

The PALIMPSEST



The Tama Powwow

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SPECIAL TAMA POWWOW EDITION — FIFTY CENTS



The Meaning of Palimpsest

In early times a palimpsest was a parchment or other material from which one or more writings had been erased to give room for later records. But the erasures were not always complete; and so it became the fascinating task of scholars not only to translate the later records but also to reconstruct the original writings by deciphering the dim fragments of letters partly erased and partly covered by subsequent texts.

The history of Iowa may be likened to a palimpsest which holds the record of successive generations. To decipher these records of the past, reconstruct them, and tell the stories which they contain is the task of those who write history.

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Illustrations

Black and white pictures of the Tama Powwow taken in the 1950's were supplied by Gordon C. Cory. The color pictures of the 1967 powwow were taken by Bob Seemuth of Custom Color Lab., Inc. The old color pictures are from the State Historical Society's postcard collection and from Joseph Videtich of Tama. Black and white portraits of the period of 1867 to 1900 are from a special portfolio collection owned by the State Historical Society.

Author

Dr. Ruth A. Gallaher was associate editor of the State Historical Society. Dick Spencer III was an artist associated with the University of Iowa. William J. Petersen is superintendent of the Society.

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THE PALIMPSEST

EDITED BY WILLIAM J. PETERSEN

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The Tama Indians

[This reprint of the February, 1926, issue of THE PALIMPSEST appears with editorial revisions on the occasion of the Centennial of the return of the Tama Indians to Iowa and their purchase of the first eighty acres of their present holdings on July 13, 1857.—THE EDITOR]

As the summer of 1845 merged into autumn there was great excitement and activity around the Indian Agency at the forks of the Racoon and Des Moines rivers and at Fort Des Moines near by, where a detachment of soldiers was quartered. Government annuities were being distributed to the Sauk and Fox Indians amid the usual scenes of drunkenness, and the traders were reaping a rich harvest as the Indians settled their accounts.

This occasion — usually one of joy to the Indians — was saddened for them, however, by the knowledge that this was a farewell gift. Before the annuities were again distributed, they would be many miles away from their beloved Iowa. According to a treaty signed by their chiefs in 1842, these Indians were to surrender their rights to all land in Iowa by October 11, 1845. In return they were to receive certain additional annuities and

new lands across the Missouri River in what is now the State of Kansas.

There was some fear that the Sauk and Fox would refuse to go peaceably, for they had signed the treaty very unwillingly and were reluctant to leave the prairies and streams of Iowa; but even before the date set Keokuk and his band of Sauk took up the march to the southwest. Gradually the other bands of red men with their families, dogs, and horses trailed slowly across the prairie, crossed the Missouri River, and took up their abode on the reservation provided for them by the government. Close on their heels came the white settlers with their wagons, plows, and oxen, and log cabins were built beside the streams where the wickiups had stood.

But while the white settlements prospered in Iowa, the exiled Sauk and Fox in Kansas were homesick. The climate was unhealthful, especially for their children, and the new reservation was an unsatisfactory substitute for the flower-decked, grassy prairies and the tree-bordered streams of Iowa. Before long hunting parties were trickling back across the prairies and squaws and children sometimes accompanied them. The lesson of the Black Hawk War had taught them the futility of defying the white men, but some of the Indians lingered, asking only for the privilege of living on the lands not used by the whites.

There appears to have been little or no opposi-

tion to the presence of these few Indians on the part of the Iowans. Indeed, the homesick red men received considerable assistance from their white neighbors, and in January, 1856, the General Assembly of Iowa passed a law permitting the Indians then residing in Tama County to remain in the state and urging the United States government to pay them their share of the annuities stipulated in the treaties. The Sheriff was ordered to take a census of the Indians then in Tama County, and it was specifically stated that the privileges granted by the law applied only to those on his list. No report of the enumeration, however, has been found.

The Indian Office at Washington, however, was more hard hearted than the Iowa legislators, and refused to pay any annuities to the truant Indians unless they returned to their appointed reservation in Kansas. This the little group of red men — chiefly Fox Indians — steadfastly refused to do, preferring to eke out a precarious existence in Iowa by hunting, fishing, and begging. Their number varied as little groups came and went. During the winter of 1856-1857 eight wickiups were reported on the Iowa River and four on the Cedar, sheltering some eighty of the natives.

The Indians had not been back in Iowa long before they began to realize that if they were to remain here they must secure some land for a permanent home, for the settlers were rapidly taking

possession of the wild land and the Indians would soon have no place to hunt or even to pitch their wickiups. They had learned that white men secured the rights to tracts of land by certain legal formalities and the payment of money. Just how this was done was not entirely clear to them and besides, they had no money, for the government was not paying them their share of the tribal annuities.

In the fall of 1856, however, some of their influential men came back from Kansas with about \$700 which they had saved from their government allowance. At the prices for land then prevailing, this was sufficient to buy at least a small tract of the beloved soil of Iowa and the Indians began a search for a new home. But here they met a new obstacle. They were living in the tribal relation and desired that the property belong to the group rather than to the individuals. To remove this difficulty, Governor James W. Grimes consented to act as trustee, and on July 13, 1857, five Indians, on behalf of those then in Iowa, secured their first eighty acres. This was in Tama County and the price was one thousand dollars. The deed was made out to James W. Grimes, Governor of the State of Iowa, and his successors in office in trust for the five Indians and their heirs.

The good news was carried back to Kansas where the proposal to allot the tribal lands to individual Indians was causing dissension. Gradually

other Indians made their way back to the new home in Iowa. The Indian Office, however, was slow to approve this new step of the Indians and it was not until 1866 that the government at Washington recognized the needs of the Iowa band and appointed Leander Clark special agent at a salary of \$1,500 a year. He began his work on July 1, 1866, and a year later Congress provided that the Sauk and Fox Indians in Tama County be paid their pro-rata share of the \$51,000 a year due to the combined tribes. The census taken for the distribution of this money showed two hundred and sixty-four Indians in the band, and the amount received at the first payment was a little over \$5,500. Two thousand dollars was set aside for the purchase of an additional eighty acres of land. Their personal property, according to Mr. Clark, consisted of some three hundred ponies with an average valuation of about forty dollars a head.

Since that time other purchases of land have been made until the Meskwaki, as the Fox prefer to be called, now own over three thousand acres along the Iowa River in Tama County. This has been purchased under the white man's law for varying sums, the total exceeding \$85,000, though its present valuation is, of course, much greater.

The Governor of Iowa was usually made trustee in these purchases, though the name of Leander Clark, the agent appears on three deeds. To simplify the transaction of business relating to

these Indians, however, a change was later made. On February 14, 1896, the Iowa legislature authorized the transfer of the trusteeship over the Indians' lands to the Secretary of the Interior and this was approved by Congress on June 10th, but the actual transfer of the deeds was not completed until 1908.

Because the Indians occupy this land in common and the trusteeship is vested in the Secretary of the Interior, this tract is commonly called the Tama Indian Reservation; though, strictly speaking, it is not a reservation at all, for it was not set apart from the public domain for the Indians by the government, but was purchased by them from private owners.

When the state of Iowa authorized the transfer of the trusteeship over the Indians' land to the Secretary of the Interior, the right of eminent domain, taxation, and judicial administration was retained, but the land owned by the Indians was exempted from certain taxes, such as those for schools and poor relief, thereby reducing the Indians' tax bill from \$554 in 1896 to \$286 in 1897. Their property is listed for taxation by the regular assessors.

The specific mention of taxation was probably included in this law because there seems to have been more than the usual reluctance on the part of these Indians to the payment of taxes during the earlier years of their ownership of the land. Com-

ing from a government reservation where there had been no taxes, the Indians found it difficult to understand why they must pay money to the state of Iowa, and for a time they refused to do so. The agent reported in 1882 that their land had been sold for taxes and the period of redemption was soon to expire. This delinquency, however, was partly due to the lack of funds. The government was withholding their annuities because the Indians refused to furnish the names of the individual members of their families. When this was settled and the annuities paid, the Indians paid their taxes.

Within the group, the Indians retain an informal government of their own. From 1859 until 1881 Maminwanika was the head chief recognized by the Indians, though he had been deposed from his chieftainship in Kansas because of his refusal to accept the allotment of certain lands. Maminwanika was an advocate of peace with the whites, but he steadfastly opposed the adoption of white men's customs, dress, or education. It was under his direction that the Indians in Iowa refused for several years to give the names of the members of their families for the annuity rolls.

At his death on July 3, 1881, there seem to have been several aspirants for the position of head chief. Among the influential leaders were Matawikwa, the war chief, and Pushetonikwa, a nephew of the old chief, Poweshiek. Pushetonikwa,

however, soon acquired a position of influence among the Meskwaki and retained this position of supremacy until his death on November 6, 1919. In 1900 Congress granted him an allotment or pension of five hundred dollars a year for the remainder of his life. This grant was in accordance with a provision in the treaty of 1842 that the Sauk and Fox chiefs should receive annually the sum of five hundred dollars each. Pushetonikwa is the only chief of the Indians who returned to Iowa who has been so recognized.

The old chief was buried on a hill overlooking the Iowa River. The body was placed in a sitting position in a shallow grave, facing north, though the Indians usually place their dead with their faces toward the west. And so the spirit of the dead chief broods over the reservation, where no successor has yet been selected to take his place.

Since 1867 the Indian Office has tried to educate the Meskwaki according to the white man's standards, but with only indifferent success. A boarding school, costing \$35,000, was opened near the reservation in 1899; in 1900 Congress appropriated \$14,025 for this school, but many of the Indians flatly refused to permit their children to attend, even refusing for a time to receive their annuities because they had been told that the payment of this money gave the government the right to compel the children to attend the school. One old chief declared: "You may come and kill us,

but we will not give you our children." A decision of the United States District Court at Dubuque that these Indian children could not be compelled to attend the government school practically ended its usefulness as a training school, and in 1912 the building was remodelled to serve as a sanatorium for tubercular Indians.

One day school is now maintained at government expense with free lunches for the children but the Meskwaki have never favored the education of their children according to white man's standards. Instruction in these schools is in English, and during the year 1956-1957 ninety-seven were enrolled in grades one through six. In addition, fifty-two attended Tama public high school and eleven were going to college. A Presbyterian missionary furnishes such religious instruction as the Indians will permit.

Under the law passed by Congress in June, 1924, conferring citizenship upon all Indians within the United States, these Indians became voters; seventy-seven of them cast their ballots at the election in November, 1924. For whom they voted is, of course, not recorded. It would be interesting to know what interest in persons or in public affairs led these red men, who have resisted the white man's civilization, to struggle with the baffling Australian ballot or the complicated voting machine.

Nearly all of the Indian families now have

frame houses, though the native wickiups may still be seen, and the Meskwaki housewife has a few pieces of furniture like those in the modest homes of her white neighbors. Their clothing is usually the kind worn by white people, but selected and modified to suit the Indian taste. Many possess automobiles. It is doubtful whether the "fire wagons" will prove as deadly to the red men as the "fire water," though they may prove equally expensive.

According to the report submitted to the Indian Office on June 30, 1925, there were three hundred and sixty-three Indians living on the so-called Tama reservation, consisting of 3,200 acres of land, which they farm to some extent. Each member of the group receives a yearly cash annuity from the government in semi-annual installments.

Thus it happens that the tourist traveling westward on the Lincoln Highway from Tama, Iowa, finds red men dwelling in peace among the white. Annually the members of the tribe hold a powwow at which the costumes, dances, games, and some of the ceremonies of the Indians are presented, but the boy or girl who peers about in fascinated horror for the historic tomahawk or listens for the blood-curdling war whoop will be disappointed. The groves along the Iowa River reveal only peaceful scenes of every-day existence. The sounds heard are the guttural conversation of the

men either in English or in their native tongue, the higher tones of the women as they gossip with each other, the voices of the children, and the barking of the dogs. It is a cramped existence and sometimes hard, compared with the old free life when they hunted and fished over Iowa — like that of an eagle sitting dejectedly in a cage — but to these Indians, Iowa is home.

RUTH A. GALLAHER

Powwow Time

Each year as the summer draws to a close, and the "leaf-falling" moon approaches, the throb of the tom-tom and the chant of the Indian echoes out over Iowaland. It is powwow time at Tama, and the red men convene in full regalia to perform tribal dances and ceremony for visitors.

August of 1957 will mark the 42nd annual powwow of the Meskwaki on their Sauk and Fox reservation near Tama, and the people of Iowa will be welcomed to one of the most colorful events in the state.

To the Indian, powwow time is far more than colorful pagentry and tribal dancing — it is their own aboriginal combination of homecoming, fiesta, Mardi Gras, convention, and social event. It is their chance to give visitors an insight into their native arts, ceremonies, dances, songs, games, costumes, music, and oratory. It is also their chance to relive days of a happy, bygone era — and to enjoy themselves immensely.

The present site of the powwow is on a plot of ground known to the Indians as the "Old Battleground." As you watch beaded, painted, roached, and feathered red men perform their tribal dances, perhaps your mind can drift back for more than a

century. On this spot in 1839, according to an Indian tradition, a roving band of Sioux warriors surprised the sleeping Meskwaki, after establishing their positions during the night with owl and wolf calls. The Sioux attacked at dawn, and the battle continued until mid-morning before they were put to flight. Fourteen Meskwaki were killed as a result of the onslaught, but they fought back bravely and brought down ten Sioux before routing the invaders.

When the Sioux retreated, one of their warriors was left behind, badly wounded in the knee. Jim Poweshiek's grandmother grabbed an axe, rushed at him, and killed the Sioux brave. For this deed she was awarded the skin of a skunk, which was the highest honor that could be given to a woman. She thus became the only Meskwaki woman permitted to join in the war dance in which only braves who had killed an enemy in combat could participate.

In 1950 Jim Poweshiek, the oldest living Meskwaki, died. It was through him that a plot of ground was set aside as a powwow grounds in 1937. This was done by an agreement between James Poweshiek and the Sauk and Fox tribes, the Sauk and Fox Powwow Committee, and the United States government. It provided:

1. That the Sac and Fox Pow Wow committee shall be permitted to hold its annual Pow Wow on the Pow Wow grounds provided that no games of chance or acts

of misconduct shall be sponsored or permitted by said Pow Wow committee; and provided further that any damage to or theft of Government or private property, resulting from said Pow Wow shall be repaired or replaced from the proceeds of said Pow Wow; and provided further that the Pow Wow committee shall remove all refuse from the premises at the end of each Pow Wow period.

2. That the Sac & Fox Athletic teams shall be permitted to play its games on the above-mentioned tract of land under the same conditions as those obtaining in Paragraph 1.

3. That the Government shall be permitted to place improvements on the Pow Wow grounds as it sees fit.

4. That the General Public shall be permitted to use the Pow Wow grounds for family or private picnics.

5. That James Poweshiek and/or his heirs, administrators, executors, and assigns, shall continue to use the Pow Wow grounds for pasture purposes, except during the period designated for the annual Pow Wow or games of sport, provided that at no time shall any animal of known vicious or dangerous disposition be permitted to pasture on the Pow Wow Grounds.

6. That James Poweshiek and/or his heirs, administrators, executors, and assigns, shall be permitted to mow the hay from the Pow Wow Grounds and store it for his/or their private use.

7. That James Poweshiek and/or his heirs, administrators, executors, and assigns, shall exact no fee for the use of the Pow Wow Grounds.

8. That this agreement shall be binding forever, except that willful or intentional violation of any of the provisions of this agreement, shall render it subject to become null and void and that the United States Government shall, at its discretion, without further ceremony, remove or destroy any or all the improvements which have been

heretofore, or shall be hereafter, placed on the above-mentioned Pow Wow Grounds by the Government.

9. That a tribunal consisting of the Tribal Council and Agency Superintendent after a hearing of the parties concerned, shall determine whether or not a violation of this agreement has been willful or intentional.

Dated January 12, 1937, the agreement was signed by James Poweshiek and approved by Ira D. Nelson, superintendent. George Youngbear acted as interpreter. James Poweshiek, Sam Slick, Charles Davenport, and Young Bear affixed their signatures for the Tama Indians, and Amos Morgan and Columbus Keahna signed for the powwow committee.

The name Poweshiek, which means "Shedding-Bear," has an important role in Iowa history. The Poweshieks are descendents of the great chief who signed peace treaties and pacts for the sale of lands with the federal government in 1824, 1837, and 1842. Poweshiek County is named for Chief Poweshiek, Old Jim's great-grandfather.

Prior to 1913 the Meskwaki Indians had met annually in what became known as "field days." These were more or less spontaneous affairs, where the Indians assembled for games, dancing, contests, and a general social gathering. The neighboring whites found these field days colorful and highly interesting, and started attending in increasing numbers. Chief Pushetonikwa foresaw the growth of this celebration, and decided it

should have some organization and planning in order to grow in the right direction and accomplish some purpose.

Accordingly, in 1912, the old chief appointed fifteen of the outstanding leaders in tribal affairs to study the situation and plan the get-together for the following year. He further proposed that these affairs be called by the Indian name, powwow instead of the meaningless "field days," and that they be planned and held each year with regularity. The men appointed by Chief Pushetonikwa were:

Young Bear	Sam Lincoln
James Poweshiek	Charles Davenport
William Wanatee	William Davenport
Charley Keosutuck	C. H. Chuck
Sam Slick	Frank Shawata
Alfred Keahna	Jim Peters
John Morgan	John Buffalo
George Kapayou	

From 1913 until 1921 the powwows were held in an open area where a summer village was erected each year. Heavy rains and floodwaters in 1915 sent the Indians scurrying for higher ground, but the powwow went on at an alternate location after a one-week postponement.

Since 1922 the Meskwaki have held their powwows on the site of the "Old Battleground," nestled in a wooded area on the banks of the Iowa River. While inaugurating the grounds that year,

Wa-ne-ta-wa-na, Reservation, Tama County, Ia.

Photo Only, Copyright 1907 by W. Z. Newton. Printed in Germany.



Chief Push-e-the-ne-qua, Reservation,
Tama County, Ia.

Photo Only, Copyright 1907 by W. Z. Newton. Printed in Germany.





Mesquaki Indian girls at home.



Mesquaki Indians and their ponies.



Musquakle Indians, Tama, Iowa.



Indian bead workers, Tama.

Jim Eagle and Family, Reservation, Tama County, Ia.



Photo Only, Copyright 1907 by W. Z. Newton. Printed in Germany.



Trading with the Indians.



On July 13, 1857, the Mesquaki Indians secured their first 80 acres of Iowa land. Ten years later, in 1867, this group met on their Indian land. They were, left to right: Na-hi-sa-hi-ta, Pa-ta-go-to, Ma-ta-wi-kwa (later to become war chief and one of the influential leaders following the death of Chief Ma-min-wa-ni-ka on July 3, 1881); George Gomez, Ma-min-wa-ni-ka (recognized by the tribe as chief from 1859 to 1881); Shi-ko-kwa, and Ni-ma-ki-hä.

Five historic leaders of the Mesquaki met in 1882 following the death of their great chief, Ma-min-wa-ni-ka.





Push-e-to-ne-quah, last chief of the tribe recognized by the U.S. government.



Kwi-ya-ma, father of Jim Peters.



Even before the annual powwow was established Mesquaki Indians arrayed themselves in ceremonial dress for special tribal rituals and dances.



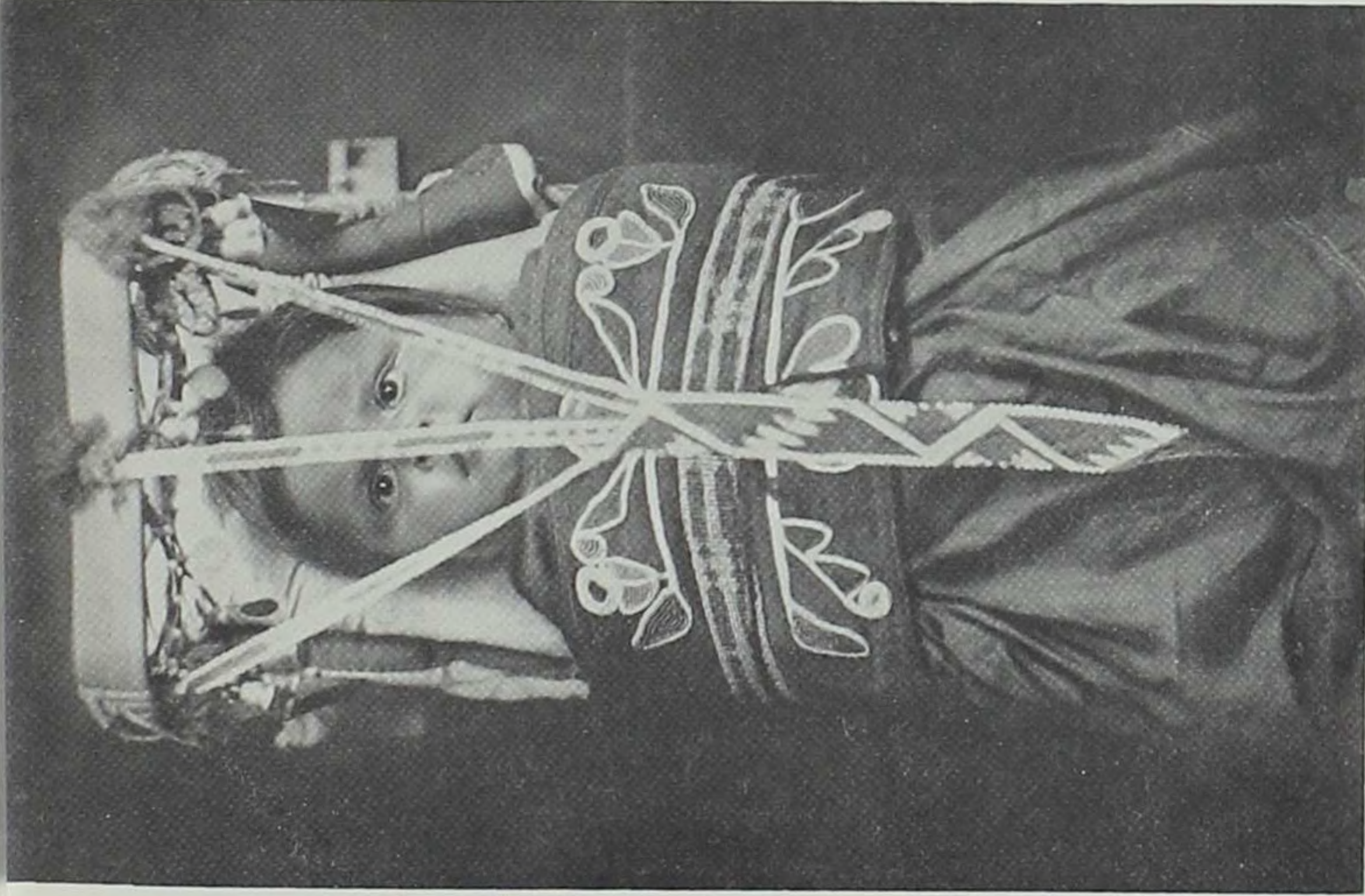
Improvised swing for a papoose.



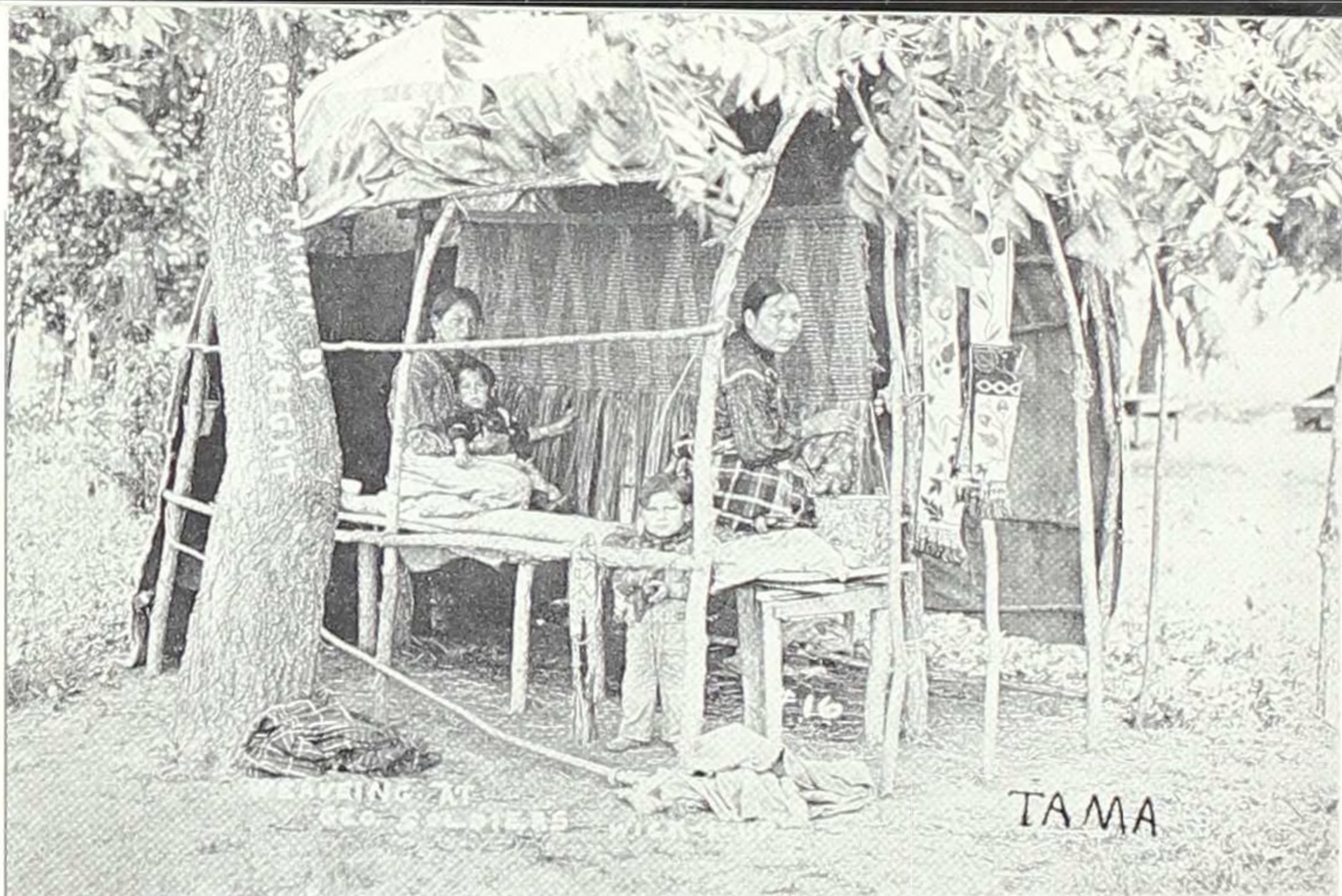
Mesquaki mother and child.



Usual method of carrying babies . . .



However, the cradleboard was often used.



Weaving at George Soldier's wick-i-up.



A well-constructed wick-i-up at Tama, probably housing two families.



A Mesquaki Indian family at their Tama home.



The average wick-i-up had little furniture and it was usually well-ventilated.

ENTERING
SAC & FOX
INDIAN RESERVATION
ESTABLISHED JUNE 10, 1896.
POPULATION 463
ACRES 3253.76



MESQUA
INDIA
POW





QUIE
N
WOW





Tama brave gives a lesson on his drum.



Annual powwow of the Tama Indians was inaugurated in 1913.

The show starts with the parade of Indians around the powwow grounds.





Paintings on this page by the native artist, Charles Push-e-to-ne-qua.
The Buffalo Dance



The Eagle Dance

Mesquaki Squaws Making Maple Syrup





Buffalo dance tells story of a successful hunt.



Eagle dance borrowed from the southwestern Indians.

Mesquaki squaw works with beads.





Oklahoma tribesman is welcomed at Tama powwow.



Indian mothers exhibit prize-winning babies.



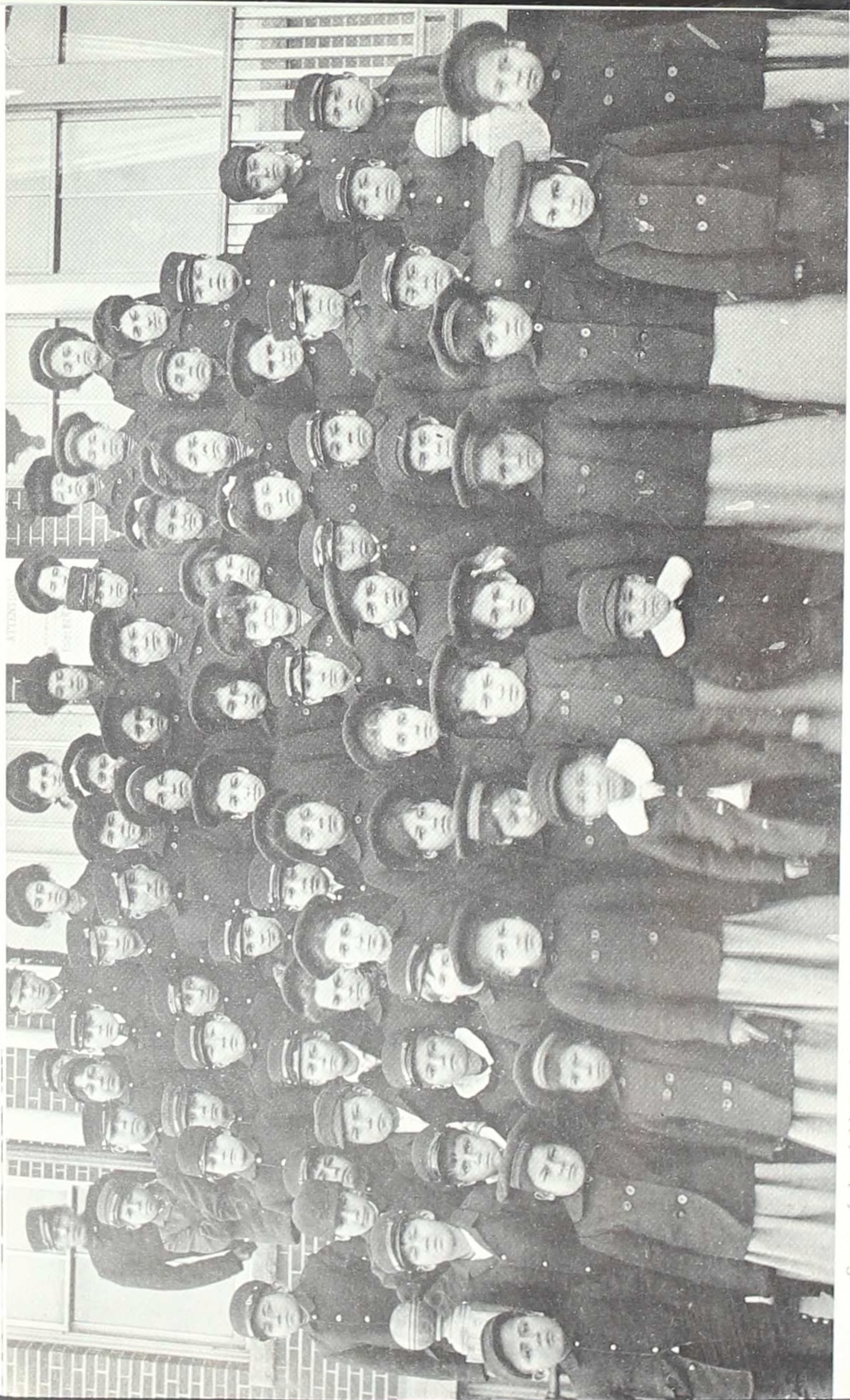
*Top: Tai-o-mah (Tama); Push-e-to-ne-quu; Joseph Svacina.
 Center Circle: 1950 chief of Sauk and Fox Tribal Council.
 Bottom: 1949 Powwow Council.*



(Left) Hä-she-ta-na-kwa-twa (George Morgan) and his family.
(Right) James Poweshiek and his family.

Mesquaki members of the Robert Morgan American Legion Post 701 at Tama.



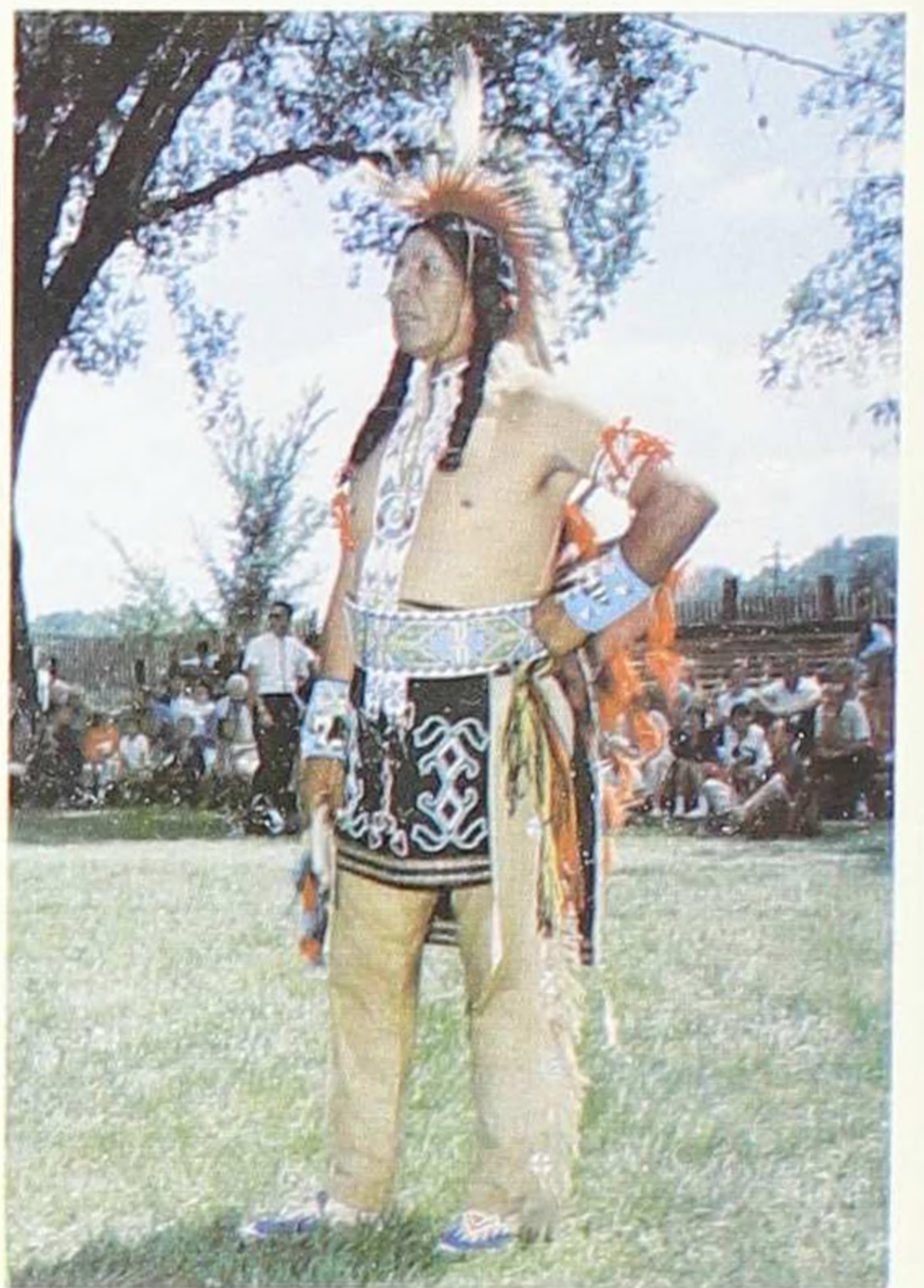


Some of the children who attended the boarding school near the reservation. Opened in 1899, it was closed in 1912 because of the refusal of the Indians to let their children attend.









INDIAN POW-WOW

AUGUST 22, 23, 24, 25, 26, 1918

Mesquakie Indians

Will Appear in Tribal Dances, Indian Songs, Foot Races, Shooting Matches, LaCrosse Games and Other Tribal Customs. Music by Indian Band.

Only chance to see real Indians living tribal life of old. Worth driving miles to see.

On Mesquakie Reservation, on the
Lincoln Highway

Three Miles West of Tama, Iowa.

Bring your lunch in your car and camp on picturesque reservation. Autos admitted to Pow-Wow grounds free at owner's risk. No better way to spend your vacation. Every day a big day. Program starts at 1 p. m. and 7:30 p. m. Admission, 35c; Children 25c, every day, Sunday included. Soldiers and Sailors admitted free. Tickets for sale at Jos. Svacina's Harness Shop, Tama. Indians will give 5 per cent of net proceeds to American Red Cross.

PETER OLD BEAR,
JOHN BEAR,
JOHN WATONASE,
SAM SLICK,

GEO. KAPAYOU,
CHARLEY DAVENPORT,
ISAAC WANATTE,
Committee.

the council decided to double the four-day policy, and festivities flourished from Sunday to Sunday for a full eight-day period. As a consequence, the year 1922 still looms as the biggest powwow to date.

Two white men were prominent in assisting the Indians in their early powwows. Joe Svacina, proprietor of a harness shop in Tama, devoted almost thirty years to helping the Meskwaki in this project. Called Wa-bi-ke-ti-wah (White Eagle) by the grateful Indians, Mr. Svacina was a close friend of Chief Pushetonikwa until the "last government-recognized chief" died in 1919. As the scope of the Meskwaki powwow continued to grow, it was Mr. Svacina who guided and directed the Indians in the business aspects of their venture.

Edgar R. Harlan, curator of the Historical Department of Iowa, located at Des Moines, began to visit and get acquainted with the Meskwaki in 1917. In 1919 he was called upon by the powwow committee to assist them in promoting the event, which he did successfully. It became the custom of early powwows for Curator Harlan to give interpretative talks on the history and customs of the Meskwaki and also to arrange for other speakers of importance, such as governors, senators, and clergymen. The Indians gave Mr. Harlan the name Me-shi-ke, meaning Turtle.

The powwow continued to grow steadily from 1913 until the huge week-long affair in 1922, but

it was always a more or less spontaneous affair brought about by the efforts of a relatively few people. In 1924, however, the Indians realized the need for solid organization, and great strides were taken in that direction. A powwow association was formed, officers were chosen, and the various jobs necessary in staging a powwow were divided up into committees. The Constitution adopted read as follows:

I

The foregoing organization will be known as the Mesquakie Indian Pow Wow association. To arrange the programs, the general up-keep of the grounds, buildings, amphitheatre, and give the annual Pow Wow for the benefit of the participating Indians and to lay a fund of which will be known as the National fund to be at the Tribal Council's disposal for the benefit of the whole tribe. It is understood that the committee will form rules and regulations governing same, of which may be changed from time to time, as the committee sees fit. The fundamental principles of morality will reign supreme at all Pow Wows.

II

Only Indians of the Mesquakie Reservation can be members, except by special order from the Tribal Council. They must be of good character, conservative and to some degree possess knowledge of the tribal affairs. An efficiency to deal with the business of the Pow Wow will be counted upon as the most essential.

III

All officers and Committee will be elected at the end of two years, during the month of February after the preceding officers and committee have given their final reports. However they will be required to give reports an-

nually. During the period of their term, it will be the duty of each officer and committeeman to sacrifice his time in giving full attention to fulfilling of all the requirements of their respective duties. All of the business meetings will be called at a convenient time, so it will not interfere with the members own home interests, of which may cause the neglect of stock, crops, etc. The Executive Committee will call such meetings when necessary.

Jonas Poweshiek, President

William Davenport, Vice-President

Edward Davenport, Secretary

The six officers elected for the 1925 powwow were:

President	Jonas Poweshiek
Vice-President .	William Davenport
Secretary . . .	Edward Davenport
Ass't Secretary .	George Youngbear
Treasurer . . .	Albert Davenport
Ass't Treasurer .	Floyd Keahna

Those chosen for the powwow committee were:

Frank Push	William Wanatee
George Ward	John Jones
Percy Bear	Oliver Lincoln
George Pete	Charles Keosutuck
John Youngbear	John Papakie
Arthur Bear	John Robert

These men were divided up to carry on the work of the following jobs: ceremonial, traffic, reception, commissary, ticket, interpreting, powwow grounds, chief of police, superintendent of exhibit hall, chief clerk, and athletic director.

The newly formed powwow association set about to write up a constitution and a statement of purpose, which they did with admirable dispatch. The constitution still stands today, unhampered and unaltered by amendments. The statement of purpose, on the other hand, reflected some of the fears and problems of early day powwows which are practically nonexistent today. The statement as printed below indicates the sincere desire of the Tama Indians to keep out those undesirable elements that normally frequent such events.

Tama, Iowa. June 2, 1925

THE POW WOW ASSOCIATION HAS AGREED TO THE FOLLOWING:

I am in favor of having our annual Pow Wow, to help some of the Indians that are unemployed, to make the Pow Wow possible.

Then we desire to have some experienced Indians and white men to sell tickets at the gate.

We do not wish to have any sort of gambling going on in the Pow Wow grounds, any stealing will be thoroughly investigated, I am in favor of having a clean moral Pow Wow.

We don't want no wild women on the grounds.

Any men caught giving women any intoxicating liquor will be arrested and turned over to the law.

The Association as a whole will look after the situation with the co-operation of the police force.

The Committee and police force will be responsible in carrying on the coming events.

The Committee will help in stamping out all the evils that may arise during Pow Wow.

Signed	Interpreter
Arthur Bear	George Young Bear
John Young Bear	
Percy Bear	
John Roberts	
George Ward	
Chas. Keosutuck X	
William Wanatee	
John Jones	

Features of the powwow change slightly from year to year, and there is variation in presentation and ceremonials. For the most part, however, the powwows have a pattern even though no two performances are identical. Competition in sewing, agriculture, and handiwork remains much the same from year to year, although the meager awards vary. In 1924, for instance, the Indian who submitted the ten best ears of squaw corn received a cash prize of \$1.00; while the first prize for the same effort in 1933 brought only 50c.

The displays and competitions of twenty-five years ago are just as representative a showing as today's listing of premiums. Following is the list of events the hopeful Meskwaki of a quarter-century past scanned as he anticipated cash prizes for his labors of the year.

Probably the one thing that stands foremost in the memory of visitors is the native dancing, performed in colorful costuming to the throbbing, pulsating rhythm of the tom-toms, the syncopated jangling of sleighbell adornments, and the weird,

**PREMIUM LIST
BABY SHOW**

	First	Second	Third
Best developed baby.....	\$3.50	\$2.00	\$1.00
\$1.00 to all entries.			
Best dressed baby.....	2.00	1.50	

DANCERS

Best dancer	\$10.00	\$5.00	\$3.50
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FOOTRACES, 50 YARDS

Boys under 12 years.....	1.00	.50	
Girls under 12 years.....	1.00	.50	
100-yard dash for men.....	2.50	1.50	
Bow and arrow contest.....	2.00	1.50	1.00
Bow and arrow games.....	2.00	1.50	1.00
LaCrosse ball throwing contest.....	2.50	1.50	1.00
LaCrosse game (winning team).....	\$1.00	each to winners	
Tug-of-war	5.00		

CAMPS

Best wick-i-up	\$2.00	\$1.00	
Best teepee	2.00	1.00	

INDIAN EXHIBIT

Percy Bear, Superintendent

10 ears yellow corn.....	\$2.00	\$1.00	\$.75
10 ears white corn.....	2.00	1.00	.75
10 ears calico corn.....	2.00	1.00	.75
10 ears squaw corn.....	1.00	.75	.50
Half bushel oats	1.00	.75	.50
Half bushel wheat	1.00	.75	.50
One peck early potatoes.....	1.00	.75	.50
One peck late potatoes.....	1.00	.75	.50
Best quart beans, any variety.....	1.00	.75	.50
One large pumpkin.....	.75	.50	.25
Two squashes, any variety.....	.75	.50	.25
Best display of vegetables raised by one Indian	2.00	1.00	.75
Best quart of Indian dried corn.....	.75	.50	.25
Two samples corn on stalk.....	.75	.50	.25

SHEAF DISPLAY

Bundles not less than 3 inches through

Wheat	\$1.00	\$.50	\$.25
Oats	1.00	.50	.25
Clover	1.00	.50	.25
Timothy	1.00	.50	.25
Wild hay .....	.75	.50	.25
Best collection of native grasses.....	.75	.50	.25

SEWING, HANDIWORK, ETC.

Best fine shirt for men (hand made).....	\$.50	\$.25	
Best display of crochet work.....	.50	.25	
Best patch work quilt.....	.50	.25	
Best display of canned fruit, put up by one person	1.00	.75	\$.25
Best moccasins (pair) .....	.75	.50	.25
Best leggins (pair) .....	.75	.50	.25
Best belt .....	.50	.25	
Best fob .....	.50	.25	
Best bracelets and rings .....	.50	.25	
Best money bag .....	.50	.25	
Best necklace .....	.50	.25	
Best display of bead work by single Indians	1.00	.75	.50
Best collection of old Indian relics.....	1.00	.75	.50
Most kinds of plants used for medicine.....	1.00	.50	.25
Most kinds of plants used for food.....	1.00	.50	.25
Best mat for wick-i-up.....	1.00	.50	.25

high-pitched chanting of the Indians. The wild, frenzied, and inspired dances are performed by the men, and the highlight of the entire powwow comes when the prominent Indian dancers vie for the title of "Men's Champion Dancer." This title is bestowed only after an elimination contest judged by the older men, all former dancers themselves.

The dancing of the women is markedly different. The squaws and young girls participate in groups, and move about slowly and rhythmically, confining all intricate movement to their moccasined feet.

To preserve the tribal dances, the Meskwaki choose a Chief Dancer, whose duty it is to memorize all of the intricate steps and movements of the many dances — not only of the Meskwaki, but of dances "borrowed" from other tribes. Included in the repertoire currently are such dances as the friendship, squaw, Shawnee, snake, pipe, bear, buffalo, shield, rabbit, swan, bean, green corn, and Meskwaki War Dance. These dances are deeply etched in the mind of Chief Dancer John Papakie, whose instructing duties are made easier by parents who start their children dancing at an early age.

In the years following World War I the late Billy Jones, a Meskwaki who had served overseas with the 88th Iowa Division, presented a special interpretative dance that always pleased the

crowd. He depicted, through the medium of Indian dancing, his experiences as a soldier in American training camps and while overseas.

One of the favorites in recent years is the eagle dance, borrowed from the Indians of the Southwest and performed by Frank and Charles Pushetonikwa, grandsons of the last government-recognized chief of the Meskwaki. Charles Pushetonikwa is considered the tribal artist and has won honors with his oil and water color paintings. While studying at the art school in Santa Fe, New Mexico, he learned the eagle dance and designed the costumes now worn when this dance is presented. Charles entered a war poster contest and won, with the government purchasing his poster. During World War II he was commissioned to originate and paint the design used on bombers in the Fifth Bomber Command in the South Pacific. He was asked to submit a painting from the "woodland Indians" in a recent art contest among southwest Indians. His entry was later purchased by the sponsors of the exhibit. Six of his works have been purchased by the Tama County Historical Society.

The ceremonials and features throughout the history of the powwow have been varied and interesting. For many years an all-Indian band offered concert numbers for visitors. Lacrosse games have been a perennial favorite — often the Meskwaki team plays a team composed of members of visit-

ing Indian tribes from several states that regularly attend the Tama Powwow.

In 1919 the Indians danced the scalp dance in public for the first time, honoring the four soldiers from the tribe who helped America in the victory over the Kaiser.

The year 1920 was marked by daily Indian councils, similar to those wherein treaties were made between Indians and the whites. Another feature that year was pony packing and moving, showing how Indians moved from place to place before the coming of the white man. This was done to the accompaniment of the native women singing the moving song.

Several powwows featured a tug-of-war between five braves and five white men for a prize of five dollars. Many times the theme of the powwow was centered around the tribal Thanksgiving festivities, thanking Providence for favoring them with abundant crops and freedom from pestilence.

The ancient Meskwaki squaw game was shown to the public for the first time in 1929, and the 1931 powwow was highlighted with an Indian pageant portraying picturesque scenes from tribal history. In 1932 a spectacular feature commemorating the 100th anniversary of the Black Hawk War was presented in pageant form. The Meskwaki reconstructed Black Hawk's village and re-enacted his war council, dances, and treaties.

Visitors in 1934 saw a special ceremonial per-

formed for the first time in public. Entitled "The Grand Reception of the Chiefs," it depicted the pomp and glory of the head chiefs of ancient times, elaborate costuming, and Indian life in an ancient village.

The Meskwaki touched both a new high and a new low in 1939. It was a "powwow of contrasts." An Indian wedding ceremony was presented daily for the first time in public, revealing a truly beautiful bit of tribal ceremony. Mrs. Claudine Humble Rolfs, an experienced pageant director from Omaha helped direct a performance of "Hiawatha," adapted from the famous poem by Longfellow. The Indians staged a highly commendable performance in costume, with music, dances, and oratory. This was also the year, however, when the Indian powwow sported a portable dance floor — and visitors could dance to the music of Mike Vavra and his Bohemians, or Ralph Slade and his widely advertised "Sweetest Band in Iowaland.

Other years there were such things as a greased pig contest, a ten-minute wrestling match, or a sham battle between Indians and a stagecoach. The latter included the capture, scalping, and burning at the stake of a white maiden — simulated, of course. Once in the early twenties there was a race between an Indian on a pony and a Ford car. The race was for a half mile, and the driver was handicapped to the extent that he had

to crank the car and get into the seat after the starting signal was given.

Baseball has played an important part in the festivities, too, over the years. The Meskwaki are rightfully proud of their prowess on the diamond, and they have played a number of Iowa's leading semipro baseball teams at powwow time.

Old Jim Poweshiek, before his death in 1950, could not recall how many times he had given flute solo performances at the powwow, but his musical interpretations on this instrument were long a standard and integral part of the ceremony.

Archery, foot races, pony races, and even high diving and lifesaving exhibitions have appeared on the powwow agenda in the past. The baby contest is an every-year occurrence, and prizes are awarded for the healthiest baby and the best-dressed baby.

Powwows were not held in 1943 and 1944 because of the war, and the 1945 affair was merely a small jubilee held in September to celebrate the close of World War II. In 1949 the Meskwaki held their evening performances under electric lights for the first time; previously the evening performances had been lighted with Delco light plant units. However, even the modern miracle of electricity has failed to remove the mystic feeling that the visitor is witnessing something brilliant and colorful out of the dim, faded pages of the past.

Each powwow brings visiting Indians from other tribes, usually dressed in their own tribal vestment. In recent years the Meskwaki have played host to the Winnebago Indians from Nebraska and Wisconsin, the Potawatomi from Kansas and Wisconsin, the Sioux from South Dakota, the Kickapoo from Kansas, the Chippewa from Minnesota, a Mohawk from New York, and their kinsmen, the Sauk and Fox from Oklahoma.

There are more than five hundred Meskwaki Indians who are residents in the state of Iowa, the cherished home of their ancestors. As a tribe, they own some 3,200 acres of land in the Iowa River valley in Tama County, purchased by the Indians with their own money. This is their collective farm — managed and cultivated by them — where they live, study and have their religious services. Many years ago Iowa gave them legal authority to own tribal land and property, and the title is held in trust for them. They pay taxes, and those who are qualified are voters.

The Meskwaki tribe is of Algonquian or Woodland stock. They formerly lived on the Atlantic coast, then moved westward through New York and Canada, and while in Wisconsin during the early fur-trading days formed a federation with their kinsmen — the Sac, or Sauk. Meskwaki means "people of the red earth," but they were called the Reynards, or Foxes, by the early traders. They still prefer to be called Meskwaki,

the name by which they are known by other Indian tribes.

When the Louisiana Purchase was made in 1803, several Indian tribes lived in or along the borders of Iowaland. The Sauk and Fox lived along the Mississippi, the Iowa along the Des Moines, the Oto, Omaha, and Missouri Indians along the Missouri River, and the Sioux in northern Iowa. At later dates some Potawatomi and Winnebago Indians were given new homes in Iowa by the government, but were eventually moved elsewhere. Now, for many decades the Meskwaki have been the only tribe of Indians in Iowa. A few Potawatomi have been taken into fellowship, and there are some Winnebago associated with, but not members of, the tribe.

By the Treaty of 1842 the Sauk and Fox Indians sold one-third of their claim to what is now Iowa to the United States for 12c an acre. In 1845, when the Sauk and Fox were removed to Kansas, many of them became extremely homesick for Iowa. Finally, in 1856, they stole away from their Kansas reservation and led their ponies back to the land where their fathers were buried.

Today they have a genuinely democratic government, they elect a council of managers, and the council has a chief. The older tribesmen cling to the cherished tradition of the past, while the younger generation holds progress as their keyword. Formerly about fifteen clans existed among

the Meskwaki, such as the present Wolf, Bear, Thunder, Fox, Eagle, and Buffalo clans; while the Beaver, Tree, Sturgeon, and Fish clans are dying out. The younger generation is less interested in the variations of the rituals observed by each clan. There are about eighty unwritten clan songs, all memorized and sung in their regular order. The Meskwaki language is unwritten and taught only by word of mouth in the homes. This, coupled with the fact that the language changes gradually from one generation to another, indicates that it may eventually become lost. Dr. Truman Michelson from the Smithsonian Institution, has spent many summers trying to secure the key to the Meskwaki language. His efforts have thus far resulted primarily in a partial recording of their language and songs.

The Tama Powwow is one of Iowa's most colorful events. Young and old alike enjoy the brilliant pagentry that each year marks this interesting spectacle. To those well-posted in Iowa history the Powwow opens a veritable floodgate of historical episodes covering more than two centuries of history—the battle of the Des Moines on April 19, 1735; the Fox Indians granting Julien Dubuque the right to work their lead mines in 1788; the exciting incidents surrounding the war of 1812 in Iowaland; the unhappy pages that mark the story of the Black Hawk War.

DICK SPENCER III

THE TAMA INDIANS IN 1967

The Mesquaki Indians occupy 3,800 acres of land in Tama County of which approximately 520 acres are leased to a non-Indian for farming. The assessed value of the taxable Indian land has been set at \$122,285 by the Tama County Auditor.

There are 415 resident Indians on the Sauk and Fox settlement; about 50 live in nearby communities. Total enrolled members of the Mesquaki, including those scattered between Chicago and California whose names appear on the tribal record is around 780. Many of the resident Indians find employment in Marshalltown, Cedar Rapids, and Waterloo.

Today the Mesquaki recognize the need for education. Fourteen children are in kindergarten and 67 in the elementary grades in the Day School at the Indian settlement. There are 37 enrolled in the junior high school and 27 in the senior high school of the South Tama Community School District. Three Mesquaki are attending college and six are students at Haskell Institute. A few families attend the Presbyterian Church but most retain their tribal religion.

The 1967 Tama Powwow was attended by fully 6,000 on Sunday, August 13, while an estimated 20,000 saw the colorful four-day ceremonies. The powwow grounds are located on old U. S. Highway 30 four miles west of Tama-Toledo. The Mesquaki Indians continue to be governed by a tribal council of seven elected members. The powwow is run by a special committee of elected members.

William J. Petersen

THE MESQUAKIE INDIANS IN THE 1880 CENSUS.

Mau Wau e Ka	M39	W37	W35	S15	S13	D11	D8	Chief
Wa Ka Mo	M28	W24		S6	S4			Chief
Pe-a-to-Nah	M36			S10	S8	S5	ML65	
Pah-mo-sah-tuk	F45			D22	S3	S1		
Wa-pa-quo-a	M46	W43	W40	S20	D18			
Mas qua pa Wa	F33			S10				
Ka-Ma-Poo	M54	W44	W35	S14	D12	D9		
Ka-Wa-See	M30	W28		D5				
Sha-Wa-Ke-Ma-Wa	M40	W39		S15	S12	D9		
Wa-Pau-No-Ka	M41	W37		S15	D10	D8	D5	
Pam e Ka Wah	M50	W57	W35	S22	S20	D17	D15	D10
Pa Nah No Ka	M42	W41		S20	S18	S16	S13	D10
No Ka Ga	M60	W58		D30	D25	D23	SiL55	
Mach a te a	M50	W43		S12	S10	S8	BL45	SiL40
Wa too ta Wa	M25	W21		S1				
Pish she u	M75	W70		D38	D32	D28	SL40	
Que ah Ma	M45	W44		S17				
Qua Qua Che No Ka	M46							
Nah ha shee	M28			S6				
Ma Ka ta wa quh	M38	W24		S4				
Opi pi as	M25							
Mah sha qua to Ka	F45			S19	D17	D23	SL25	GD2
Sa Ke Ma	M21							
Ma to wa qua	M70			S36	DL34	GD9	GS5	GS3
Ku saw Pah	F40			S20	D18			Chief
Na ha sa hu tah	M55	W48	W47	D30	S28	S25		
Nee sho qua shee	M45			S26				
Ta Pah Ka a wah	M38	W35		S10	D8	D5	D2	
Wah Na Qua	M28	W26		S5	S3	D1		
Nu-sah-pee-pee-ah-tah	M34	W34		S6	D4	D2		
Qua Que is sah	M41	W38		S15				
Mah que qua	M49	W45		D19	SL22			
Ka-wa Ko haw Kah	M39	W32		S9	S7	D4		
Ah-so-tan	M60	W55		S30	S27			
Sac Up ah so	M25							
Pay qua she que	M39	W32		S7	D5			
Miss Quit a Pa	M56	W55		S20	S18	S16		
Mah Mo Ke	F46			S25	S27	DL22	GD1	
How-Ma-qua	M65	W63		S35	S32	S29	S26	D24
Nee-pa-se-qua	F26			F4				
Pee a po Ko	M55	W50		D20	S17	S15	D12	
Mam-y-tum	F30							
Kee sha qua	M43	W38		S18	D15	D9	D7	
Mee ah Ke ta	M72	W63		S23	DL20			
Na tog-y-tuk	M44	W43		S18	S23	DL21	GD2	
Wa Wa so tuh	M47	W47	W36	D11	D8			
Mee twa Wee	M38			D12	D9			
Mah que Kitch a Wa	F40							
Saw on a-Qua	M55							
Cah Na Ko	F70			S35	D28			

Other heads of families appearing in the census were: Say Ko Ka, Sha Paw ta-Ka, Ka-sa-Me, Ah Pee Wee, Ka Ka Can Ka Nuk, Pa tah ta-qua, Ah Kah, Mah Way tah, Haw Kah Chee, Oh-Chu-Ka, Wah poh say qaw, Nia Kah, Way Ke May, Mah chee pa ke, Sau Woc, Ma She No Qua, Ma qu pa sa to, Oh Ke Mah, Tah pah see, Sho won, Ma on-na-see, Nah Nah hi to, Nah tu ka pu ah, As sa me Ka, Pee a twa tah, Mu-Ca-ta Mau a Ku, Sa Ke To, Cha Ma Ku to, Tah Tah pe Ko, Pah pa Ke wa, Sho E-Qua, Nah Mah ta quo, Me-Ko tah, Paw Ke to, Westo-ta-qua, Kee sho-pe, Nus-pat-so-qua, Pa to Kah, Oto-O-Wak, Pah Pa Mo sek, Ma su qua Kah, Soldier Peter, Pah-So-Meek, No-She-Ma-hee, Wa-Sat-Seek, Pa-Mee-tah, Wa-Pah-Ka-Kah, Nah-e-Ku-ah, Bone-wi-tah, Wah pee Ma-Ca, Joe Tesson. THE SPELLING IS AS IT APPEARED IN THE CENSUS.

M=Male	S=Son	SiL=Sister-in-Law	DL=Daughter-in-Law
F=Female	D=Daughter	BL=Brother-in-Law	GS=Grandson
W=Squaw	ML=Mother-in-Law	SL=Son-in-Law	GD=Granddaughter

