s. In the 1850s, some Sauk and Mesquakie were relocated to the Oklahoma Territory.

In 1856 Mesquakie families on the reservation in Kansas combined their money and sold some of their ponies. With the permission of Governor Grimes, they bought eighty acres of land near the town of Tama in central Iowa. They were joined there by other families who had managed to stay in Iowa and they were reunited on land they legally owned. Today approximately 1,000 Mesquakies live on the Settlement, which has grown to 6,000 acres. The Sioux were Plains Indians whose territory included land in Iowa and Minnesota west to Montana and from Canada south to Oklahoma. They depended on buffalo and other game for food. They also gathered nuts, root vegetables, fruits, and berries.

There are four branches of the Sioux. They call themselves different versions of the tribal name that means "allies." The Tetons use "Lakota," the Santees use "Dakota," and the Yanktons and Yanktonais use "Nakota."

Because of their different locations, their ways of life differed. The Lakota acquired horses and began following the buffalo and living in tipis. The Nakota began using horses in the 1700s but lived in villages of earth lodges along the Missouri River where they cultivated crops. The Dakota combined cultural traits of the Woodland and Plains Indians. They lived in wooded river valleys in bark-covered lodges, hunted buffalo in the tall grassland country of the Mississippi, and harvested the wild rice that grew in the northern lakes. They did not keep large numbers of horses.

The Dakota were divided into several tribes. The Santee, Sisseton, Wahpeton, and Yankton lived in Minnesota and northwest Iowa. European-American settlements spread into their territory between 1850 and 1870 taking over land and driving away game. There were outbreaks of violence. The Dakota sold the rest of their land in Iowa to the government in 1851. Many moved to Minnesota or the Dakota Territory.

The Sioux fought to defend their way of life but by 1890 no large Indian wilderness area remained free of white settlements. Today there are eight Sioux reservations in South Dakota, two in North Dakota, four in Minnesota, one in Nebraska, and one in Montana. There are also reserved lands in Canada.

## Procedure:

Research and projects could focus on languages, powwows, common stereotypes, homes, use of resources, roles of women, foods and recipes, trade, music and musical instruments, storytelling and legends, games, toys, beadwork and decoration, sign language, picture language (pictographs and winter counts), Indian place names in Iowa, locations of different tribes in Iowa, migrations of tribes, tribal histories, comparing and contrasting cultures, childhood, the role of warriors, weapons, tools, everyday objects, famous leaders, how parts of a buffalo were used, creating maps of cultural groups, things to wear, medicine from plants, making paints, origin of tribal names versus names they were given by European-Americans, spiritual life, education of children, and looking at and analyzing recent children's books or other media about Indians or with Indian characters.

## Assessment of Outcomes:

Contributions to class discussion.

Amount of participation in projects and effort of research, historical accuracy, understanding, and creativity.

## Extensions and Adaptations:

Plan a field trip to a museum with American Indian artifacts. Watch a movie in class and analyze the treatment of Indian characters.

Learn research skills in the school or community library or at a local or state historical society.

Prepare Indian food items and have a meal together.

Invite an American Indian speaker and prepare questions for discussion.

Create a bibliography of resources with student assessment. They could make recommendations of materials for different ages and grade levels.

Research and projects could be expanded to include examining the different Indian cultures in North America.

## Resources:

Richard Erdoes and Alfonso Ortiz. *American Indian Myths and Legends*. Pantheon Books, 1984.

Gretchen M. Bataille and Kathleen Mullen Sands. *American Indian Women, Telling Their Lives*. Lincoln: University of Nebraska Press, 1984.

Joan LaFrance, Ken LaFontaine, Gary Howard, and Bettie Sing Luke. *An American Indian Perspective*. The REACH Center for Multicultural and Global Education, U.S. Department of Education, 1986.

Gaylord Torrence and Robert Hobbs. *Art of the Red Earth People*. Iowa City: University of Washington Press, 1989.

William C. Orchard. *Beads and Beadwork of the American Indians*. New York Museum of the American Indian, 1975.

Laine Thom. *Becoming Brave, The Path to Native American Manhood*. Chronicle Books, 1992.

John G. Neihardt, ed. *Black Elk Speaks*. Lincoln: University of Nebraska Press, 1992.

Donald Jackson, ed. *Black Hawk: An Autobiography*. Champaign: University of Illinois Press, 1964.

"Clothe Yourself in Fine Apparel!: Mesquakie Costume in Word, Image, and Artifact." *The Palimpsest* 72 (Summer 1991).

C.J. Brafford and Laine Thom. *Dancing Colors, Paths of Native American Women*. Chronicle Books, 1992.

Carolyn Niethammer. *Daughters of the Earth, The Lives and Legends of American Indian Women*. Collier Books, 1977.

E. Barrie Kavasch, ed. *Earthmaker's Lodge, Native American Folklore, Activities, and Foods*. Cobblestone Publishing, 1994. Arlene Hirschfelder and Paulette Milin. *Encyclopedia of Native American Religions*. Facts on File, 1992.

Carl Waldman. *Encyclopedia of Native American Tribes*. Facts on File, 1986.

R. David Edmunds and Joseph L. Peyser. *The Fox Wars: The Mesquakie Challenge to New France*. University of Oklahoma Press, 1993.

Stewart Culin. *Games of the North American Indians*. Vol. 1: *Games of Chance*.

Vol. 2: *Games of Skill*. Lincoln: University of Nebraska Press, 1992.

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Nancy Bonvillian. *Indians of North America—The Sac and the Fox*. Chelsea House Publishers, 1995.

Jeremy Schmidt McQuiston and Laine Thom. *In the Spirit of Mother Earth, Nature in Native American Art*. Chronicle Books, 1994.

Ray A. Young Bear. *The Invisible Musician*. Holy Cow! Press, 1990. (Poetry).

Martha Royce Blaine. *Ioway Indians*. University of Oklahoma Press, 1979.

Michael Caduto and Joseph Bruchac. *Keepers of the Animals: Native American Stories and Wildlife Activities for Children*. Golden, Colorado: Fulcrum, 1991.

Michael Caduto and Joseph Bruchac. *Keepers of the Earth: Native American Stories and Environmental Activities for Children*. Golden, Colorado: Fulcrum, 1988.

James R. Walker. *Lakota Society*. Raymond J. DeMallie, ed. Lincoln: University of Nebraska Press, 1982.

John M. Zielinski. *Mesquakie and Proud of It*. Photo-Art Gallery Productions, 1976.

Laurie Carlson. *More Than Moccasins, A Kid's Activity Guide to Traditional North American Indian Life*. Chicago Review Press, 1994.

William T. Hagan. *The Sac and Fox Indians*. University of Oklahoma Press, 1958.

Royal B. Hassrick. *The Sioux: Life and Customs of A Warrior Society*. University of Oklahoma Press, 1964.

Beverly Cox and Martin Jacobs. *Spirit of the Harvest North American Indian Cooking*. Stewart, Tabori and Chang, 1991.

Karen D. Harvey, Lisa D. Harjo, and Jane K. Jackson. *Teaching About Native Americans*. National Council for Social Studies, Bulletin No. 84, 1990.

Hadley Irwin. *We are Mesquakie, We Are One*. The Feminist Press, 1980. (Fiction)

Fred McTaggart. *Wolf That I Am: In Search of the Red Earth People*. Houghton Mifflin Company, 1976.

Gretchen M. Bataille, David M. Gradwohl, and Charles L. P. Silet, eds. *The World Between Two Rivers: Perspectives on American Indians in Iowa*. Iowa State University Press, 1978.



SIISI, Ward Collection—Iowa City

# “How One Learns”

## A Mesquakie Woman’s Life Story

Adapted by Jean C. Florman

*In 1918, a Mesquakie woman told her life story to a historian. The woman did not want her name published, so her autobiography is anonymous.*

*Here is part of her story. Some of the language seems unusual because it is an English translation of the Mesquakie woman’s own words.\**

Well, I played with dolls when I made them. Of course, I would do the cooking in my play. And then I made little **wickiu**ps [Mesquakie houses] for the dolls to live in. . . .

When I was perhaps seven years old I began to practice sewing for my dolls. But I sewed poorly. I used to cry because I did not know how to sew. Nor could I persuade my mother to [do it] when I said to her, “Make it for me.”

“You will know how to sew later on; that is why I shall not make them for you. That is how one learns to sew, by practicing sewing for one’s dolls,” [said my mother].

Well, when I was nine years old I was able to help my mother. It was in spring when planting was begun that I was told, “Plant something to be your own.” My hoe was a little hoe. And soon the hoeing would cease. I was glad.

*When the girl asked her mother if she could*

\*[Brackets like these] go around words we’ve added to the woman’s story to make it easier to understand.

*go swimming, her mother said, "Yes, but you must do the washing in the river."*

"That is why I treat you like that, so that you will learn how to wash," my mother told me. "No one continues to be taken care of forever. The time soon comes when we lose sight of the one who takes care of us."

Soon I was told, "This is your little ax." My mother and I would go out to cut wood; and I carried the little wood that I had cut on my back. She would strap them for me. She instructed me how to tie them up. Soon I began to go a little ways off by myself to cut wood.

And when I was 11 years old I continually watched her as she would make bags. "Well, you try to make one," she said to me. She braided up one little bag for me. Sure enough, I nearly learned how to make it, but I made it very badly.

[My mother said,] "If you happen to know how to make everything when you no longer see me, you will not have a hard time in any way."

And again, when I was 12 years old, I was told, "Come, try to make these." [They were] my own moccasins. She only cut them out for me. And when I made a mistake she ripped it out for me. Finally I really knew how to make them.

At that time I knew how to cook well. When my mother went any place, she said to me, "You may cook the meal." Moreover, when she made mats I cooked the meals. "You may get accustomed to cooking, for it is almost time for you to live outside. You will cook for yourself when you live outside," I would be told.

*When the young girl was 13, her mother and an older woman she called "grandmother" began teaching her how to behave as a young woman.*

"Now the men will think you are mature as you have become a young woman, and they will be desirous of courting you," [my grandmother told me]. "If you live quietly [your brothers and your mother's brothers] will be proud. . . . You are to treat any aged person well. . . . Do not talk about anyone. Do not lie. Do not steal. Do not be stingy. . . . If you are generous you will [always] get something."

*The woman who told her life story married at age 19. Two of her children died in infancy, and she outlived two husbands.*

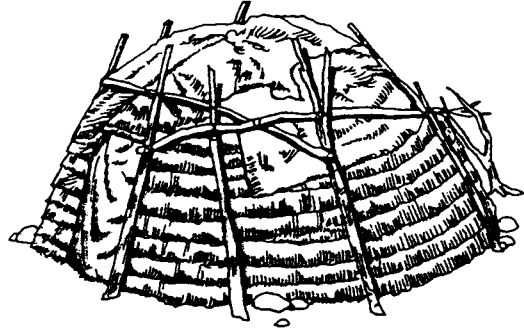
#### **What do you think?**

1. Who has the most influence on this Mesquakie girl? She never mentions her father in her story. Do you have any ideas why?
2. What kinds of things did Mesquakie girls learn when they were growing up? Why were these things important to learn? Was it all work and no play?
3. What do you think Mesquakie boys learned as they were growing up? Do you think boys and girls worked or played together?
4. What did this girl's mother mean when she said "the time soon comes when we lose sight of the one who takes care of us"?
5. How do you learn and play today? Who teaches you about life? Are boys and girls today taught different things? Do boys and girls today work at the same things and play together? Why or why not?

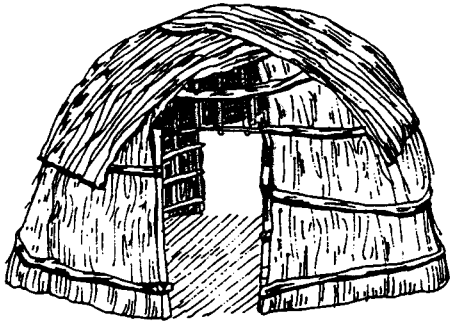




**B** \_\_\_\_\_



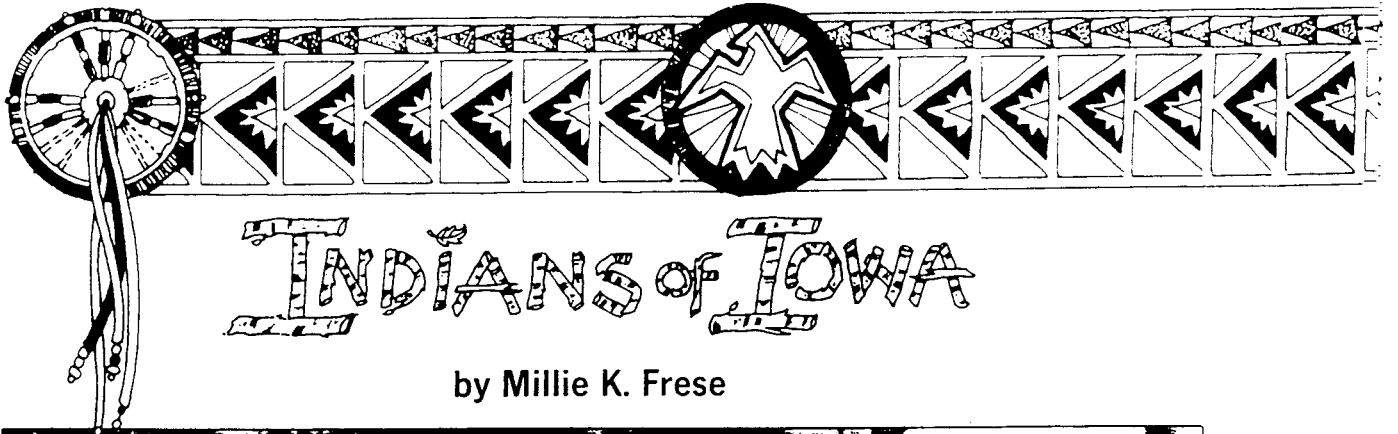
**C** \_\_\_\_\_



**E** \_\_\_\_\_



**F** \_\_\_\_\_



# INDIANS of IOWA

by Millie K. Frese

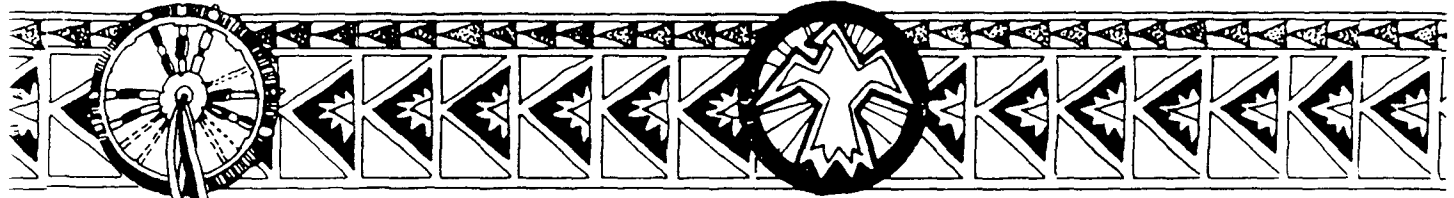


Learn more about six of the many  
Indian tribes that  
lived in the area we call Iowa.

Mesquakie children in  
ceremonial costume

Juan L. Ortop; Zag Collection, SHSI Iowa City

Illustration by Mary Moyer-Rowley



## IOWAY

White Cloud



SHSI

Many names of Iowa towns, counties, and rivers come from Indian words. The state itself gets its name from the Ioway tribe. Ioway means "sleepy ones."

Movement of Ioway Indians has been traced through territory spanning Minnesota, Wisconsin, Iowa, Missouri, Kansas, and Nebraska.

Living in small communities in wood-frame houses, the Ioway grew corn, beans, and squash on fertile river terraces (a platform of earth with sloping sides). The terraces protected settlements from floods while offering the Ioway an unobstructed view of the surrounding prairie. Women tended the gardens and performed

household chores. Ioway men were skilled hunters and trappers.

When trade relations were established with the French, the Ioway no longer depended only on what they could make with materials from their environment. Iron and brass kettles and cooking vessels replaced traditional pottery. Factory ceramics acquired through trade also found their way into tribal use. Glass beads and cloth became part of the Ioway wardrobe.

The Ioway, described as peaceful, friendly people, welcomed missionaries and were open to religious teaching. They soon became allies of French traders. This made the Ioway enemies of other tribes who wanted to control trade and river transportation.

Ioway Indians moved their villages as buffalo and elk herds migrated and resources such as firewood diminished. They also moved when wars with other Indian tribes forced them into new territory.

Reduced in number and weakened by warfare and disease, the Ioway lived in southwestern Iowa and northern Missouri until the government forced them off their land. They were forced to live on reservation land in Kansas and Nebraska. Descendants of 19th-century Ioways live today in Oklahoma.







## WINNEBAGO

When the French first encountered the Winnebago Indians in Wisconsin in 1632, the tribe was numerous and powerful. They called themselves *Hotcangara*, meaning "people speaking the original language." The Ioway Indians considered the Winnebago their ancestors.

The Winnebago unwillingly abandoned their Wisconsin villages to become residents of Iowa. Treaties between the United States government and Winnebago required the Winnebago to give up control of their territory in Wisconsin in exchange for reservation land in Iowa in what was known as the "Neutral Ground." The government promised yearly payments in cash and supplies if the Winnebago would move peacefully to the reservation. The government also promised to establish a military post in the area to protect the Winnebago from possible attacks by the Sioux, Sauk, and Mesquakie nations. By the time U.S. soldiers escorted the Winnebago to the Neutral Ground in 1840, more than one-quarter of the tribe had died in two smallpox epidemics.

For their homes, Winnebago built rectangular bark lodges. Some of their lodges could house three families of ten people each. Animal skins were valuable



and useful. They were made into clothing, moccasins, and household goods, or traded for foreign items.

Like many other Indian tribes, the Winnebago ate dried and smoked fish and meat, nuts, fruit, and roots. They raised squash, pumpkins, beans, and watermelons.

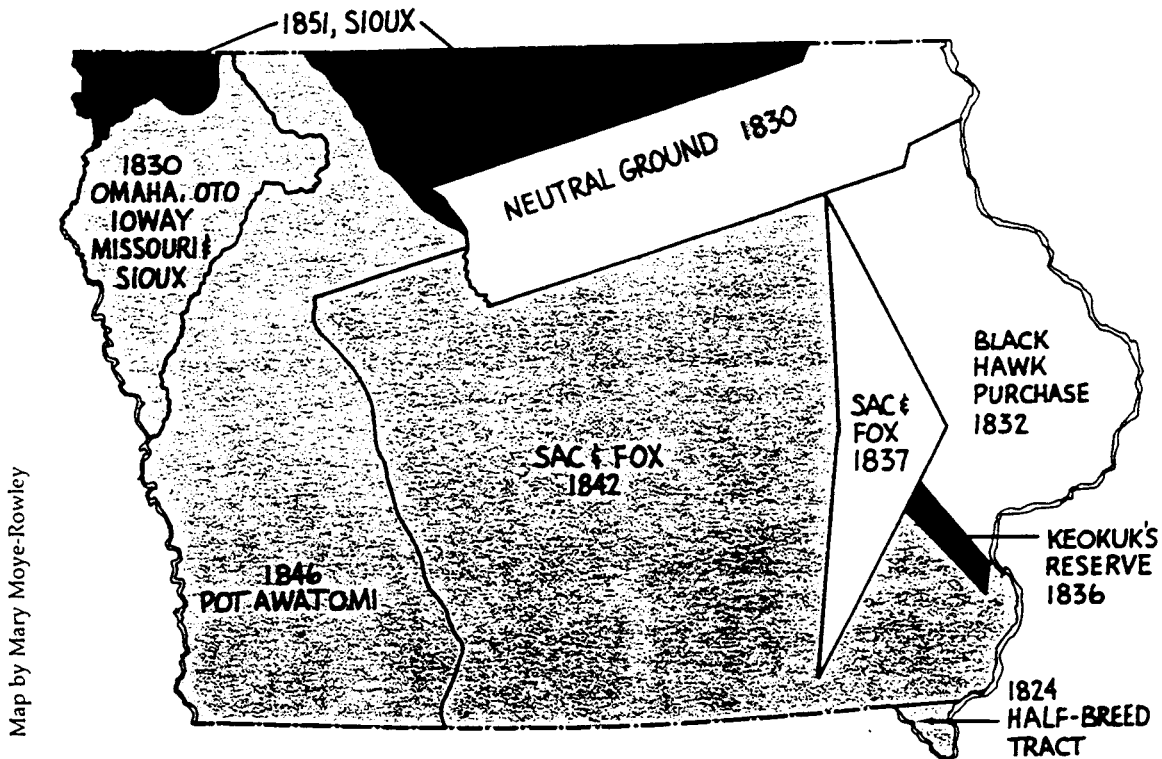
In 1846, just six years after settling in the Neutral Ground, the Winnebago were forced to give up all claim to their land within the Neutral Ground. The Winnebago were removed in wagons to a camp in Minnesota. Then they were forced to relocate to South Dakota, and finally to Nebraska. Others later returned to Minnesota and to Wisconsin reservations.

# FORCED GIFT

Indian tribes in Iowa were forced from their land and homes in the mid-19th century. Indians and European-Americans had different beliefs about land and its ownership. Indians believed that land could not be owned by one person, or that it even could be bought and sold. Most Indians believed that land was shared by all people. Treaties (written

agreements) took away all of the land from the Indians between 1824 and 1851.

Wild Rosie's map shows when the Indian tribes of Iowa gave up their land for annual payments of money called **annuities**. Much of Iowa was purchased by European-Americans for as little as eight cents an acre.



Map by Mary Moye-Rowley

1. When did the first land cession take place? \_\_\_\_\_
2. Which Indian tribes ceded their land in 1830? \_\_\_\_\_
3. The Potawattamie Indians ceded their land when? \_\_\_\_\_
4. Which tribe was the last to cede land? \_\_\_\_\_
5. In what part of Iowa did they live? \_\_\_\_\_

\*Spelling at the time by European Americans. Today the two tribes prefer to be called Sauk and Mesquakie (Fox).

# Indian Logic Game

Can you write the tribe names under the picture that represents them? Information on the Indian Tribes of Iowa Poster will help you. The tribes to choose from are: Winnebago, Sauk, Mesquakie, Ioway, Potawatomi, and Sioux.

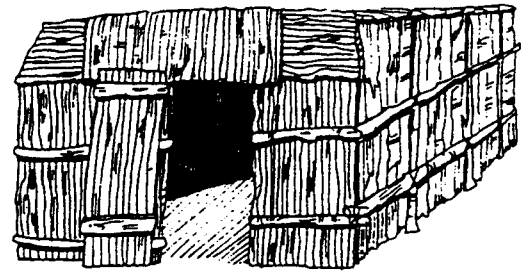
by Mary Flanagan

## CLUES:

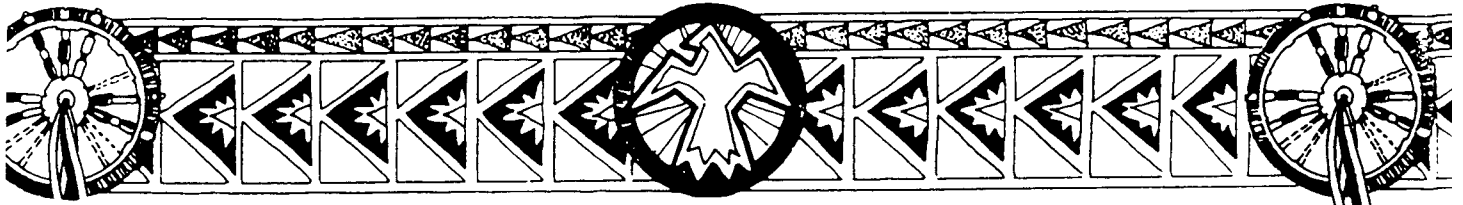
1. Tribes C and E were closely allied, but in fact were two separate tribes who often cooperated with one another.
2. Tribe D lived in neutral ground between other tribes while in Iowa. They were thought to be the ancestors of the Ioway Indians.
3. Tribe E's name means, "people of the yellow Earth."
4. Tribe B lived in teepees or earth lodges on the Great Plains and depended on the buffalo and other game for their food supply.
5. Tribe F's name means, "keepers of the fire." They never cultivated the land.



A \_\_\_\_\_



D \_\_\_\_\_



## POTAWATOMI

According to legend, the Potawatomi (POT-ah-wot-a-mee) were originally part of a larger tribe living in the Great Lakes region which included the Ottawas and Chippewas. Their name means “keepers of the fire” or “fire nation.”

When the Potawatomi met French traders, they traded fur pelts for European wares. Soon Potawatomi villages became trade centers where other tribes (including Sauk and Mesquakie) could trade.

Potawatomi Indians lived in summer villages where they planted gardens and gathered food. Hunting provided meat to feed the people and furs for trading. The tribe scattered for the winter and lived in hunting camps.

The Potawatomis turned more of their land east of Mississippi over to the U.S. government in the early 1800s. They were given small reservations and encouraged to farm. But the Potawatomi preferred their traditional ways and never cultivated the land. In a later treaty, the government agreed to clear and fence Potawatomi land, provide livestock and tools, then hire government workers to farm for the Indians. Eventually these farms were sold to European-American settlers or back to the government.

Most Potawatomis still lived in wigwams, but some built log houses.



Several Potawatomis worked for the U.S. government as interpreters after attending mission schools.

After an 1833 treaty, the Potawatomi gave up all the territory they still occupied in Illinois, Wisconsin, and Michigan. They moved across the Mississippi River into northern Missouri. Later, the state of Missouri wanted this land for settlers and forced the Potawatomi into Iowa. They did not want to leave the fertile land in Missouri, nor did they want to settle so close to their former enemies—the Sioux.

The first Potawatomi arrived near the present site of Council Bluffs in 1837. The “keepers of the fire” lived in Iowa 10 years before the tide of European-American settlers forced them west. Reservations in Kansas and Oklahoma became home for the Potawatomi.



## MESQUAKIE

The name "Mesquakie" which means "red earth people" comes from the color of the red soil of their homeland. At one point in their migration, the Mesquakie lived in the forests of what is now Wisconsin and Michigan. Seasons determined how they lived. During the summer months (May to September), the Mesquakie lived in villages located along major rivers in the center of tribal lands. Their homes consisted of poles covered with slabs of elm bark. Several families lived in each town house. Mesquakie women tended gardens near their summer homes. They also gathered food (wild berries, nuts, and roots) and collected bark and cattails for weaving baskets and mats.

Young Mesquakie boys learned to hunt small game with bows and arrows while the men hunted deer and elk and protected the villages from enemies.

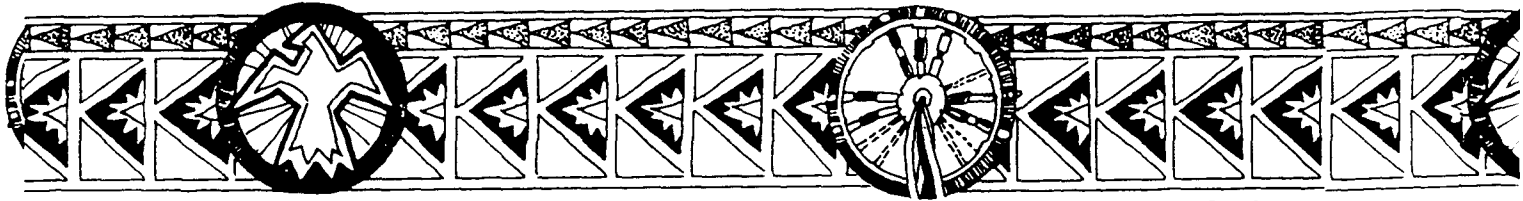
Once the Mesquakie encountered European-Americans, they gathered pelts for trading. The Mesquakie bartered for cloth, glass beads, iron and copper cooking utensils, blankets, and guns. Winter also provided time for tribal elders to tell stories around campfires and for playing games.

As European-American settlers moved west, the Mesquakie were forced to move



SISI, Ward Collection—Iowa City

Kwi-ya-ma, a Mesquakie born in 1833 to reservation land in Kansas. A few households stayed behind, setting up camps along Iowa rivers. In 1850, Mesquakies living on the Kansas reservation combined their money and sold many of their ponies to purchase land in Iowa, now known as the Mesquakie Indian Settlement near Tama. A "settlement" differs from a reservation because the Indians—not the government—own and control the land. ☉



## SAUK

The Sauk (Sac) or "yellow-earth people" once lived in what is now Michigan and Wisconsin. They became allies of the Mesquakie as the two tribes settled along the Mississippi River. They controlled hunting grounds in what is now western Illinois and eastern Iowa.

Several thousand people lived in Saukenuk, the largest Sauk village, located on the east side of the Mississippi at the mouth of the Rock River.

Like the Mesquakie, they moved to winter camps in the late fall. Food they grew, gathered, and hunted sustained them through the long cold months. Each spring the Sauk returned to Saukenuk and planted for the next harvest.

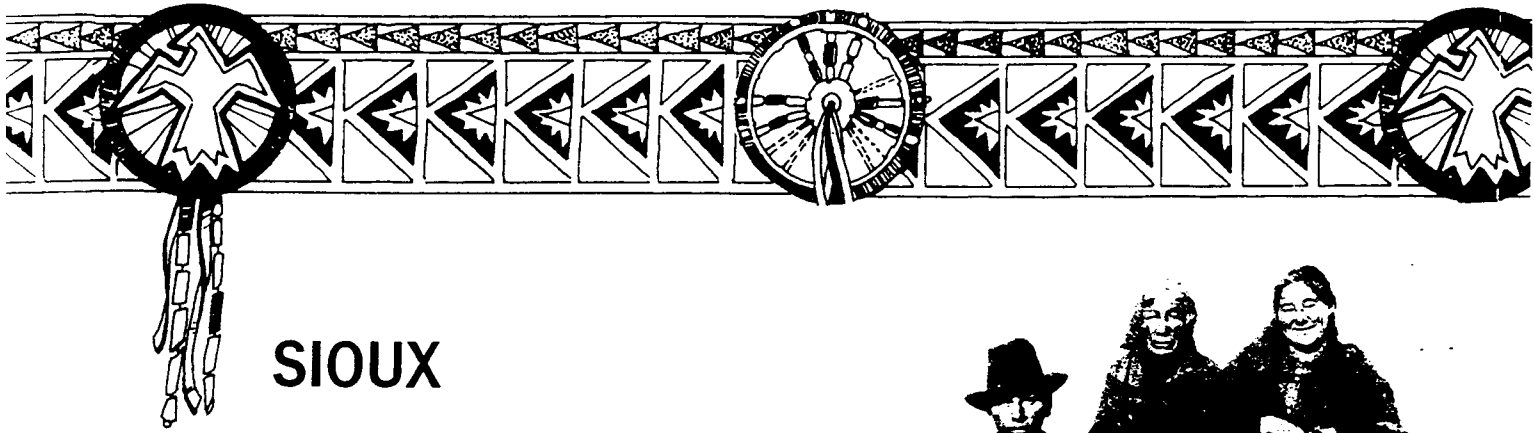
The Sauk and Mesquakie were the strongest tribes along the Mississippi River in 1800. In 1804 the U.S. government, which considered the "Sac and Fox" a single nation, made a treaty with the tribes calling for them to give up all land east of the Mississippi. The government offered gifts worth \$2,000 and promised annual payments.

The Sauk, many of whom did not fully understand that they'd sold their land, returned to Saukenuk each spring to plant their gardens. Settlers continued moving closer, and in 1831 the government

ordered the tribes to move west. The Sauk chief Keokuk advised his people to build new villages across the river in Iowa. Black Hawk, a famous Sauk, would not obey the treaty. He led his people back to Saukenuk the next spring. The army eventually captured and imprisoned Black Hawk. To punish the Sauk and Mesquakie for Black Hawk's failure to abide by the treaty, the government forced them to sign a treaty selling more of their land.

Conflict between tribes in Iowa territory occurred as the Sauk and Mesquakie competed for more hunting ground. Together they defeated the Illinois and drove loway from their main village. The U.S. government tried to stop the fighting by creating a "Neutral Ground" between the Sioux to the north and the Sauk and Mesquakie to the South. In the 1850s, some Sauk and Mesquakie were relocated to what is now Oklahoma. ☉





## SIoux

The Sioux (SOO) were Plains Indians whose territory included land in northern Iowa and Minnesota. They did not raise corn and vegetables like other tribes in Iowa. They depended instead on buffalo and other game for their food supply. Each fall they harvested wild rice growing in lakes. The Sioux lived in earth lodges or animal skin teepees which could easily be taken down and moved to new village sites as the tribe pursued buffalo across the plains.

The Sioux called themselves *Dakota* or *Lakota*, meaning "allies." The Dakota were divided into several tribes. The Santee, Sisseton, Wahpeton, and Yankton lived in Minnesota and northwest Iowa. The Ogalalas, Tetons, and Blackfeet lived farther west.

Like other Indians, the Dakota believed they came from the soil. Their legends say that their tribes lived on the plains thousands of years before Europeans explored the territory.

The Sioux initially welcomed traders, eager to obtain the blankets, guns, and tools they offered. War Eagle, a Sioux chief, helped Europeans select a good spot for a



*A Sioux family travels in their wagon in South Dakota.*

trading post near what is today Sioux City.

Sioux history records many wars. They often battled the Ioway, Sauk, and Mesquakie. Territorial disputes or revenge were frequent causes of wars.

European-American settlements closed in on Sioux territory during the years between 1850 and 1870. The Sioux resented pioneers, blaming them for taking their land and driving off game. Hopelessly in debt, the Sioux sold the rest of their land in Iowa to the government in 1851.

