

WAHPETON BAND OF THE DAKOTAH OYATE

WAHPETUNWAN (People Dwelling Among the Leaves)

In our October newsletter we promised to share with you each month an article on one of the four tribes/nations who resided on the land we now "own" and care for. We encourage you to watch the videos of our Wahpeton brothers and sisters today and to hold them in your minds and hearts when their band of the Dakotah Oyate are honored in Good Shepherd's Land Acknowledgement statement.

This full article including sources cited AND Maps referenced can be found on the Good Shepherd Website under " Ministries - Racial Justice Team"

The Wahpeton (WAH-peh-ton) Band is one of four bands of the Isanti (Santee) or eastern Dakotah who speak the Dakotah dialect (4). "The word 'Dakotah' can be translated into English as 'friend' and is the preferred identification of the ... Wahpeton band. The real significance of the word 'Dakotah' derives from the word 'WoDakotah,' which means 'harmony, a condition of being at peace with oneself and in harmony with one another and nature...(2).'" Oyate (oh-YAH-tay) means people or nation and is preferred over the words "Sioux Tribe (1)."

"At the time of initial contact with European traders and missionaries in the mid 1700s, the ... Wahpeton band resided in villages extending from Manitoba, Canada to their present homelands on the Lake Traverse Reservation and further south into Minnesota and Iowa (1)." "Historically, the Santee Dakota moved their villages and varied their work according to the seasons. ... In the spring, winter villages dispersed, and men left on hunting parties while women, children, and the elderly moved into sugaring camps to make maple sugar and syrup. During the summer months families gathered in villages to hunt and fish. They processed the game and harvested traditional medicines and indigenous plants, as well as crops such as corn, squash, and beans. In autumn families moved to the year's chosen hunting grounds for the annual hunt that also prepared them for the upcoming winter. ... Winter months were spent living off the stores of supplies they built up during the previous year, along with continual fishing and hunting. This traditional lifestyle of communal support and a deep connection to the land and natural resources are the basis for Dakota society and culture (4)."

In the 1800s, daily life for the Dakotah centered on survival. The Wahpeton Band lost its homeland in Minnesota and Iowa due to conflicts with the Sauk and Meskwaki over Iowa lands, pressure from incoming settlers and land speculators, and threats and coercion from Territorial, State, and Federal governments.

In 1825 the US government arranged a treaty with multiple tribes, including the Wahpeton, Sac and Fox, Iowa, and Ho Chunk, setting boundaries of tribal land and making it simpler for the government to negotiate with the Indians to purchase their lands (4). Five years later, in 1830, the cession of lands began "being anxious to remove all causes which ... may create any unfriendly feeling" between the tribes and "being anxious to provide other sources for supplying their wants besides those of hunting (12)." The Sioux bands, including the Wahpeton, ceded a strip of land 20 miles wide from the Mississippi to the Des Moines River north of a line established in 1825 (Tract 153) as did the Sac and Fox south of the line (Tract 152) (5,12). **Tract 153 included Cresco and Decorah and Tract 152 Waukon.** *continued on next page*

Pressured by traders and threatened with military force, the eastern bands of the Dakota were coerced into signing treaties (Treaty of Traverse des Sioux and Mendota) in 1851, ceding all their remaining lands in Minnesota and Iowa (35 million acres) (Tract 289). Under the Treaty des Sioux, the Sisseton and Wahpeton bands alone ceded 21 million acres in both States. The treaties also called for setting up reservations on narrow strips of land on the north and south sides of the Minnesota River forcing the Dakota to become farmers (Tracts 414, 413, and 440) (4,5,6,11). This massive loss of Dakota land allowed a flood of settlers and land speculators to move into lands formerly occupied by the Dakota people.

In 1858 Dakota leaders were taken to Washington D.C. to sign away land north and east of the Minnesota River. US officials were under pressure from settlers and speculators to acquire the land for farming and economic development and were convinced that the Dakota had failed to improve their reservation land by farming. They coerced the tribal leaders, including the Wahpeton, to cede the north side of the Minnesota River—probably the most fertile land in the State (Tracts 413 and 414) (3,5,6,8,9,10).

Having only a small strip of land on which to live, and without access to hunting land, the Dakota revolted in 1862 against reservation life when the Government did not meet its treaty obligations and non-Indian traders refused to allow food and provisions to be distributed, causing starvation and extreme hardship among the Dakotahs (4). The Wahpeton were not considered a hostile party during the uprising (7).

In 1863 Congress passed The Dakota Expulsion Act that “abrogated and annulled” all treaties with the Dakota people and shortly after passed a bill providing for the removal of the Dakota from their ancestral homelands. It applied to all Dakota, regardless of whether they joined the war in 1862. It has never been repealed (4,6).

The Lake Traverse Treaty of 1867 allowed remnants of the Sisseton and Wahpeton bands to retain a small triangular shaped piece of land known as the Lake Traverse Reservation, in the northeastern corner of South Dakota and a small portion of the southeastern corner of North Dakota (2,3). The treaty was created for the “friendly” Sisseton and Wahpeton bands who did not participate in the hostilities of 1862 and who were deemed “homeless wanderers” subject to intense suffering. Banned from their homelands to this reservation, the Sisseton/Wahpeton have nevertheless survived mission schools, boarding schools, hundreds of educational laws and policies, and more. The reservation currently has a combined membership of 13,872 Sisseton-Wahpeton peoples (3).

Watch these videos to hear Sisseton-Wahpeton voices today.

On Youtube search: “Telling the history of the Sisseton-Wahpeton Oyate | Dakota Life” - on the SDPB (South Dakota Public Broadcasting) Channel

On the PBS website search: “Almanac | Sisseton Wahpeton Oyate of the Lake Traverse Reservation”

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TRUTH AND HEALING

IOWAY/IOWA TRIBE

People of the Grey Snow

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Each month the Land Acknowledgement Taskforce is sharing an informational article on one of the four tribes/nations who resided on the land we now “own” and care for. Each article will have a link to their voices today. It’s not just about the past, but also a look at our brothers and sisters today and what they choose to share with us about the present. Perhaps, as we get to know them, we can envision their faces and voices each time we use the land acknowledgement statement and maintain a meaningful connection with them.

Tribal members use both Iowa and Ioway, but the legal name of both tribes today is Iowa (2). The Ioway resided in Iowa from prehistory to 1837(2). In early times they were one people with the Ho-Chunk, Ojibwe, Missouria, Omaha, and others but the groups split between 1200 and 1500 due to impacts of climate change and increasing conflict between the various groups (2,3,5). By the 1300s Iowa was inhabited by the ancestors of the Ioway, Ojibwe, and Missouria (1). The Ioway eventually lived throughout the state and in Minnesota, Nebraska, and Missouri, in several bands numbering about 5,000 (1,2,3,4).

The Ioway began as a Woodland culture but, as they migrated south and west, began to adopt elements of the Plains culture, thus culminating in the mixture of the two (1,2,6). Most important Ioway villages were located along Iowa’s major river systems. During the summer the Ioway grew gardens of corn, beans, and squash near their villages, went on two annual buffalo hunts on the prairies, and hunted deer and small game throughout the year. As in other tribes, men were responsible for war and hunting and women were the homemakers and farmers (2).

The Ioway accommodated settlement in eastern Iowa by the Meskwaki after their wars with the French (2,5). The Meskwaki-Sauk alliance against the Dakota pulled the Ioway into intense intertribal wars from the 1700s to the 1830s (1,2,7,8). By the time white settlers first entered Iowa in the 1800s, the Ioway had moved into northern Missouri due to incessant warfare in Iowa between the Dakota in the northern and western parts of the state and the Sauk and Meskwaki in the southern and eastern parts of the state (1,2,3). In signing six treaties from 1824 to 1838, the Ioway ceded their claims to lands in Minnesota, Iowa, and Missouri (3,6,7,8).

The treaty signed in 1836 moved them in 1837 from northwest Missouri to a new reservation in Indian Country (northeast Kansas and southeast Nebraska) that abuts the Sac and Fox Nation to the west (1,2,3,5). Successive treaties shrank the reservation and, dissatisfied with their conditions and treatment, a number of tribal members left the reservation in 1878 and moved to Indian Territory (Oklahoma) (5,6).

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TRUTH AND HEALING

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In 1883 an Iowa reservation was created for these tribal members (6). At their low point in 1906, the Ioway had only 200 – 300 people left, necessitating intermarriage for them to survive as a people (3,5).

Today there are two groups of Ioway people, the Iowa Tribe of Oklahoma and the Iowa Tribe of Kansas and Nebraska (2,5). The Iowa Tribe of Oklahoma, with around 800 members, has as its priorities the protection, preservation, and retention of its culture and eagle conservation and preservation for future generations (6). The Iowa Tribe of Kansas and Nebraska, with around 5,000 members, is focusing on regenerative farming practices, new economic initiatives, and establishing a tribal national park to protect resources, develop tourism, tell the tribe's story, and work with neighboring communities for the betterment of all (1,3,5).

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Watch these videos to hear Ioway/Iowa voices today.

On Youtube search:

"Iowa history 101: Iowa's Native Nations." the video is uploaded by the Iowa Department of Cultural Affairs

"The Ioway in Iowa History and Today" the video is uploaded by Living History Farms

SAUK AND MESKWAKI TRIBES

People of the Outlet and The Red Earth People

Historically, the tribes coalesced in the St. Lawrence River Valley in Canada and New York and over time migrated under pressure to eastern Michigan, and west and south into Wisconsin, Ohio, Illinois, Missouri, and Iowa (1,6). The tribes lived in wooded areas near rivers plentiful in game, fur bearing animals, and easy to grow crops such as corn, beans, and squash (5,7). The Meskwaki were called the Fox by the French but have always self-identified as Meskwaki, the Red Earth People, based on their creation story. The Sauk were called People of the Outlet based on their historical location near Saginaw Bay and the outlet of the Saginaw River (9). The Meskwaki and Sauk are two distinct tribal groups but have been linked historically due to linguistic and cultural similarities as well as alliances during warfare (1,7).

While in the Great Lakes region in the 1700s, France, with all its resources and full standing army, tried to completely exterminate the Meskwaki—the only tribe in the nation on which war was declared by a foreign country. The Sauk and Meskwaki allied in 1735 to fend off the French and other Native tribes and afterward moved south from Wisconsin into Illinois, Iowa, and upper Missouri (1). At the beginning of the 19th century, they inhabited a huge area of land roughly bounded by the Wisconsin River in the north, the Missouri River in the south, extending east to the Fox and Illinois Rivers, and west to the area between the Des Moines River and Missouri River. In 1804 this land was ceded to the US, under dubious circumstances, in the Treaty of St. Louis, by a delegation not authorized to sell land or sign treaties (9,10). This unauthorized sale of land was a factor in the Black Hawk War of 1832.

The Sauk and Meskwaki, aggravated by the loss of these lands in the east, moved increasingly westward and northward into Iowa, from the early 1800s until the 1840s, invading lands of neighboring tribes, including the Ioway and Dakota (8). After the Black Hawk War of 1832, the US combined both tribes into a single group, labeling them the Sac & Fox Confederacy for treaty making purposes. From 1830 – 1842, after a series of “gun point” treaties requiring land cessions in Iowa from the east to the west, the Sauk and Meskwaki lost their lands in the State and ultimately were removed to a reservation in east central Kansas in 1845 (1,2,5,6,7). The Meskwaki consider their reservation time from 1845-1857 a genocidal event, which reduced the population to 300 (5).

During the time of forced removal, some Meskwaki remained hidden in Iowa, forging relationships with neighbors and settlers, allowing the tribe an unbroken presence in the State. In 1856, Iowa allowed the Meskwaki legal residence and allowed them to purchase land. In 1857 the Meskwaki purchased 80 acres in Tama County, Iowa, creating a settlement area (1).
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Every year between 1857 and 1866 different groups of Sauk/Meskwaki people returned to the settlement with the majority returning to the area after 1862 (6,9). In 1867 they began receiving annuity payments from the Federal government, which gave them a new formal identity—the Sac & Fox of Iowa—to distinguish them from the other two Sac & Fox groups on reservations in Oklahoma, Nebraska, and Kansas (Sac and Fox Nation, Sac and Fox Nation of Missouri). As landowners the tribe had formal jurisdictional status from Iowa but also from the Federal government. This jurisdictional ambiguity allowed the Meskwaki to live more independently than other tribes confined to reservations and gave them time to return, thrive, and grow (1,2,6).

In 1896, to resolve this ambiguity, Iowa ceded all jurisdiction over the Sauk/Meskwaki to the US. Over the next hundred years, the tribe steadily purchased more land by trading trees, trapping, and using annuity payments. Today the tribe owns more than 8,600 acres. The Meskwaki Settlement is not an Indian Reservation, set apart from the public domain and reserved for Indians, but privately purchased property owned by a sovereign nation (1,2,6).

Today, known legally as the Sac & Fox Tribe of the Mississippi in Iowa, with more than 1,450 enrolled members, it is the only federally recognized tribe in Iowa. Owing to the noble sacrifice and vision of their ancestors, the People of the Red Earth are a fiercely independent people, defining their own identity on their own terms (1,2,7). They are working hard to determine the needs within their community, protecting their inherent sovereignty, preserving and promoting their culture, and improving the quality of life for future generations (2).

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RACIAL JUSTICE – TRUTH AND HEALING

HO-CHUNK NATION HOCHUNGRA (The People with the Big Voice)

Ho-Chunk history extends back more than 10,000 years, predating the last ice age, with evidence of their presence found throughout the Midwest region. The Ho-Chunk hunted, farmed, and gathered food, including nuts, berries, roots, and edible leaves. With changing seasons, families moved from area to area to find food. Traditionally Ho-Chunk men and women had completely equal but different roles. Women were in charge of the home. They owned the home and everything in it. They were responsible for growing, gathering, and processing food, processing and cooking game, tanning hides, and providing tools, binding, clothing, and covers for dwellings. They also cared for children and elders. Women were held in high esteem because they brought forth life from the Creator. Men were protectors who hunted and fished to support the family and interfaced with other tribal communities (5,6).

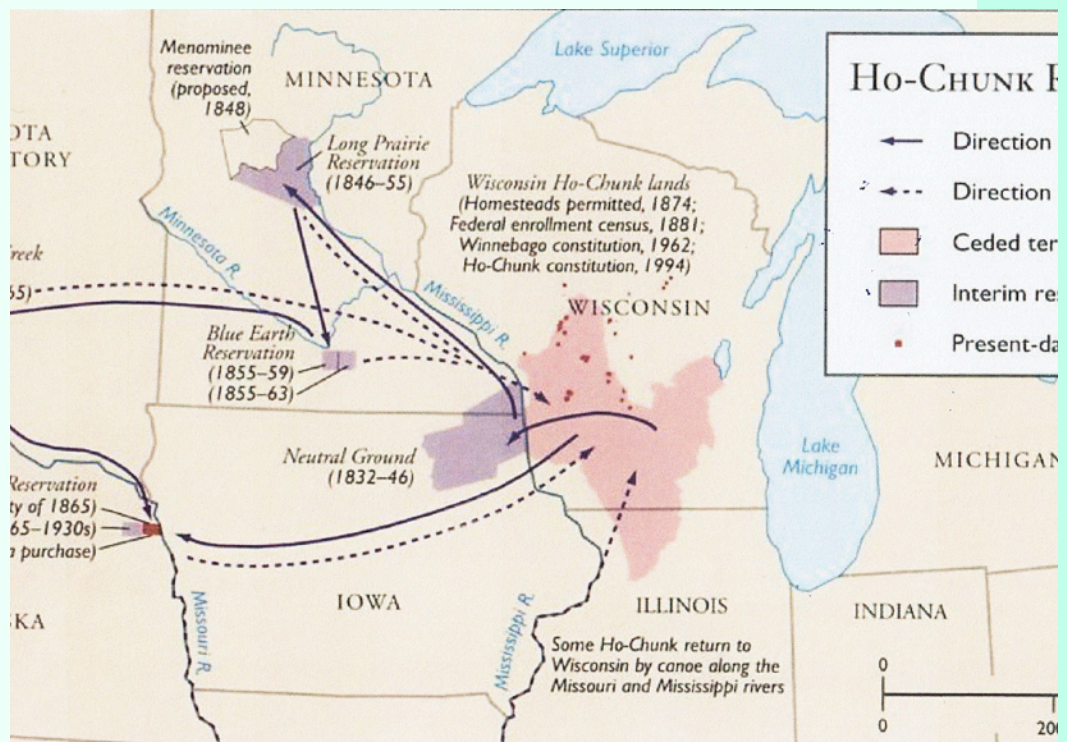
A series of treaties forced the Ho-Chunk out of their homeland, removing them to reservations in Iowa, Minnesota, South Dakota and to a portion of the Omaha Reservation in Nebraska. With each removal (totaling eleven), small bands returned to Wisconsin (3).

During a period of 12 years (1829-1837), the Ho-Chunk lost all their designated ancestral homeland in Wisconsin. The Treaty of 1829, opening land in southeastern Wisconsin for lead mining, removed 1/3 of their ancestral land (1,9). The Treaty of 1832 finalized a second land cession, another third of their land, south and east of the Wisconsin River, and for the first time called for the removal of the Ho-Chunk people west of the Mississippi. It also called for establishing “neutral ground” in Iowa that would be a buffer between the Wahpeton and the Sac and Fox (1). The Treaty of 1837, which the Ho-Chunk were coerced into signing, ceded the last of their ancestral homelands north of the Wisconsin River. It ultimately divided the Ho-Chunk people into “Abiding” and “Non-Abiding” factions. The former decided to quietly resist exile and stay on their homelands, while the latter were reluctant exiles who did not want to leave their homelands but felt they had no choice or assented believing they could carve out some form of autonomy and self-determination in new territory (1,3,9).

Though some Ho-Chunk began to move to the neutral ground in 1837, the first forced removal occurred in 1840 to a 40-mile-wide strip of land (ceded in 1830 by the Wahpeton, Sac, and Fox) stretching southwest across Northeast Iowa including Winneshiek and Allamakee counties. Hundreds if not thousands died during this time. This land was ceded in 1846, removing the Ho-Chunk to the Long Prairie area in Minnesota (1,9).

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In 1855 a new treaty caused the removal of the Ho-Chunk from Long Prairie to a fertile farming area near Blue Earth, Minnesota affecting the health and well-being of the Ho-Chunk people who faced hostilities from white settlers and unpaid allotments from the government (1). The aftermath of the US-Dakota War of 1862 impacted the Ho-Chunk at Blue Earth. The desire of colonists to remove all Indians from Minnesota after the war led to a bill to evict the Ho-Chunk, who had been uninvolved in the war but resided on prime agricultural land the colonists wanted (2).



In 1863, a special act of Congress to expel the Ho-Chunk from Minnesota called for their removal to the Crow Creek Reserve in South Dakota, resulting in a cataclysmic exile where hundreds of people died or suffered from illness. This historical trauma lives in Ho-Chunk memory today (9). Lacking resources and food, survivors of the harsh removal to South Dakota fled south to the Omaha Reservation in 1865 (3,7,9). In 1865, the Omaha Nation ceded part of their reserve to the US, which in turn granted this area to the Ho-Chunk, establishing a separate Winnebago Reservation, which was expanded in 1874.

From 1872 - 1874, Congress attempted to remove the Ho-Chunk people from Wisconsin once and for all. In 1873, 800 people were loaded into boxcars in the middle of winter and transported to the Winnebago Reservation in Nebraska. This was another traumatic experience of death and suffering that also lives in the memory of Ho-Chunk people today. Despite the horrors, the deportation was a failure. The Ho-Chunk had legitimate claims to remain in Wisconsin and the military had no authority to physically restrain those who wanted to return to Wisconsin. As soon as the people were deposited in Nebraska, they began returning home in huge numbers in 1874. In 1875 the US gave up and granted the Ho-Chunk the right to remain

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in Wisconsin and established a special homestead policy for them (9). The attempts from 1832 – 1874 to ethnically cleanse the Ho-Chunk from Wisconsin and Illinois were thwarted continuously by members returning to their ancestral home, finally receiving special legislation to remain on 40-acre homesteads (3,4,9).

Of the Ho-Chunk's 10 million acres of ancestral land, the Nation reclaimed over 2,000 acres in twelve Wisconsin counties and currently has 10,000 citizens. The Ho-Chunk Nation's economic gains from the gaming industry have provided support for tribal programs including health clinics, Head Start centers, wellness programs and family services. Other activities include language renewal and revitalization as well as cultural preservation following the end of federal assimilation and the closing of eleven boarding schools in Wisconsin (1,3,4). The Winnebago Tribe of Nebraska, consisting of 2,600 members, focuses on economic development, education, housing, and health care (7,8).

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