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# “Becoming Ioway: Using Auto-Ethnography to Understand the Fourteen Ioways’ Journey of Colonization, Spirituality and Traditions Through Tribal Dance Exhibitions

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BECOMING IOWAY: USING AUTO-ETHNOGRAPHY TO UNDERSTAND THE  
FOURTEEN IOWAYS' JOURNEY OF COLONIZATION, SPIRITUALITY AND  
TRADITIONS THROUGH TRIBAL DANCE EXHIBITIONS

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Faculty of

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in

Sociology

By

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## ABSTRACT

This thesis looks at the effects of colonization and the traditional spiritual practices of the Ioway people. It shows that their traditions have survived the effects of colonization and the impact of white settlers. I focus on issues and expression of cultural traditional exhibition dance and the ways of resurgence and what that means to the Native Ioway Tribe of Kansas and Nebraska. There are effects of colonization on the Ioway people past and present. I use personal experience of being a tribal member to discuss how the tribes' oral history allows for the preservation of Ioway cultural identity and religious traditions. I set out to investigate the following questions: Have the Iowa people maintained their cultural identity? How have the Ioway people been affected by colonization? How have traditional spiritual practices and cultural teachings been passed down and survived colonization? The review of the literature looks at settler colonization, spiritual traditional teachings of the 14 Ioways who traveled to Europe with George Catlin during 1844-45, and the next material is not a literature review but my new data, which shares the experiences of a modern day Ioway tribal member's travels retracing the steps of her ancestors in 2015. Further, the review of literature addresses critical race theory and its effects on the Ioway tribe. In this thesis I investigate the outcomes and will show how Ioway cultural identity is present and how it has survived and is sustained.

**Keywords:** Settler, Colonization, Spirituality, Cultural traditions, Canupa/Danuwe (Lakota/Ioway-both meaning sacred pipes), Ioway and Iowa are used interchangeably both being the Native tribe: The Ioway of Kansas and Nebraska

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I am in extremely grateful to my family who stood by me on all the long hours of writing and just letting me do my thing. I also want to include my cousin, Lance Foster, the tribal historian, of the Iowa Tribe of Kansas and Nebraska, for all his insight and the previous research and personal stories he shared willingly with me. I would like to sincerely thank my Advisor and Professor Erich Steinman for the direction and the insight how to address this project. I would like to say thank you to Professor Roberta Espinoza, for her insight and teaching style that helped me develop my story. Lastly, I would like to thank the ancestors for never leaving me and guiding me on this journey. *oha mitakoyasin* (all my relations).

## Chapter 1

### Introduction

My name is Xra Ine Mi-Baxoje Ki-Tunapi Ki (Little Eagle Woman –Ioway Woman-Black Bear People). I am a forty-eight year old woman who only in the last ten years rediscovered who I am. I did not always do things in the right way nor did I think I had any responsibility to society or myself for that matter. For thirty-eight years I had a whole life of destructive patterns. I was a single mother and homeless with three children. I was in a terrible situation and a Native woman told me that I mattered. I had never been told that I mattered. What an odd concept. She told me to go get the help of the Native American Spiritual Leader in the community, and I did. I began a life of sobriety and walking on the Red Road, a spiritual path, incorporating spiritual ceremonies to regain my identity as a Native American woman who would be able to give back to my people. Today I am ten years clean and sober. This all goes directly into this qualitative study because I would have never had the opportunity to be a part of the absolutely amazing things that I was able to witness if I had not gone through this transitional life phase of renewal. For this thesis, I will focus on the Ioways travel to London, Newcastle upon Tyne in England, and Paris, France. My people went to see how their white opponents lived and why they considered Indian people to be less than human. They had experienced firsthand how the white man portrayed them as less than themselves, so they went to try and understand how and why the white man thought he was so superior. On this trip three of the Ioway died in Europe and did not return to their home. Therefore, I made it a point to go to each of the locations where they were laid to rest or a memorial place to conduct a *danuwe* (sacred pipe) ceremony.

## Background of the Problem

This research aims to address key issues at the tribal community level, which is now more important than ever. The Ioway Tribe of Kansas and Nebraska have not had any updated information or research done relating to their experience in such a way for 171 years. The following thesis will show by highlighting the 14 Ioway who traveled to Europe in 1844-45 as well as present day Ioway, and focus on the culturally significant exchanges between and within the tribe. Culturally significant exchanges, in this instance, refer to the knowledge shared with cousins and family members that pertain, largely to the practices of the Ioway of Kansas and Nebraska. In documenting these exchanges and events of those involved, I will at the same time determine and understand the effects of the loss of language and cultural teachings found within the tribe. The point is identify, understand and value the cultural exchanges, this means within too, in the context of multiple and pervasive threats to cultural knowledge and practices. The varying attitudes among the generations of the tribe will be discussed in an attempt to understand the differences of tribal thinking of past and present. My understanding of and others' resistance to these cultural practices, which still exist, are demonstrated through the exploration of retracing the steps of the 14 Ioway to Europe. I make this journey to Europe to relive my ancestor's experiences and to participate in cultural transfer of knowledge through exhibition dancing and tribal ceremonies. I conduct these ceremonies in the Lakota form, as that is the way I was taught. Our original ceremonies and language were lost and not passed down to me. It is through participatory action and community engagement that I have followed the Lakota way of knowing and brought it back and interwoven it with my Ioway tribal teachings. The language therefore in some instances is in Baxoje and some in Lakota. I have been honored, as I have received permission from my elders to enter the sacred teachings of the Lakota ceremonies.



Employing a community-based approach places my experiences at the forefront. This type of research also encouraged the use of participatory modes of research that values the incorporation of the voice and experiences of Ioway tribes' people. It is imperative that we understand the effects of colonization, the removal of traditional spiritual practices and how there is cultural resurgence for the Iowa Tribe. Many of these cultural practices continue to flourish within the tribe. The exchanges and interaction taking place with the dance exhibitions and ceremonies between my family members and myself will also provide to the reader a better understanding of how these traditional practices were and are shared today among the Ioways and what exactly these practices entail. Furthermore, these exchanges also foster cultural resilience within the tribe most principally, that these exchanges fostered cultural resilience within the tribe.. Ideas of cultural resilience are enmeshed within the connection between people, place and one's conception of wellness. The idea of wellness is especially important here, it means being balanced mind, body and spirit. It means sobriety. My sobriety is made possible, and supported by, the cultural resilience that I am observing, documenting, and participating in.

It is important as scholar Larry Gross shares, "Accretive thinking is a process whereby the same topic is circled back to and discussed again" (20). Further, "In accretive thinking, as a topic is repeated, additional layers of meaning are added" (20). Although the current thesis focuses intently on the exchanges within the experiences and dance exhibition as well as the cultural significance of the Ioways resurgence of tradition and the emergence of resistance and revitalization of cultural traditions, it is important to highlight the tensions that come to affect the spread of cultural activities and the choices of the future generations of Ioways. It is through this thesis that I hope to give insight to outsiders that the tribe is still here. Our Ioway Tribe is still here today and that we have a very rich traditional culture to hang on to and share with others.

## Purpose Statement

The purpose of this thesis is to determine the effects that colonization and racism have had on Ioway cosmology and spiritual practice by examining the experience of 14 Ioway tribal people and their journey to Europe in the 1844-45, and comparing and relating it to contemporary practices.

## Research Questions

- How does the cosmology and spiritual practice of modern day Ioway people differ from the cosmology of the Ioway Fourteen?
- What are the outcomes that colonization has had on modern day Ioway?
- What are the lasting effects of spirituality on modern day Native American tribes, and specifically on the Ioway, in their relationship to daily living?

## Overview

By examining the experiences of the Fourteen Ioway tribes people and their journey to Europe in 1844-45 in which to determine the effects that colonization and racism have had on modern day Ioway cosmology and spiritual practices. The rest of the thesis is as follows, in chapter two the relevant scholarly literature is reviewed; chapter three explains the methodology; chapter four includes the data and analysis. This thesis concludes with the conclusion in chapter five.

## Chapter 2

### Literature Review

The encounter between Europe and Native America was like the clash between two worlds. The results of this clash continue to have repercussions for modern day Native Americans. This thesis focuses on the experience of the Ioway and in particular on the experience of 14 Ioway tribe members who journeyed to England in 1844-45, and enrolled tribal members who retraced their steps in 2015 participating in the same Native exhibition dancing and ceremonies to contribute to the resurgence of the people.

The purpose of this thesis is to determine the effects that colonization and racism have had on Ioway cosmology and spiritual practice by examining the experience of 14 Ioway tribal people and their journey to Europe in the 1844-45 and comparing and relating it to contemporary cultural practices and knowledge.

The Baxoje-Ioway of 1800's- Early History of the Ioway Indians

"There is a long, long path, reaching back many centuries, made by those who wrote by their lives the words of this book. Some, but not many, are here now. Others lie at rest near the Upper Iowa, the Chariton, the Grand, the Des Moines, the Little Platte, the Great Nemaha, and the Deep Fork rivers" (Blaine p. xiii).

Martha Royce Blaine (1979) was one of the first to write about the Ioway People. Later researchers use her work often as a primary source of information. Her work is heavily cited through out this thesis. I combined this primary data source with auto-ethnographic participatory observation to provide data for this thesis. Thus in addition to written resources, Ioway oral story telling tradition is utilized to as a primary source. This includes personal communication with Ioway elder Lance Foster, who Tribal Historian Preservation Officer (THPO) of the Ioway tribe of Kansas and Nebraska and who is also my cousin. Royce Blaine (1979) reports:

Initially the Ioway of the seventeenth century are identified by ethnohistoric and archaeological data as dwelling in the prairies of the upper Mississippi River valley. From this region, centering in the present state of Iowa, which took its name from this group of Chiwere Siouan speakers, the Ioway were forced southwestward into the eastern plains and onto reservations in Oklahoma, Kansas, and Nebraska. (xiii)

The group that I specifically address in this thesis is the Ioway of Kansas and Nebraska, a northern plains tribe in the corners of Kansas and Nebraska. After the Dawes Act of 1887, many Ioway remained in those areas on individual allotments. Some of these Ioway and their descendants provided Blaine with the valuable disposition and understanding of their culture as it continued into the twentieth century. Blaine's comprehensive and sensitive perspective draws upon evidence from several disciplines and links the identities of people living at that time with perceptions of the past as based on the oral traditions handed down by Native Americans, the historic documents penned by Euro-Americans, and the artifact residues buried and selectively preserved in the ground. Reconstruction of cultural patterns from the archaeological evidence provides a basis for looking at continuities between the Ioway of the late eighteenth century and a little into the next century (Blaine 1979).

The colonial powers that influenced the Ioway are the French, British, Spanish, and Americans; they document the course of the Ioway through the scenes of changing colonial powers. Blaine reports the nineteenth century Ioway are represented in several extensive chapters based on details from a wide variety of sources including explorers and artists (Lewis and Clark, McKenney and Hall, Catlin), missionaries (Samuel Irvin, William Hamilton), and anthropologists (L. H. Morgan, Alanson Skinner). The path of the Ioway into the twentieth century, unfortunately, is limited to a few pieces (Olsen 2008). A fuller discussion of the contemporary scene and what is happening now is important. It will be looked at later in the thesis.,

## Demographics

As tribal historian Lance Foster reminds us, the Ioway are best known today as the tribe that the new state of Iowa forced out of and yet from whom the state of Iowa took its name (2009:8). Lance Foster is a source that I use frequently to learn about history and culture. He has written several pieces including books, articles, and websites in reference to Ioway Tradition and history, and he is a tribal member and a relative. Tribal members use either Ioway or Iowa to describe themselves. The original way to say the tribal name is Baxoje, meaning “Sleepy One’s”, which the Sioux people referenced the Ioway. The Ioway are traditionally known for being the guardians of the pipestone quarry in Minnesota until about the 1700’s. The Ioway are similar and related to the Lakota, another prairie tribe. “Conflict over territory in northern Iowa and Minnesota began in the 1600’s as a domino effect” (due to conflicts over the trade of beaver pelts) (Foster 2009: 7). According to Foster, “The Ioway ended in a village up in eastern Iowa by the Meskwaki by 1730, after the tribe’s disastrous wars with the French. Then the Meskwaki-Sauk alliance against the Sioux pulled the Ioway into intense wars from 1720-1845” (2009:7). There were a series of treaties established between the Ioway and the United States between 1804 and 1838, and in 1837 one of the Ioway Chiefs, No Heart, designed a map to defend the land of their territory that was presented during the treaty meeting (2009:7). After several treaties made with the United States the tribe was reduced in area. However, in the early 1800’s they still hunted on communal land with other tribes. In 1836, the Ioway signed a treaty that moved them, the following year, to a new reservation in Kansas and Nebraska. Tribal historian Foster explains, “By 1880, part of the tribe moved to the Indian Territory in Oklahoma”, presenting now two tribes: the Northern Ioway and the Southern Ioway (8).

This is what a traditional Ioway, Wach'emanyi, said in 1836:

*...This reduction of their Tribe has been mainly caused by their association with, and strict adherence to their white fathers and brothers to keep their Treaties and the peace with all Nations. No Indians of any other Tribe dare build his fire or make a moccasin track, between the Missouri and Mississippi Rivers from the mouth of the Missouri, as high north as the head branch of the Calumet (Big Sioux), Upper Iowa and Des Moines Rivers, without first having obtained the consent of the Ioway Nation of Indians. In fact this Country was all theirs, and has been for hundreds of years. And this fact is susceptible of the clearest proof, even at this late day. Search at the mouth of the Upper Ioway River, (which has been the name of their Nation time out of mind) there see their dirt lodges or Houses, the Mounds and remains of which are all plain to be seen, even at this day, and even more, the Country which they have just claim to, is spotted in various places with their ancient Towns and Villages, the existence of which no Nation can deny. And even now their village on the Des Moines (Iowaville) is held and occupied by the Sacs -- which place the Ioways only left about 25 years ago, on search of Game on other parts of their land, but never intended to abandon their claim to the Same or the bones of their fathers, which are yet to be seen there -- and the Country has never been taken from them by Conquest... (Wach'emani, Orator of the Ioway, 1836: Baxoje Ioways Site.org)*

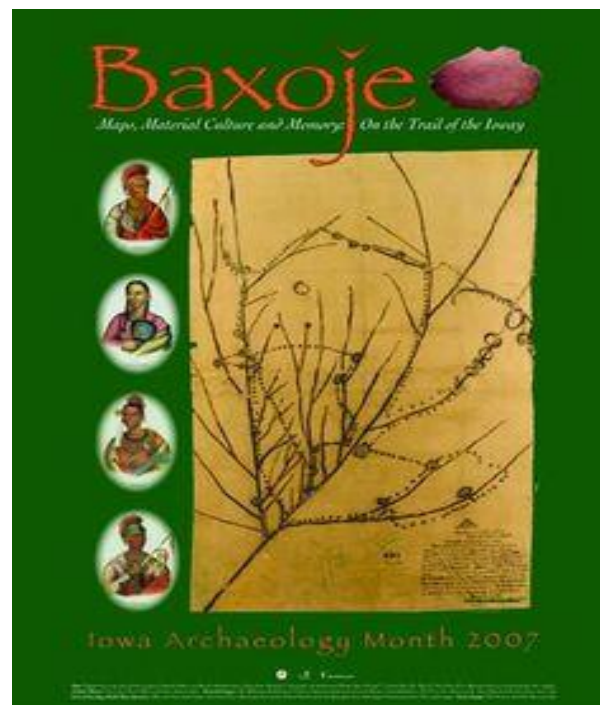


Figure #1 Ioway Ancestral Territory Map 1836

## Life Style

Prior to contact with European settlers, the Ioway lived a way of life rooted in traditional practices of the tribe.

Foster (2009) writes:

Ioway houses were of various kinds, including buffalo-hide tipis used during buffalo hunts, oval and square lodges used in the summer villages, and smaller mat-covered lodges used during the winter. During the summer, The Ioway grew gardens of corn, beans, and squash near their villages along the major rivers. They went on two annual buffalo hunts on the prairies and hunted deer and small game throughout the year” (2009:8).

The women looked after the homes and the gardens and the men were the warriors who prepared and participated in battles. The warrior clothing was limited to breechcloth and moccasins. After contact with white settlers they wore some European shirts, accenting them with decorations of ribbon work, glass beads, and the most prestigious, quillwork, which are quills from the porcupine. Everyone had their place within the tribe, with all equally and vital to the survival. Through oral tradition and later historians we know that traditionally, the women owned everything “except the war bundles” (2009:8) Additionally, “Women were often the real keepers of the culture, as they were less exposed to the outside world, and they passed traditional teachings on through their children. Women were thus the heart of the tribe; without them, the tribe would cease to exist” (2009:8).

#### The Fourteen Ioway

In 1844-45, a group of fourteen Ioway tribal leaders and their women left the reservation embarking on a journey across the big waters (Atlantic Ocean) and traveled with George Catlin the artist, who had painted their pictures on their homeland a few years prior. The Ioway’s had never been so far from home. The Ioway ancestors who made the journey are pictured below.

For the thesis I will focus on Little Wolf’s family, which is made up of Okeweeme, Corsair (Ioway Infant) and Roman Nose *wanije* (spirits). The fourteen Ioway are below as Gorge Catlin painted them. Although the drawing by Catlin is numbered they are hard to make out due to the clarity of the old drawing. Little Wolf, Okeweeme, Corsair (Ioway Infant) and Roman

Nose are in the picture below and identified in a later entry. The Doctor, who has a lot of significance on this journey, is also mentioned, as are others like Walking Rain and Chief White Cloud, are in the below picture.



Figure # 2. George Catlin drawing via Ioway.org

The central purpose of this thesis is to reflect on their experiences as documented in the primary data from the diaries and field notes of the artist and the traveling party. It is these people and their efforts to support the survival of the tribe that are at central in this thesis.

However, George Catlin was most interested in his artwork display and how the Ioways would help him bring his exhibit to life. At this time, the Ioway people were dying of starvation, and being reduced due by the effects of colonization and practices that were not the traditional way of life, thus they made this trip in efforts to understand the white settlers and Presbyterian God, in order to survive.



## The Ioway of Today

There are two Ioway tribes in present day, the Northern Ioway of Kansas and Nebraska and the Southern Ioway of Oklahoma. The Ioway of the north have approximately 4000 tribal members of which 400 live on the reservation. The tribe has a casino in which the profits go back into the sustaining of the reservation and buying back the land within and surrounding the reservation. The tribe also has a gas station and general store they use for revenue. The tribal members do not get any additional funding or monthly payouts as some other reservation Natives do. There is one tribal cemetery in which tribal members may bury their whole family at for no costs. Family members strive to reserve plots near each other, I am honored that this opportunity is available and have reserved my space already within my family row in the cemetery. Below is The Northern Ioway Tribe Location: White Cloud, Kansas



Figure #3: Modern Day Territory, Ioway of Kansas and Nebraska

The southern Ioway did not know they would have “shared land” in which other tribes in the same area were placed. Some decided to move down to the Indian Territory for the many things the government had promised. There are over 800 tribal members in today of which live on the reservation (bahkhoje.com). They have a strong foundation of elders who exhibit the

cultural traditions and have held onto a lot of ceremonies and dances alive. The southern Iowa have an eagle wildlife preserve and doctor eagles and release them back into the wild. They also have a big pow wow each year when sometimes the northern tribe is asked to be their head staff. In 2015, tribal elder and member of the Northern Ioway Tribe of Kansas and Nebraska, Pete Fee, was honored as the headman and given a traditional gift of a horse for that honor. He is a tribal elder from the north, so in that fashion the two Ioway tribes would honor each other for head staff positions in pow wows and other community efforts. Pete Fee is the elder who gave me permission to participate in the Lakota way of ceremonies and has endorsed the teachings that I have learned, resulting in the permission to conduct ceremony, (sweat lodge) for others. He also was the elder who named me after my Great Great Grandfather Little Eagle.

Below, Modern Day Territory of Southern Ioway of Oklahoma Map:



Figure #4: Modern Day Territory, Southern Ioway of Oklahoma

### Ioway Cosmology Early and Existing

Cosmology refers to beliefs dealing with the origin and general structure of the universe, with its parts, elements, and laws, and especially with such of its characteristics as space, time, causality, which the Ioway believe are all interconnected.

Traditional Ioway cosmology, according to Foster is, “Ioway society was based on clan membership, passed on both sons and daughters through the father. Clans included the Bear, the Buffalo, the Wolf, the Thunder-Eagle, the Pigeon, the Elk, the Beaver, and the Snake. Each clan had its own special responsibilities” (8). Smoking [the pipe] was a means of communication with the spirit world. “Pipe ceremonies therefore sanctified discourse and encouraged reciprocity and communion, not only between the human and spiritual worlds, but among humans as well” (Thorne 30). It is believed that the eagle intercedes between *Wakonda* (Great Spirit) and the people carrying those prayers upward. “Among the Ioway there were two sacred pipes, one for making peace in family disputes, and one for making peace with other tribes” (Thorne 40, 46). The latter of the pipe stories, Thorne’s version, is different from what Skinner reports on the Southern Ioway, *Ethnology of the Ioway* (1929). The cosmology or belief system the Ioways held that all things are interconnected. When the Presbyterians and settlers imposed their beliefs on the Ioway it was so different than what they were use to. There was no concept of the ownership of land. The Presbyterians operated under that context and taught in force that in order to be successful and meaningful you must work and own property. This falls under also the concepts and ideology of the white settlers. Colonial powers shows itself in different forms , land loss and the division of land to ownership was part of them. Coleman adds an important concept to remember, “Nearly all the land was held in common... there is no law by which any Indian, wishing to continue his relations with his tribe, can receive his proportion of the property” (102). The idea of individuals within the tribe owning land was just unheard of. It was so difficult to understand this concept that the white society was trying to teach them.

Presbyterian missionaries thought that they knew the right way of teaching to Ioways and their perspective was the only way to view things, “Therefore, nothing of Indian culture was

innocuous, and nothing from the new way too trivial to be taught” (Coleman 1985:81). The Presbyterians thought they had a difficult task of teaching so many new ideas to the Indians. The Presbyterian who was in charge, Samuel Irwin of the Iowa and Sac mission in 1852, wrote that Indian children had “everything to learn, even how to sit on a bench, on a chair- to hold the knives and forks at the table-to wear our style of clothes- and even how to wash the face and dry it with a towel” (81). This suggests that all the white settlers and missionaries were superior to the Ioway’s. Then even with the Ioways participating in this change of view and belief system they were still part of an on-going division. The similarity of the past cosmology and present is that the Ioway still hold ancestors to be the true teachers of Native Ioway ways. They still hold the medicine ways of the pipe bundles close to the heart and for some of this is the only way to navigate through life. By speaking to traditional old ones (the ancestors) through prayer and smoking of the *canupa* (sacred pipe). The differences today are that some Ioway do not use the old ways, they say that the old ways are gone. This creates division within. This division within is what government agencies wanted to see happen to all Indian people.

#### Ioway Spiritual/Religious Practice Past and Present

The sacred bundles (wrapped sacred instruments) of the Ioway are the sacred objects that the old ones, the medicine people, held for ceremonies and the permanency of tribal life. As Foster (2009) explains these articles or *sacred objects* have a much deeper meaning to the Ioway people. Additionally, Foster explains:

“These returned are not simply "things." They are material manifestations of a vibrant, interconnected cultural system as well as a difficult, painful, and sometimes clouded past. Considered to have a kind of life, these "things" are, in the native view, like "Old People" returning to a home unrecognizable to them and sometimes to descendants who do not know them and their ways”(2009:1).

Foster visited many museums doing extensive research, finding there are several locations with Ioway objects, “including Milwaukee Public Museum, Skinner (1926) who has over 300 Ioway items (some of which were actually bundle components), ranging from items of clothing and implements to religious articles, including 23 bundles” (10). The bundles are the sacred items of a pipe carrier. Each family had a bundle and *danuwe* (pipe). The significance of the *danuwe* (pipe) and how it relates to the cosmology of the Ioway will be explained in subsequent chapters. Other museums that identified having sacred objects of the Ioway were The Museum of the American Indian, and the Heye Foundation, which holds the largest collection of the Ioway, with 307 artifacts . These artifacts are including, clothing, bundles, pipes, drums and various other spiritual items used in ceremonies. Surprisingly, “the National Museum of Natural History (Smithsonian Institution, Washington D.C) only had six artifacts attributed to the Ioway” (10). At the Milwaukee Museum there are nameplates that identify that these sacred objects were donated in a good way.

According to oral tradition, long time ago the Ioways spoke to the animals and they spoke to the Ioway. Those powers were used in ceremony and daily life (Mc Gowan Oral Tradition). “The Ioway had many religious societies, including the Bear and Buffalo Doctors, who healed wounds, and the Medicine Lodge. The Pipe Dance was the basis for intertribal alliances. Ioway warfare was centered on war bundles, which provided the war party with spiritual power” (Foster 2009:8). Counting coup was a highest act of bravery, in which the warrior would get so close to the enemy to inflict damage from a war club and not get harmed or kill the enemy. “The Ioway warriors shaved their heads except for their scalplock, to which deer tail roaches were tied” (8).

The Ioway would use the spiritual powers of the animal for swiftness, agility and fierceness. This cosmology was not acceptable to the missionaries, as Michael C. Coleman

(1985) writes; “Presbyterians could accept nothing less than the total rejections of the tribal past, and the total transformation of each individual Indian, a cultural destruction and regenerations to be brought about by the Gospel of Jesus Christ” (Coleman 5-6). The missionaries would view the Ioway, as all Indian tribes, as intolerant and uncivilized savages. “When they wrote of Indians or of themselves, the Presbyterians used value-laden vocabulary with quotation marks around words such as, “heathen,” “savage,” or “civilization” (7). Part of the Presbyterian concept was that if one owned land they were more intelligent and able to prosper, “The [Presbyterian Church] board began its mission to the Chippewas and the Iowas in the 1830’s” (13). The Ioway believed there was no possible way one person could “own” the land. The result of this class was developing assaults upon almost every aspect of Indigenous Indian culture, and upon whatever “corrupt” mixture of heathen and civilized ways the missionaries encountered. No mixture was allowed, “For only total rejections of the old and total incorporation of the new was acceptable to the [Presbyterians]” (Coleman 80-81). Additionally, “These Presbyterians made almost no attempt to understand Indian religions. The missionaries relentlessly denounced Indian spiritual beliefs and practices as heathenism, darkness, and superstition” (82).

#### Colonialism, Colonization, White Settler Practices

According to Steinman (2013), “settler colonialism aims to create a new version of the home or metropolitan society in a different land; settler supersession of Indigenous nationhood and presence is the underlying goal for settler societies” (6). Steinman also points out, “European colonization of North Americas was a multidimensional catastrophe for the continents inhabitants. As historian, Walter Hixon summarizes, “the colonial encounter brought disease, disruption, enslavement, diaspora, indiscriminate killing, destruction of communities, and loss of ancestral homelands” (2013:43), leading scholars to characterize settler-indigenous relations as

genocidal in whole or in part. (Hixson 2013:43, as cited in Steinman 2016:10). Echoing James Frideres Chair of Canadian Ethnic Studies at the University of Calgary. His research interests include Ethnic relations, in his article, *Aboriginal Peoples in Canada* (1998) he describes the process of colonization as one that includes “geographical incursion, sociocultural dislocation, the establishment of external political and economic dispossession...and, finally, the creation of ideological formulations around race and skin color which position the colonizers at a higher evolutionary level than the colonized” (p.xviii).

In another example Lawrence and Dua (2005) state:

‘Settler states in the Americas are founded on, and maintained through, policies of direct extermination, displacement, or assimilation. The premise of each is to ensure that Indigenous peoples ultimately disappear *as* peoples, so that settler nations can seamlessly take their place’(123).

Like many other North American tribes, the Ioway was equally affected by the influx of white settlers and colonization. Lawrence & Dua also say:

“The dimensions of settler colonial power is seen by the means of a) Denial of the existence of settler colonization and the settler colonial nature of society, b) Foundational settler violence and its concealment and diminishment, c) Ideological justification for Indigenous dispossession and naturalizing settler authority, d) Settler control of population economy, or biopolitics, to create and sustain settler character and demographics of the new society... e) Cultural appropriation, and f) Denial and elimination or [erasure] of possible alternatives in the past, present and future” (2005:35).

As with all Native American tribes, the Ioway experienced all the effects of colonialism.

In, *The Enduring Indians of Kansas: A Century and a Half of Acculturation*, Joseph

Herring (1990) states:

“Steadfastly traditional in their own way of life until they were surrounded by white farmers in the 1850’s, the Iowas and Sacs were obliged to adjust to changing conditions. They discarded old customs and adopted new ones when necessary, but usually on their own initiative and terms. They considered and sometimes followed the advice of Indian agents and missionaries, but resisted land allotment and other civilization efforts. Although most were eventually forced to accept individually owned family farms, members of both bands rebuffed all efforts to move them to Indian Territory. The Iowas

and Sacs, unlike many frontier bands, displayed little animosity toward whites, preferring only to remain isolated from them” (70-71).

While the effects of land being taken were overwhelming and increasing, the Ioway were able to hold on to the last bits of their claimed land through the use of the Ioway ancestral map during the series of treaties that disrupted the Ioway. The Ioways managed to stay in their territory by, “walking the line between their traditional ways and those of the whites” and by “acculturating rather than assimilating to European American society”(Herring 1). Ioway tribal historian, Lance Foster shared that Ioway acculturation was also seen in the religion practices and that tribal members became assimilated through marrying white counter parts, in which they would lose their identity both within the visual make up and the conscious level of thinking which extends into the traits of assimilation.

This theory of acculturation and then assimilation can be seen in transitions of the Ioway and how they navigated through the changes happening. In some areas the Ioway did not abandon their identities. This is pivotal in explaining the relationships the Ioways had with one another. Acculturated practices were visible in not keeping of cultural traditional patterns. The regalia were influenced by the incorporation of European floral designs. Due to the exposure to European Americans and availability of cloth dresses, as opposed to skin dresses (Olsen 2013:139). Another example of acculturation includes the use of blankets resulted in no longer hunting and using deer and buffalo robes.

Some questions to investigate are: At what point do we lose our identity? How did the termination of tribes and the policies of assimilation affect the Ioway? How did the Indian Removal Act 1924 and the Indian Reorganization Act 1934 affect the Ioway? In 1953 The Termination of Tribes, a law that was passed, in which some other tribes close to the Ioway, the Ponca/Meniffee, were terminated. The Ioway were also candidates for termination.. Small tribes



had no police protections; therefore, at times the Ioways would surrender local areas for police protection to avoid conflict with settlers that infiltrated tribal space. In 1947, Minnie Evans, a Potawatomi Indian, was part of saving the Ioway Tribe. She went to testify against the process of termination of all tribes associated in Kansas at Congress and it helped save the tribe.

### Effects of Race Relations

Delgado & Stefanic (2012) address racism by using the term critical race theory, “[which] dares to look beyond the popular belief that getting rid of racism means simply getting rid of ignorance, or encouraging everyone to ‘get along’” (Harris xviii). The effects of generational trauma and racism can be traced through Native peoples today. The racism that has affected the Ioway people is that of assimilation and one of the means of survival by marrying white men or settlers. It was never vice-versa - an Indian man marrying a white woman was outlawed. But the intention of hiding that one was Native was quite common through assimilation and acculturation into white settler practices.

These practices were a strategy of survival for some to navigate through the changes that the white settler or farmers would bring to the Ioway people. An example of this exists within the family of this researcher. My grandmother and her sisters were very light due to the intermarriage of a French trapper by the name of Count Barada. They grew up on the reservation looking by today’s standards “white”, but they were Indians. My mother can recall the prejudice she faced while at school and walking home from town to the reservation. The racism, marginalization, otherness, and the terror of red people instilled into the dominant narrative of white people has a profound emotional effect on her today. As race relations continue to shape our lives, “critical race theory has become an indispensable tool for making sense of it all” (Delgado & Stefanic xix).

Many may think or rationalize that racism is non-existent but it is very much apparent in the lives and interactions of people today. From my own travels in Indian country all over the turtle continent (United States), in several place where there are Natives and whites, I observed that the latter would not even speak to the Natives. It is a hidden curriculum so to speak. In one instance, I went ahead and spoke to a white person, and only after them ignoring me bluntly did I get the hint they were not going to speak to me. This is current racism that Native people including my own Ioway people see daily. Most tribal members of the Ioway do not deal with racism today because the bloodlines have been diluted due to marrying white settlers over and over to the point that the Ioway almost all look white now. There is a mixture of occurrences happening here. The tribal members that look white may still say they are discriminated against but it is not the same as a dark Indian. It is still very apparent, that the “dominant racial group[s] cannot easily grasp what it is to be nonwhite” (45). Whites say they can empathize or understand what it is like to be discriminated against, but the settlers, farmers and those of the dominant narrative have no idea what it is to be nonwhite, to be other, or marginalized, although they are eager to take part in Native ceremonies created by *Plastic Shamans*. Lisa Aldred writes,

“In the so-called postmodern culture of late consumer capitalism, a significant number of white affluent suburban and urban middle-aged baby-boomers complain of feeling uprooted from cultural traditions, community belonging, and spiritual meaning. The New Age movement is one such response to these feelings. New Agers romanticize an "authentic" and "traditional" Native American culture whose spirituality can save them from their own sense of malaise” (329).

Many of the outcomes of racism are domestic violence, substance abuse, internalized oppression, redlining (unable to get housing loans), genocidal extermination, and people of color not having access and mobility as suggested by the dominant narrative of the American dream. The current struggles of the tribe are grappling with the missing aspects of cultural life and the effects on the Ioway from boarding school experiences of historical trauma and land loss. It

became a better “status” to have cloth clothing moving away from the traditional clothing. Assimilating to the dominant English language and losing our traditional language has severed ties and the relationships we once had with the land and animals. The people are over a spectrum of Indianness and whiteness, and some have melted completely from dark to light. Identity must be reclaimed in order for our people to live as the way creator intended; with resurgence the Iowa Tribe today is making efforts to reclaim language and programs for the youth to know their identity as Ioway.

Little *Papoose*: Infant Corsair

In Alan Morgan’s, *Beyond the Grave Exploring Newcastle’s Burial Grounds* (2004), there is an entry that identifies “Corsair, Infant son of Native Americans, a troupe of American Indians from ‘Ioway’ arrived in Newcastle in 1845, for the purpose of exhibiting their war dances and rehearsing the savage songs with which they celebrate their barbarian and bloody exploits” (118). Although these two worlds do not understand each other, and even though the European hold themselves superior to the Ioways, the Natives felt a peace and comfort for this area especially than the other places in Europe that they visited. The hospitality of the Quakers was said to have made the Ioways feel really good. There was tragedy on this trip as the little *papoose* (baby), baby Corsair died. The cemetery where he was buried in 1845 is vast. The inscription on the ledger stone reads:

“The grave of Corsair infant son of *Shon-ta-yiga* [Little Wolf] and *Okee-Weme* [Female Bear Who Walks on the Back of Another] North American Indians of the Ioway Tribe who died at Dundee [Scotland] 8<sup>th</sup> of 2<sup>nd</sup> month 1845 aged 8 months” (Morgan 119).

In 2015, a journey was taken to retrace the steps of this endeared location by Ioway Tribal members including myself (Mc Gowan 2015). Modern day Ioway are in constant efforts

to continue being engaged in exhibitions of dance and Native American culture. Although more contemporary today, these are still done with the same intent of cultural revitalization and for the survival of the people. Today, there are several articles, magazines, and websites, like, *Bath Magazine* in England, *National Geographic*, *Navajo Times*, *Pow Wow's.com*, *Cowboys and Indians Magazine* and the American Museum of Britain, covering the exhibitions where as a Ioway tribal member I was directly involved with sharing the traditional contemporary pow wow traditions of my tribe. Through sharing cultural awareness an effort was made to reclaim and acknowledge the importance of Indigenous space and reassert that it has not all been lost. I traveled to another gravesite and a memorial location of the other two Ioway tribal ancestors that did not return from the trip of 1844 to England. I did this to honor the ancestors and conduct a ceremony. I conducted the *donawe* (sacred pipe) ceremony. This is understood as the highest in our Native ceremonies. This *donawe* is like what Christians regard as the Bible. The importance and the sacredness that is within this *donawe* (sacred pipe) are valued as life giving force and is reverend and respected in that way.

## Conclusion

In 1887, the Northern Ioway lands on the Great Nemaha Reserve were allotted in severalty (individual land holdings per the Dawes Act). Both the northern and southern branches of the Ioway were allotted in 1890, further losing much of their land. Many reservations often look like checkerboards of white and Indian ownership because of the Dawes Act. (Ioway Tribe of Kansas & Nebraska). In 1883, the Iowa Reservation split and some Ioway's moved to become the Southern Ioway in Indian Territory in Oklahoma. They did not know however that they would be sharing the same spot with other tribes. As Greg Olsen reports in, *The Ioway in*

*Missouri*, “Today, both the Iowa of Kansas-Nebraska and the Iowa of Oklahoma are trying to buy back as much of their former reservation lands as they can” (127).

By understanding the Ioway cosmology of past and present, the reader will see how the 14 Ioway who traveled to Europe in 1844 did so in order to help their people survive. Through the Ioway’s actions as a means of survival they moved through challenges with resilience and tenacity. My Ioway ancestors brought me to their world of thought and belief systems of the “old ones”. The “old ones” through traditional oral history remind my people of the order to live by. We must come back to our traditional spiritual ways of teaching and learning. These traditions are passed down through generations and ceremonies orally. We only now have started writing our own stories rather than a non-native writing them. This thesis is my way of incorporating the old traditional sacred ways to heal through ceremonies and exhibition-shared dance and to communicate that my people, the Ioway are still here and living today remembering the words from long ago, “What we forefathers say and do now shall be the law for those who are to follow us” (Foster).

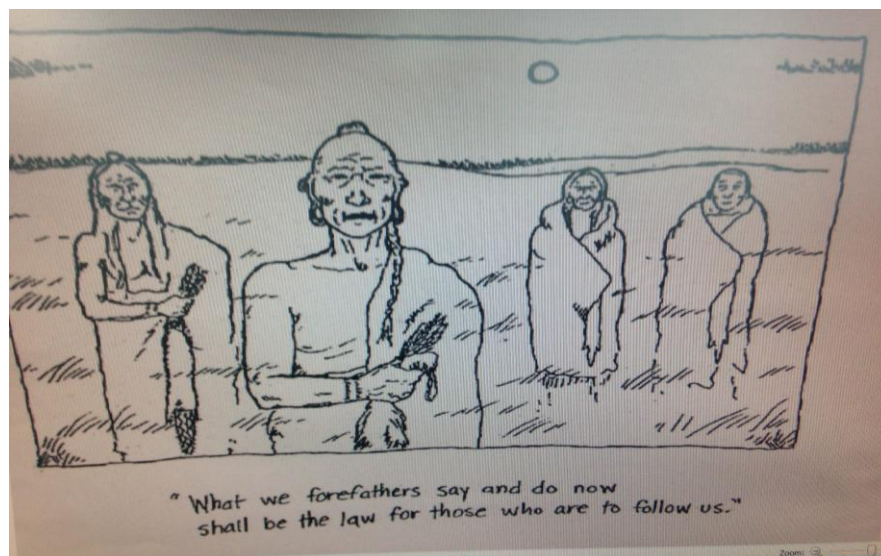


Figure #5 Artist and Ioway Tribal Preservation Officer, Lance Foster (2009)

## Theoretical Framework

The sustained violence of colonialism creates unequal power struggles that penetrate numerous avenues of the Indigenous persons' world of oral traditional story telling. This influence is not seen in or acknowledged by the realm of academia. Indigenous Native peoples are so often subjects (subjected to) study. Historically, colonial influences were perpetuated through the research that has documented of Indigenous lives and cultures. Only recently has this shifted to have writings that incorporate the voice and experiences of Indigenous peoples. This paper aims to adjust that. The proposed writing aims to address these elements, and more, by documenting the exchange between the ancestors and generations of the Ioway. In addition to this, the roles and identity of the Ioway will be explored to determine the effects on the dissemination of culturally relevant information occurring in socially rich domains of ceremony, dance exhibitions and museum tours.

The exchange between generations will be considered through a pre-colonial lens and will be further discussed employing storytelling and narrative theories. In addition, understanding the concepts relating to the colonization project will be utilized to understand the culture, traditions and resurgence or spirituality within this project.

In light of these multidimensional elements of colonization, resistance and resurgence take many forms and unfold across time. Data gathered reveals the importance of the Ioway people with the contribution of elders and how these elements combine to facilitate the persistence of traditional activities. By utilizing an intergenerational approach, the colonial traits that have affected each of the Ioway may be analyzed as their changing and continuing impacts within the Ioway Nation. Guided by theory, this approach will foster a greater understanding of the translations through time and history that come to affect the way in which the future

generations receive traditional knowledge and how elders communicate and teach tradition to younger generations. While in many instances the colonization process has been nuanced, this does not detract from the inherently violent and dehumanizing experiences collectively endured by the Ioway Nation.

The cultural exchanges between the past and present day Ioway people are worthy of theoretical analysis. I began this section by looking at the colonization theory. It is important to recognize a starting point so that we can better understand how these theories are used within this particular context. Areas of interest will provide an understanding of how the dissemination of cultural practices are affected when adhering to the dominant narrative remains in force.

## Chapter 3- Methodology

### Purpose Statement

The purpose of this thesis is to determine the effects that colonization and racism have had on Ioway cosmology and spiritual practice by examining the experience of 14 Ioway tribal people and their journey to Europe in the 1844-45.

### Research Questions

- How does the cosmology and spiritual practice of modern day Ioway people differ from the cosmology of the Ioway 14?
- What are the lasting effects that colonization has had on modern day Ioway?
- What are the lasting effects of spirituality has had on modern day Native American tribes specifically the Ioway?

### Research Sites

I traveled to Europe as a guest of the American Museum of Britain in Bath, United Kingdom. I was asked to represent my Ioway Tribe of Kansas and Nebraska with a series of talks and dance exhibitions, with my photos on display in the museum. On this trip I would be joined with my mother, brother, son, and nephew- all Iowa tribal members. I arrived in London, U.K., and then traveled to Bath, U.K. where I stayed with expenses paid by the museum for seventeen days. Between dance exhibitions, speaking, and press engagements I would first traveled to New Castle UponTyne by train (approximately six hours to the north east end of the country) to find the grave of the Infant Corsair (*wanije*) with my relatives. We then traveled back to London by train to take the Eurostar, traveling under the English Channel to Paris, France. In Paris, we went to Montmartre Cemetery, in hopes to locate the grave of Okeweeme (*wanije*). We spent two days in Paris, with one whole day searching the large cemetery and the other day going to the same



places the Ioways had gone one-hundred seventy one years prior. We traveled down the *Av. des Champs Elysees* to the *Arc de la Triomphe* along the *Channel*, *Notre Dame*, *The Egyptian Obelisk*, *Place Madeleine the Church*, the *Tuileries Garden*, ending up where the fourteen Ioways performed dance exhibitions and walked through the garden mazes. Lastly, in honor of Roman Nose (*wanije*), I to went to the hotel at 7 St. James Street, London, where the Ioway had stayed so long ago. It was still there. I had an amazing opportunity to go to the roof top and as I stood there overlooking London, I felt the presence if the Ioway and the one they called Doc, the Medicine Man who had stood in the same place making his offerings.

### Sample

I use myself through auto-ethnography to make larger conceptual theoretical points about effects of colonization, spirituality, and traditional dance journeys. The auto-ethnographic element is used as a vehicle for exploring the tribe and using myself as the sample to describe the interactions and contrasting personal experiences and self-reflections while tracing and comparing across times. I am a forty-eight year old Native American enrolled tribal member of the Iowa Tribe of Kansas and Nebraska. I have currently been involved with cultural and traditional ceremonies and practices for the last ten years. I have always been a tribal member of the Ioway Tribe but I have not been always culturally or traditionally involved. My great-great grandfather was named Little Eagle and I carry the Indian name Little Eagle Woman. I grew up knowing my grandmother my mother's mom. She was a product of the boarding school era; I now realize the effects of colonization that she demonstrated in her life and the trauma she internalized. However, family members believe the boarding schools were the best for my relatives as the conditions on the reservation were horrible. Effects of colonization, racism and marginalization can be seen in my mother's life and ultimately passed on to me. I had a very

troubled life and I am breaking the cycles now with my own daughter by being that example and living a clean and sober culturally traditional life. Through the approval and completion of traditional ceremonies, my tribal elders have approved me to conduct ceremonies in the prison industrial complex, as a Native American Chaplin. I have held the position of Native American Spiritual Leader at California Department of Corrections/Chino-Corona and I currently hold a position at Indian Health Services in Los Angeles as a substance abuse counselor helping Natives who want recovery from drugs and alcohol. We mostly serve the homeless, the majority of whom suffer from the Native relocation programs from the past. Los Angeles has the highest number of different tribes in any consolidated area with social issues of incarceration, homelessness, health disparities, and drug and alcohol dependence.

#### Procedure

I took daily logs, notes, picture and approximately thirty hours of video recorded on a Go-Pro. There were correspondence exchanges with tribal historian Ioway Tribal Historian Lance Foster through electronic mail, text messaging and Facebook instant messages. Notes were written at time of events and with recap reflections at the end of each day. Often times there were two sets of data for each day.

#### Introduction

##### *Fourteen Ioway in Europe*

The colonial or settler forces affected my tribe in countless ways including influence on tribal leadership and governance. “The government powers essentially created tribal chiefs” (Olsen). These chiefs were chosen because the government felt they could get the most cooperation out of them. In 1844, my Ioway ancestors were just barely able to survive off of what the United States Government thought was an appropriate trade off in goods. The rations that they were allowed were often late or rotten by the time the Indian families got them. Women

and children were starving on the reservation. The white settlers had encroached on most of the lands, taken over hunting small game, and killing off most of the big game, as well. The Ioway people were forced to farm the land the way the government wanted them to farm it not as they had done for thousands of years.

The fourteen Ioways had the chance to go with painter George Catlin to Europe on tour. The artist wished to bring life to his paintings in his exhibit, this to show the real life savage, along with his work. This was the context in which they traveled to several locations in Europe during 1844-45. Upon deciding to go, they of course had a different idea of what it would mean for them to travel so far. They had hoped to bring back money to clothe and feed their families. Previously, I listed some of the places that they went; the list is too large to include every location. For this thesis, I will only focus on the specifics of the locations that I also journeyed to.

- *New Castle UponTyne, Britain, United Kingdom*
- *Montmartre Cemetery, Paris France*
- *Av. des Champs Elysees*
- *Arc de la Triomphe*
- *Along the Channel*
- *Notre Dame*
- *The Egyptian Obelisk*
- *Place Madeleine the Church*
- *Tuileries Garden*
- *7 St. James Street, London*

## Modern Ioway in Europe

In 2015, I retraced the 14 Ioways footsteps and went to the same locations they had gone to 171 years ago. This opportunity took me to Europe and France. These places that they had gone to are based on their field notes taken during their trip with George Catlin (1844-45) and mine of 2015.

## Research Type and Design

### *Qualitative Research using Auto-Ethnography*

An auto-ethnographical, community-based approach was employed when working with the Ioway tribe and traveling across Europe to retrace the steps of the Fourteen Ioway of 1844 and the six tribal members' journey in 2015. The approach facilitated the exploration and subsequent analyses of the interactions and exchanges between the groups. The use of a community-based auto-ethnography in conjunction with the implementation of participant observation provides a comprehensive yet sensitive portrayal of the relationships and exchanges required to facilitate the transfer of traditional knowledge between the historical references and the current fieldwork. As an Ioway tribal member, I understand the struggle. The current project highlights the interactions between the historical context of 171 years ago and the Ioways today; interactions that have the power to foster relationships through embracing culture to reinforce the sense of belonging and reclaiming identity bound within a resurging culture.

There are benefits for the Ioway to look at the application of colonization, critical race, and resurgence theories. There has been positive and discursive relationships between the Ioways and across times have been tenuous or supportive and these relationships have been affected cultural traditions in the tribe. Appropriate perspectives and data gathering can create an understanding of how the spreading of cultural practices is affected when the tribe has been

forced and subjected to colonization practices. My auto-ethnographic approach allowed for the exploration of both the challenges and changes that Ioways of today face.

Qualitative research as a whole and how it may be used to describe the sociocultural context is required to successfully implement this project (*Gittelsohn, et al. 1996*). Further, qualitative research, as Creswell (1998) has stated, is an “intricate fabric composed of minute threads, many colors, different textures, and various blends of material. This fabric is not explained easily or simply. Like the loom, on which fabric is woven, general frameworks hold qualitative research together” (13). In this instance, my auto-ethnographic research project has many different connections throughout to show validity. Creswell’s conceptualization of qualitative research is a good fit in this regard. My chosen methodology and methods will combine to produce a collective strength. In correlation to the Native saying, “A single arrow, on its own, provides little strength. But when woven together with the other arrows, collectively produces strength” (Peacemaker to the Mohawk, Oneida, Onondaga, Cayuga and Seneca). This is the original text but in conjunction with my Iowa tribe’s oral stories, I used the above, “One arrow can be easily broken. But when five arrows are be bound together, they become strong. As the five arrows are strongly bound together with our ways and customs and this shall symbolize that the five nations are united; we are of One Mind”

(<http://www.onondaganation.org/history/quotes/>).

Further the chosen methodologies will allow me to investigate and also appreciate the life chances that I have been able to participate in as a tribal member of the Iowa Tribe of Kansas and Nebraska and extending that to create a space for future Ioways to be proud. This qualitative study is based on narrative and ethnography practices. Although there is a very large range of definitions for qualitative study, it is used to research topics that are very complex and need to be

understood in detail, when little research has been done on the topic, or when a standard measure cannot gather data. Researchers who are looking for meaning and understanding of a topic use qualitative research (Creswell, 2007).

Ethnography, according to Wolcott (1995), is “fieldwork as a form of inquiry that requires a researcher to be immersed personally in the ongoing social activities of some individual or group carrying out the research (3). In the creative process of gathering information through field notes, photos, and participatory observational research, I have collected data for this study on the Native American group, the Ioway people.

When considering different terms to use for this study the following came forward, as if jumping off the page. “Auto-ethnography is an intriguing and promising qualitative method that offers a way of giving voice to personal experience for the purpose of extending sociological understanding” (Wall 3). So with that I will proceed with my story and tell of my experiences and how they are related to the cultural understanding of the Ioway people. The term “authenticity refers to how well the resulting understanding of the social process produced by the research reflects the various perspectives of the participants” (Hacker 43). In other words, the data collected is a reflective understanding of what the cultural needs are and have been of the Ioway people. I bring that authentic proof forward to this thesis.

#### Research Instruments and Data Collection

Because of the nature of this study, I am using both conventional Western research instruments, such as field notes, archival documents, and pictures, along with Native American sources of knowledge and understanding. I made extensive use of George Catlin’s (1844-45) work, as well as Ioway oral tradition and my own field notes, observations and recordings, which I gathered during my trip to Europe while following in my ancestors’ footsteps.

## Deciphering The Work Of George Catlin

I am using the methodology and the research instruments of George Catlin's specific writings, which include field notes of the journey to England and France. The artist fully funded the trip of 14 Ioway. He also had special caretakers that accompanied the Ioways that helped him document the every move of the Ioways over the months that they were in Europe. One of the books by George Catlin that has some of the exact diary notes is, *Adventures of The Ojibbeway and Ioway Indians in England, France, and Belgium V2: Being Notes of Eight Years Travels and Residence in Europe 1844-45*. I used this as a principal source of data for this research. I also drew heavily on the field notes from his first volume for most of the step by step retracing of their journey. Though out my trip I carried the first volume with me constantly.

I studied the locations where they performed their exhibition dances to connect with those that I was performing for. I use the term "performing" although they are not actually performances. When I share traditional teachings and culture it is not a performance. The way that the dominant white society saw, and in many ways continues to see, our dances and teachings were those of savages and heathens. George Catlin's purpose was to bring life to his paintings of the raw West and the savages that lived in the wooded areas there.

By using the methods of utilizing their field notes and participatory research of traveling to the locations that they had traveled to, I was able to make my own field notes and travel logs. These field notes and travel logs included the feelings and emotional responses to the dominant narrative regarding American Indians. Also included the perspectives of the Ioways and the tribal concepts of spirituality within the ceremonies that accompany those practices. I participated in sharing about my culture with the American Museum of Britain and its spectators

while being filmed by a television crew, which was used to make an animation series, itself to be used by the museum as a tool for teaching kids about the Ioway Indians.

Therefore, the first of two primary sources of data that I utilize for this research are, the information found in the diaries and books of George Caitlin's travels. These are key in understanding the thought processes of the Ioway, as every emotion and occurrences was documented in the fullest. Secondly, I use the data from my own diaries, field notes and pictures, and use of the GoPro Motion Camera with hours of footage in the different cemeteries while looking for gravestones of the three Ioway, who are my ancestors who died while in Europe.

### Oral Traditions

For the Ioway, along with other Native American tribes, history, as well as sacred traditional teachings, are passed down orally. Native tribes never wrote their history down. It was passed down from generation to generation through oral teachings, and storytelling. The online Encyclopedia Britannica (2016) defines oral tradition in the following way:

“Oral tradition, also called *orality*, the first and still most widespread mode of human communication. Far more than “just talking,” oral tradition refers to a dynamic and highly diverse oral-aural medium for evolving, storing, and transmitting knowledge, art, and ideas. It is typically contrasted with literacy, with which it can and does interact in myriad ways, and also with literature, which it dwarfs in size, diversity, and social function” (Encyclopedia Britannica 2016).

My tribe believes that our stories are sacred ways of knowing, and sacred knowledge to be shared only within our tribes. Today, my cousins who are elders in the tribe, as well as the Traditional Preservation Officer of the tribe have given me permission to write this story down. They are encouraging our tribal history to remain alive, and to do that we must now write in our own words about us, ourselves.



## Cosmology

In Native American thought the universe is alive. The world is divided into the physical world and the spirit world. Through ceremony it is possible for us to go to the spirit world (Mails, T.E., 1991; Steiger, B., 1984). Through the spiritual ways of ceremony, I can hear my ancestors and it is through spiritual knowledge also that I write these accounts of what happened on this trip. Indigenous scholar Shawn Wilson says, “*Research Is Ceremony.*” As indigenous people we have to remember that our purpose is to speak from traditional teachings and remember the sacred ceremonies.

I have participated in several spiritual ceremonies in which when one participates, they go to the other side. I believe in this two-part world the seen and unseen world, the human world and the spirit world. The spirits control everything and so on this journey it was by my ancestors’ wishes that I was able to be a part of this. I always had a recorder or paper to take notes on. I made notes on anything and everything, receipts, special notebooks and train tickets, airline tickets. This was my way of data collection and recording.

## Participatory Action

The travel arrangements were made by the American Museum of Britain. It included my seventeen-day itinerary with exhibitions and teaching workshops on introduction to the Ioway people, traditional spiritual ways, and traditional medicine bags to spectators at the museum in Bath, England. Accompanying me on my trip was my mother, my son, my brother, and my nephew, which is an additional three generations. Attached is the itinerary for this trip:

13<sup>th</sup> July: arrive  
14<sup>th</sup>- 17<sup>th</sup> July: school visits/ talk for community groups  
16<sup>th</sup> July: evening lecture  
18<sup>th</sup> July: dance performance  
19<sup>th</sup> July: medicine pouch workshop  
20- 24<sup>th</sup> July: free days

25 July: dance performance

26 July: free day

27<sup>th</sup> July: return

Below are descriptions of the different sponsored events by the museum:

16<sup>th</sup> July, 6.30pm

Talk: Ioway History and Contemporary Culture

Sarita McGowan is an enrolled tribal member of the Iowa Tribe of Kansas and Nebraska. Sarita has performed in Native ceremonies for over eight years, and makes all her tribal regalia by hand according to traditional methods. She is also training for a BA in Social Work, and volunteers in prisons and mental health settings, supporting members of the Native American community. Join Sarita for an introduction to the history and culture of the Ioway, Iowa's first people, and a discussion of the contemporary issues faced by this community today.

Talks are usually about 50 minutes long, with some time for questions at the end.

We have a projector, so you could show images if you wish.

18<sup>th</sup> July, 2pm

Dance Performance: Sarita McGowan, enrolled tribal member of the Iowa Tribe of Kansas and Nebraska, performs Women's Northern Traditional Buckskin. Experience the beauty and elegance of this traditional dance, and talk to Sarita about her handmade regalia and contemporary Ioway culture.

19<sup>th</sup> July- 3pm

Workshop: Handmade Medicine Pouch

Join Sarita McGowan and create your own handmade medicine pouch.

Additionally, as mentioned prior, for the purposes of retracing the fourteen Ioways' trip, I also traveled to *New Castle Upon Tyne, Britain, United Kingdom, Montmartre Cemetery, Paris France, Av. des Champs Elysees, Arc de la Triomphe, Along the Channel, Notre Dame, The Egyptian Obelisk, Place Madeleine the Church, Tuileries Garden* and *7 St. James Street, London*.

I made additional arrangements to visit Newcastle upon Tyne, which was 200 miles north of where I was staying. I traveled by train to have ceremony for the infant child Corsair (*wanije*) that was buried there. I also made special arrangements on my days off from the Museum to travel to Paris, France to visit the gravesite of *Okeeweeme* (Female Bear Who Walks on the Back of Another-*wanije*), she was laid to rest in Montmartre, Paris.

Further, I made a special day trip to visit Hyde Park in London, to have ceremony for the brave Roman Nose (wanije), and traveled to the hotel on St. James Street, where the 14 Ioway's stayed while in London. Together, it was more than any relative could as for being able to participate and stand looking at the same ground, stones, streets in which some had not been changed since 1844-45. Many things were modern, but below that modernism I could see my ancestors in these special places through the ceremonies that we conducted and the eagle feathers that were left for their spirits. Eagle feathers are the highest honor in Native American belief system and in that regard the spirits are acknowledged as sacred and great, and it is a form of *wopila* (thanks) for those spirits that are among us and to let them know we are still honoring them.

Paintings of my relatives were found throughout the museums and in books that were gifted to me, and I made many new connections with others, who said that they often had special connections to the paintings of my relatives that George Catlin famously painted.

### Coding

The coding is essential and helped make my research more focused and manageable, highlighting conceptual categories, and identifying symbols and metaphors. I use manual color-coding of the field notes. This process took considerable time to code. The themes are discussed in a not so lateral way but like in a circle weaving in and out of each other. I took thirty-two pages of field notes containing my personal story as well as the larger cultural meaning of each of the occurrence in the field notes. These personal experiences help the reader understanding of the cosmology, the belief system and social context within the interactions of cultural practices. There were many different coded themes that were apparent. However, the overwhelming conclusive evidence to support this thesis were those of traditional spiritual practices, the

ideology of settler colonialism, and the expression of tribal customs through dance exhibitions. The main idea that emerges is that the determination and the resurgence of culture keeps going and is alive as the fourteen Ioway of 1844-45 intended it to do.

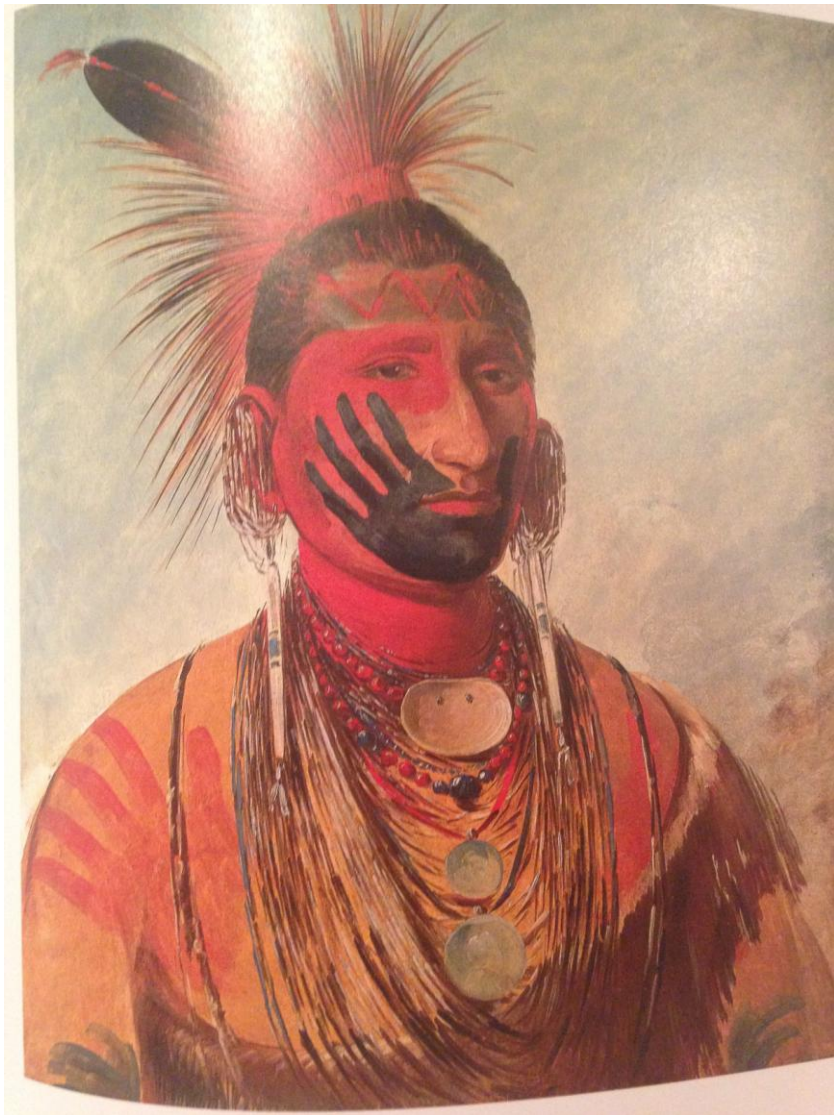


Figure #6 Wash-ka-mon-ya, Fast Dancer (*wanije*), A Warrior  
Iowa 1844 (520) by, George Catlin  
Part of the Exhibition in England and Paris

## Chapter 4 Data and Findings

*Nahsje mintawe pi ki*  
*Nahsje ritawe pi ki*  
*Mayanpi broge ki*  
*Baxoje mi*  
*Tunapi ki*

My heart is good  
Your heart is good  
Everything is peaceful  
Ioway woman  
Black bear people

### Part One Introduction The Ioways Trip

Part One records the actual trip that the fourteen Ioway took across the big waters. Here, the reader may understand the historical and social context which strongly compelled the fourteen Ioway to participate in their traditional and spiritual journey of dance exhibitions while in Europe. The reader will learn what the Ioways journey looked like in a place so far away from the central plains of America.

The Ioways show that the longevity of tribal customs and spirituality has not died. These traditions are still vibrant today, although not seen often. In fact, some have adopted other tribal customs to learn traditional teachings, then make their way back to the Ioway. We, the Ioway, believe our ancestors are with us. In that way, we say *wanije*, to honor that spirit of the departed. The reader will see this throughout the thesis. Our spiritual beliefs hold a mandatory space to acknowledge our relatives. There is resilience and tenacity upon the Ioway people. In Part Two, the reader will be able to compare the interactions experienced by both the modern day Iowa tribal member and the fourteen Ioways of 1844-45.

## The Reservation Ioway

The Ioway were moved from their traditional homelands of long ago. In the most recent treaty of 1836, they were relocated to the agency at the Great Nemaha River by 1837 (Foster 2009:8). The tribal life for the Ioway before they left for Europe included a rapid dispossession of land and increased poverty. According to Steinman, “Settler colonialism aims to create a new version of the home or metropolitan society in a different land; settler supersession of Indigenous nationhood and presence is the underlying goal for settler societies” (2013:6). Settler colonialism did just that. In previous times, the Ioway have a specific way of taking care of the earth and in return the earth takes care of the Ioway. There were certain ceremonial practices that the Ioway participated in when planting their crops of squash, beans and corn. These practices were interrupted and outlawed. Not only were ceremonies performed for planting but also certain horticultural knowledge was used, however, there were serious consequences for conducting or participating in ceremonies of any kind. The loss of habitat and the influx of white settlers reduced the amount of resources. The truth of the injustices that the tribe faced was overbearing to them. Again, those injustices were land loss, minimal ability to practice spiritual and belief systems, and the loss of food sources. The primary food sources were buffalo, deer, and small game (Foster 2009:8). With settlers all around the access to game was decreased.

Colonial powers expected them to use and create their own economic stability, by means that they were not accustomed to. The economic resources for the tribe were diminished and tribal members faced really hard times. White settlers had already tried to annihilate most of the dignity, which the Ioway once possessed. The Ioways had their own ways of farming. Under the reservation act by the United States government, they were to farm and grow their crops in unfamiliar ways to them. In, *Decolonizing Anti-racism*, Lawrence & Dua write, that there is,

“ideological justification for Indigenous dispossession and naturalizing settler authority” (2005: 35). The pride of the Nation was at stake.

In order to acculturate the Ioways, they were told that their traditional teachings had no place in their daily lives anymore and were encouraged to give up their savage ways. Making it mandatory to attend the Presbyterian Church carried this out. The Ioway had a mission school, in which they had to send their children to. However, the Presbyterians did not feel that it was that successful as compared to the boarding schools because the Ioway children could go home anytime. During special ceremonies and events, the children went home to participate. It could be several days before they returned to school (Herring 1990:1). This Presbyterian way was the only way to believe per the colonial forces behind them. The Ioways were told that their ways of belief were ways of the devil and that they would go to hell. The Ioways had no concept of hell. In the Ioways cosmology or belief system, when you died you took your journey to the happy hunting grounds. As the tide of white settlers flooded across the Great Plains, their hostile encroachment forced the tribes to move. By the government approach of the reservation act, it reinforced the hierarchy of the dominant narrative about the Indigenous people. This created racism and injustices upon the Ioway.

The Ioways tried to hold onto traditional cultural teachings as much as they could. The *dunawe* (sacred pipe) was a spiritual way they had followed for a very long time. The impact of the missionaries had a tremendous impact on the traditional ways. A lot of traditional beliefs were not followed any longer, due to the colonial efforts. (Blaine 1995. Foster 1994. Olsen 2016). The Ioway however, continued to pray and keep their traditional teachings and practices in secret. The United States government had issued laws against the Indians conducting ceremonies and the results were death if they were caught - ?. It was the same for all Native

American Indian tribes. The consequences would be garnishment of rations or supplies they were promised through the treaties.

Under duress imposed by the white settlers, the Ioway leaders wanted and needed a new way to help their people. They wanted to find a way to hold off the white settlers and bring a new perspective to use against the government. Here, they made a big decision to accept the invitation of the painter George Catlin and accompany him to Europe with the portraits of the Ioway, which he had painted ten years, prior. In this way they were able to hold on to their traditional beliefs and exhibit them to the world that they are still here deep within the Iowa People.

#### 14 Ioways Travel Across The Big Waters in 1844

George Catlin's representatives sent a letter of request to the Secretary of War of the United States, requesting permission to bring the fourteen Ioways to Europe. On September 14<sup>th</sup>, 1843, the Department of War granted permission for the party under the choosing of the Chief, White Cloud, to be a part of this trip to Europe. In 1789, "the U. S. Congress established a War Department and made Indian relations a part of its responsibilities" (Americans.org\_2016). Indians were wards of the United States government; they had no rights or ability to make any decisions for their own purpose. All decisions about Indians were made and directed under the Indian Agent or in this case the U.S. Department of War under Federal jurisdiction.

The Indians would be a part of the traveling art exhibit of George Catlin's famous paintings of the Native American Indians of North America. George Catlin (1776-1872) was very successful in painting several Ioways of this time. In attempt to save them from more economic hardships and to keep their cultural traditions, the Ioways packed up their regalia, bear and buffalo skins, and sacred instruments that they pray with to the Creator and took the trip to



Europe. After traveling over two thousand miles to New York, they boarded a ship to sail to Europe. When the Ioway boarded the ship and offered, “invocations to the spirit of the wind and the ocean, both were conciliated by the sacrifice of many plugs of tobacco thrown into the sea; and in a little time the wind began to blow, the sails were filled, and the wind began to blow” (7) The Ioway had no doubts that their offerings of tobacco for the winds to blow, a safe journey and giving thanks to the big water/ocean for this blessing was heard. Understanding the power of the big waters (ocean) and the life it gives the Ioway were humbled.

### Those Who Traveled



Figure #7

*Above. George Catlin's sketch of the fourteen Ioway who went to Europe 1844-46. Reproduced from Martha Royce Blaine's "The Ioway Indians", for fair-use educational purposes only.*

Following are Catlin's identifications:

#### *Chiefs*

1. *Mew-hu-she-kaw*, White Cloud, first chief of the nation
2. *Neu-mon-ya*, Walking Rain, third chief
3. *Se-non-ty-yah*, Blister Feet; great medicine man

#### *Warriors and Braves*

4. *Wash-ka-mon-ya*, Fast Dancer

5. *No-ho-mun-ya*, One who gives no attention;
6. *Shon-ta-yi-ga*, Little Wolf
7. *Wa-tan-ye*, One always foremost
8. *Wa-ta-we-bu-ka-na*, Commanding General, the son of Walking Rain, ten years old
9. Jeffrey Doraway (Dorion, omitted from picture, he was the interpreter of the Ioway)

*Women*

10. *Ruton-ye-we-ma*, Strutting Pigeon, White Cloud's Wife
11. *Ruton-we-me*, Pigeon on the Wing
12. *Okee-wee-me*, Female Bear that walks on the back of another
13. *Koon-za-ya-me*, Female War Eagle Sailing
14. *Ta-pa-ta-me*, Sophia, wisdom, White Cloud's daughter
15. *Corsair*, a papoose.

It was understood by the Ioway that they had “already done so much to collect and perpetuate the history to their race” (Catlin 1844:3). They had stood before Catlin in their Ioway village to have their portraits painted a few years prior. Now stood one of the warriors here in London, *Wash-ka-mon-ya* (the Fast Dancer -*wanije*), looking with fascination at the picture of their village. The visiting Ioway were anxious after traveling from so far away. However, a sign of the warrior is to stay quiet and not get too excited, which is how they acted. After getting to their rooms they would hold council and a “few pipes were smoked out as we were all seated on the floor” in which they discussed the long journey (3). The lighting of the pipes is to conduct a circle of active engagement of each participant; each of the Ioways people carried these sacred pipes. Within the tribe it is known when these pipes are smoked, all conversations and words spoken are that of truth and honor and done so with humility. Everyone is equal and has specific knowledge and ways of knowing. These ways of knowing mean keeping still and letting the smoke of these pipes carry the words to Creator. We will see that these pipes are still carried by those who can make the commitment to walk on the Red Road, this is the path of the ancestors, which is not easy today, and very few make such a commitment, because the commitment includes being free from alcohol and drugs, and for the most part, many are not able to adhere to

that way of being. A pipe was brought to Europe in 2015, as we will see later in the chapter, to conduct ceremony for the three Ioways that did not return in 1844.

Upon their arrival to their hotel at 7 St. James Street in London, the woman running the hotel, “had no idea they were going to look so savage and wild: she was very much afraid that their red paint would destroy her beds, not knowing that they were to wash all the paint off before they retired to rest” (4). In fact they did not even want to sleep in the beds, as they preferred to sleep on their buffalo robes on the floor. This is how they spent all their nights. The woman at the hotel was informed by George Catlin of the harmlessness and honesty of the Indians, and she understood that she has needed not to worry for her safety or her property. The object of this trip for the Ioway was to see the country and making money by their exhibitions. They wanted to make money not for personal gain but for the needs of tribal members back home.

They gathered the next day for the first stop at the Egyptian Hall where the George Catlin’s paintings were on display. This was a very prestigious place to have his exhibition of artwork. It was even now a better display with the real Ioway Indians in the portraits. When the fourteen Ioways arrived they stood there looking at all the pictures hanging around the wall, they were shocked to see their friends and enemies in these paintings. Over some time, “a gradual and almost imperceptible conversation commenced about portraits and things they recognized around the room. They had been in a moment transferred into the midst of hundreds of their friends and enemies who were gazing at them from the walls” (Catlin 4). While they were gazing at the portraits on the walls of their chiefs and friends, they would extend their hands towards them. Extending your hand towards someone or a picture is an offering and recognizing that spirit. One may say a prayer of acknowledgement and respect for that person. When they saw the painting

of their own village, they examined it with the closest scrutiny in which Catlin perceived as being “rude”, making further comments that he was in charge of these Indians. It appears that his motives were only for financial gain, it was not to support the Ioway. Before the fourteen Ioway had made the trip, he had had white people dressed as Indians jumping around in savage ways. Catlin reveals that he thought it would be a better way to show “real Indians” in order to get his exhibit noticed. The Ioway were not the first to go to Europe; Catlin had a group of Ojibwa come prior. The group gathered and filled pipe to smoke and have council in the Egyptian Hall. Catlin reminded Chief White-Cloud of the time that he had spent in the village and he was happy to have been able to see them safely come across the big waters to his country.



Figure #8 *Mahaska* (White-Cloud) Chief of the Ioway

In his address to the Ioway, Catlin assured them the continuation of a good trip if the Ioway were to remain respectful and conduct themselves in a good way and they could gain respect. Most importantly, “keeping themselves entirely sober and free from the use of spirituous

liquors” (4). This is important factor because even early in reservation life among the Native American tribes alcohol was something that has a part in devastation of the traditional and tribal customs. Alcohol was introduced to Natives during treaty times of signing documents and making decisions for the tribe. White settlers would give alcohol to the Indians to create unrest and chaos. Alcohol was never part of the Native Americans lives, and it was not easy to overcome the effects of alcoholism on one’s self or the tribe. In the past and present, spiritual leaders are not supposed to consume alcohol or drugs at any given time. The Ioway’s agreed and understood because they had witnessed the destruction caused by alcohol within their families and on the reservation, “He said that they had been very foolish to learn to drink “fire-water” in their country, which was very destructive to them...” (Catlin 4).

#### Daily Drives in London

The group of Ioways had an interpreter named Jeffrey who had been raised with them since a young boy, he knew both the Ioway language and English. He did all the translating between George Catlin and the Ioways. There was not a lack of prejudice, as Catlin would often refer to the bunch as “wild Indians of America” and “savages”. Although it is recorded that he was respectful to the Ioway, he did have conversations suggesting that he only used them as a means for monetary gain. It was suggested that the group would have a daily drive around the city of London on a daily basis in order that they may have fresh air and be made comfortable and take in the sights. As the group was being prepared to enter the omnibus for their route around London, they were found adjusting their, “[eagle] plumes, and their robes, and their weapons, preparing to step into their “omnibus and four,” to take their rapid glance at the great City of London”” (Catlin 5). This demonstrates how they always wanted to look their best as

they would take pride in wearing eagle plumes or feathers and their war paint as defining who they are.

Their buffalo robes and war weapons were also signs of strength, in that it would have taken great strength to hunt a buffalo and would be great honor to have such war clubs or weapons. The medicine man, or whom they called Doctor, was often missing. A frantic search was made for him and the interpreter thought that he may be found on the highest place possible. In this case it would of been the roof top of the hotel. Doctor would go to the highest place he could get to offer prayers and to pray. It was more than once he could be found on top of the roof, “standing on one corner of the parapet-wrapped in his buffalo robe, and still as a statue, with his red face and his buffalo horns” (5). It was in this way he would pray and speak to *Wakanda* (Great Spirit).



Figure #9 Pic of Doctor-Catlin 1844

When the group was loading onto the omnibus, it is thought that the Doctor was missing again. When he actually had seated himself up with the driver, “with his buffalo robe wrapped around him, the long glistening blade on his spear passing out from underneath it, near to his left ear and his vermilion face surmounted by a huge pair of buffalo horns, rising out of a crest of eagle’s quills and ermine skins” (5). The vermilion paint is a red paint used when going into battle, as the red is sacred. The ermine skins are representing the swiftness of the animal spirit it comes from and signifies courage and strength. It is a fierce animal. While out on their excursions the group would notice and found it amusing that dogs were walking the London women. The Ioway were confused on why the women would seem to admire and treat their dogs better than the children. They had seen a lot of poor children in rags begging without any mothers, and this just did not make sense to them. Yet they walked so upright with the dogs leading them. In Paris, the Ioways were disgusted to see the children in rags and women caring for their dogs in a much better way. The following picture was drawn expressing the emotion of the warriors on the Omni bus. They had a dislike for the French ladies, for whom their dislike was daily increasing. The Ioways, “could not divest [their] minds of the 9000 illegitimate and abandoned little babies that [they] had seen, and the affection for dogs, which, instead of *exposing*, they secure with ribbons, and hold on one end in their hands” (Catlin 77). The Ioways were used to eating dog as a gourmet meal.

*Mahaska and Walking Rain (wanije)* in the picture below, are shown depicted by tribal historian and artist Lance Foster below, sitting in the Omni bus looking out the window at this.



Figure #10 Artist Lance Foster (2012)

#### Exhibition Dances: King Phillip of France

There were many exhibitions of the different dances and the teachings were shared with the audiences. As stated before, the Ioways made this trip partly to try to regain some recognition and show that the Ioways were a noble people. Additionally, they made this trip to gain economic means to support their families. It was important to present themselves in numerous exhibition dances to show that they hold dearly onto their traditions. These dance exhibitions are sacred ways of obtaining favor from *Wakanda* (Great Spirit) in hunting practices and spiritual ceremonies, meaning if these ceremonies were practiced, *Wakanda* would reward their efforts in hunting or battles. Although they are reserved for such gatherings, the Ioway were inclined to show the audiences these dances including the scalp dance, which demonstrates victory in battle. *Nu-ho-mun-ya* (Roman Nose- *wanije*) was ready to dance wearing “his moccasins, and his many-colored sash and kilt of eagle’s quills and ermine around his waist. His head was vermillion red and dressed with his helmet-like red crest, and surmounted with a white and a red eagle’s quill”



(Catlin 11).



Figure #11 Catlin Drawing of Dance Exhibition Vauxhall Gardens 1844

The bear dance, was also exhibited which is used for the preparation to hunt the black bear or to contend with the more ferocious and dangerous grizzly bear.



Figure #12 Catlin Drawing of the Bear Dance 1844

In all the war or ceremony dances the Ioway made relationships with *Wakanda* and the different animals that they use in the dance or in the regalia. Regalia refer to their clothing worn in the exhibition, which in this case is their same clothing that was primarily worn at this time. A man in the crowd commented on Roman Nose (*wanije*) and saw him as a, “elegant fellow- but then his skin, their skins are not so fine as the others- they are too black, or red, or what you call it... But I dare say a little washing and living in a city would bring them nearly white”? (Catlin 10). The good white people of London clearly saw themselves as superior and discriminated against the Ioway in these early forms of racism.

After the exhibition it was customary for the Ioway to smoke their pipes and give *wopila* (thanks) to the creator for the success of being able to show their traditional ways. Often one of

the Chiefs would address the crowd. *Neu-mon-ya* (the War-Chief Walking Wind/Rain *wanije*) after smoking the pipe rose and said, “My friends, The Great Spirit has sent you to us with kind words, and he has opened our ears to hear them, which we have done. We are glad to see you and to hear you speak, for we know that you are our friends. What you have said relative to our learning to read and to write, we are sure can do us no good-we are now too old; but for our children, we think it would be well for them to learn; and they are now going to schools in our village, and learning to read and to write”(14). *Neu-mon-ya* (*wanije*) asserts that they are doing these things for the future of their children so that they may live easier lives with the white settlers by learning their language.

His Majesty, King Phillip of France, would see Mr. Catlin with the Ioway Indians, in the Palace of the Tuileries. “There was great rejoicing amongst the good fellows when they heard this welcome letter read” (Catlin 1844:62). The group of Ioway was very excited after only being in France for a short time compared to the time spent in London, which they would get to see the King of France. They had hoped to see the Queen of England but it did not happen. They did however see her carriage from a distance were not impressed that she had not stopped to see them. They knew it was certain that they would see the King of France, which, they said, “would be far more satisfactory, and a greater honour, than to have seen the Queen of England” (62). The day of the meeting the Ioways prepared in their best, “in full blaze of colour of various tints, all with their wampum and medals on, with their necklaces of grizzly bears’ claws, their shields, and bows, and quivers, their lances, and war clubs, and tomahawks and scalping knives. In this way, in full dress, with their painted buffalo robes wrapped around them, they stepped into the several carriages prepared for them, and all were wheeled in to the Place Carousel, and put down at the entrance to the Palace” (62). This style of being in their best is very important to

express that they hold the King of France in such high regard. The Ioways had always been very friendly with the French, they being one of the earliest trappers to come through the Ioway Territory. It is important to mention all the pieces and ornaments that the chief and warriors were wearing; they incorporate all these animals and weapons for strength and courage. *Ocitkica* (Courage-*Lakota*) is one of the highest honors to possess. In meeting with the Ioway, the King Louis Philippe conversed to the chiefs through the interpreter and said, "Tell these good fellows that I am glad to see them; that I have been in many of their wigwams of the Indians in America when I was a young man, and they treated me everywhere kindly, and I love them for it"(63). The treatment that King Philippe received was typical of all tribes. They were good hosts and would take care of their quests. Only through the wide spread rumors and propaganda did white settlers have a fear even before they met the Indians. That was one of the tactics of the government to create unrest, so settlers would be more against the Indians. The day was complete with a feast with the King and gifts were exchanged as always a special part of acknowledging the special time together, "the War-chief took out from under his rope the beautiful pipe which he had prepared, and advancing towards the King, and holding it with both hands, bent forward and laid it down a the Majesty's feet as a present" (63). This is the highest honor as a gift. The sacred pipes carry medicine that is compared to the Christians Bible.

#### Visiting the Prisons and Hospitals

One of the other warriors, *Wash-ka-mon-ya* (Jim-*wanije*) who was eager to make a speech, spoke, "My friends, our ears have been open since we came here, and the works we have heard are friendly and good, but we see so many types of religion, and so many drunk and begging when we ride in the streets, that we are a little more afraid of the white man's religious than we were before we came here"(20). The Ioways had grand tours of many beautiful sights,

including Hyde Park, where the royalty would have their royal hunts, Westminster Abbey, the Egyptian Hall, Lords Cricket Ground, Vauxhall Gardens while they were in London, however the thing places that stood out the most for them were visiting the hospitals and prisons. Their carriages were ready to take them to, "*Hospital des Invalides*... with it's 3800 venerable inmates, the living victims of battles, wounded, crippled, fed, and clothed, made happy, the living evidences of the human slaughter that must have been taken place in the scenes they had been through" (Catlin 72). Catlin wrote that this scene must have taught them a civilized sympathy for those who are less fortunate victims of war. The Ioway's had their own ways of taking care of a fallen warrior, where honor is always given, the right to die is given to. It was not that the Ioway had no sympathy or were uncivilized. They had a very systematic way of understanding the circle of life and respecting the outcomes of war. When they visited the *Tower of London*, the prison, they thought it be a very harsh system. Especially to be jailed for not paying taxes, which is what most of the inmates were in the jail for. The Ioways did not have a prison system, if one acted out in the tribe; they would be cut off from the rest. Survival depended upon the community efforts of one-another. If you were sent away from the tribe chances would be thin of survival. So, therefore it was in the best interest to obey all rules.

#### Religion and Trunks of Bibles

Almost everyday there was a new clergy member wishing to visit with the Ioways in hopes to preach the good word to the Indians. The reverends would urge the necessity of taking up the belief before it was too late. Several clergy requested to meet with the Ioways, then came the Catholics which the interpreter that this was a different kind of religion all together. There were Methodists, Baptist, Jews, all kinds of different religions in which *Neu-mon-ya (wanije)* responded, "My friends- you speak of the 'good book' that you have in your hand; we have

many of these in our village; we are told that ‘all your words about the Son of the Great Spirit are printed in that book, and if we learn to read it, it will make good people of us’. I would now ask why it don’t make good people of the pale faces living all around us? In our country the white people have two faces, and tier tongues branch out in different ways; we know this displeases the Great Spirit, and we do not wish to teach it to our children. We know that when white people come into our country we are unhappy-the Indians all die, or are driven away”(14).

*Neu-mon-ya (wanije)* adds to his previous account addressing the public “...As to the white man’s religion which you have explained, we have heard it told to us in the same way, many times, in our own country, and there are white men and women there now, trying to teaching it to our people. We do not think your religion good, unless it is for white people, and this we don’t doubt. The Great Spirit has made our skins red, and the forests for us to live in. He has also given us our religion, which has taken our fathers to ‘the beautiful hunting grounds’, where we wish to meet them. We don’t believe that the Great Spirit made us to live with pale faces in the world, and we think He has intended we should live in separate in the world to come”(14). Even in 1844 the Ioway knew the truths of religion and what the white settlers had done to their people. It is understandable that the Ioway saw it a great challenge to continue these different talks with clergy that they soon on their trip, they would deny meeting with them all together. They could not understand the need for so many religions and that their white God is better. At each meeting they were presented with Bibles of all sorts that at the end of their journey they had trunks full of, “useless books” they had even tried to sell them prior to the voyage since they were professed to be so valuable, but no one would buy them.

There was quite a bit backlash from a certain reverend who addressed the Ioway by stating, “Did it ever occur to you, that the small pox that swept off half of you tribe, and other

tribes around you, a few years ago, might have been sent into your country by the Great Spirit to punish the Indians for their wickedness and their resistance to his word”? (14). *Neu-mon-ya* (*wanije*) having the floor responds, “If the Great Spirit sent the small pox into our country to destroy us, we believe it was to punish us for listening to the false promises of white men. It is a white man’s disease, and no doubt it was send amongst white people to punish them for their sins”(14). Wow, touché, I admire my people for putting the good reverend in his place responding with an assertive response. Many people believe Natives did not have any moral concepts or the ability to think and reason for themselves. This type of exchange states that the Ioways were well aware of what was happening to their people and the struggle to hold on to their cultural religious beliefs.

#### Ancestors Who Died in Europe

In all these mentions of the names of the ancestors, I write, “*wanije*” when mentioning their names whether it is by speaking or writing, this is acknowledging that they are in the spirit world. There were three Ioway tribes people that did not make it back to their homes. Sadly the little papoose named Corsair (*wanije*) was the first to cross over to the spirit world. This was Little Wolf and Okeeweeme’s (*wanije*) child who is in the picture on a cradleboard being only a few months old. The white man could not understand the reasons for the cradleboard and made assumptions to the best of their knowledge. As Catlin wrote, “This rigid, and seemingly cruel mode of binding the child with its back to a straight board, seems to be one peculiarly adapted to Indian life, and, I believe, promotes straight limbs, sound lungs, and long life” (7). The most distinguished warriors were *Shon-ta-yi-ga* (the Little Wolf *wanije*) and *Nu-ho-mun-ya* (called Roman Nose *wanije*). Of these two, the latter, Roman Nose, would not make it back to the states. He was Little Wolf’s (*wanije*) best friend and they were very close. Roman Nose (*wanije*) got

really ill, it is believed he is still in Liverpool, England, but where exactly is not known. He said, “That his time had come; he was going to the beautiful hunting grounds, where he would soon see his friends who had gone before him...and was assured that the Great Spirit would give him the strength to reach it” (Catlin 60). He died in the hospital there, as “the Indians saw that their fellow-warrior was to sink to the grave in a few days, and yet, like philosopher, they said it was the will of the Great Spirit, and they must not complain” (59).

Little Wolf’s wife, *Okee-wee-me* (Female Bear Walking on the Back of Another *wanije*) also got very ill and died suddenly, “her disease was the consumption of the lungs, and her decline had been rapid” (Catlin 80). In order for her to be buried, a Catholic priest was called in, and she received the rites of baptism a few moments before her last breath. Through the, “kindness of the *La Madeleine Church* her remains were taken in to that splendid temple, and the funeral rites performed” and then they had a procession leading her to the Montmartre Cemetery (80). These three are all related to Little Wolf and this was an extremely hard time for him to come back without them. As Catlin wrote,

“Little Wolf, shed tears of bitterest sorrow to see her, from necessity, laid amongst the rows of the dead in a foreign land; and on every day that he afterwards spent in Paris he ordered a cab to take him to the grave, that he could cry over it, and talk to the departed spirit of his wife, as he was leaving some little offering he had brought with him” (80).

Below is the picture of Little Wolf full of sorrow by the bedside of his beloved wife.



nombreux journalistes.



**Tony Johanot : Petit Loup au chevet d'Okwé my**  
selon Sand, qui ses informations d'une notice d'Hyppolite Vattermaere  
intitulée :

Figure #13 Little Wolf at the bedside of Okeweeme in paper from France 1845

## Chapter 4-Continued Data and Analysis

### Part Two-My Trip

In early 2014, I was asked to participate in a project that would document the lives of traditional Native elders and artists. I had already participated in several events and had been chosen as head woman dancer at many pow wow's across the country. This project was headed by, Heidi Laughton a photographer, who was following the efforts and work of Edward S. Curtis. She wanted to emulate his style out in the field. Although there is some controversy on how he worked and obtained his photographs, the efforts made by photographer Heidi Laughton were commendable and handled with the utmost respect for the Native American community and the participants she photographed. The project was titled, *Spirit Hawk Eye* and was a success in obtaining a few spots for exhibits. First the collection, which includes photos of my companion and myself and a couple dear friends in the community, was shown in an exhibit hall in Santa Monica, California. The collection was also featured in *Navajo Times*, *National Geographic*, *powwows.com*, the magazine *Cowboys and Indians*. Finally, it showed for a three-month long exhibition at the *American Museums of Britain*, in Bath, United Kingdom, where to bring the exhibit to life we were invited to be part of the exhibit. It was a surprise to hear that the museum had chosen my photograph to be on all the brochures, on the side of the bus, key chains and on coffee mugs. I was so amazed that I was going to be a guest of The American Museum of Britain, England and have this chance to go to Europe. I had heard that we had tribal members that had gone to Europe, so now was the time to start researching what they did and what had happened on that trip.

Meanwhile, I had been doing a lot of work with my tribe, The Iowa Tribe of Kansas and Nebraska, and following parts of the history and reconnecting with tribal traditional cosmology.

Lance Foster, the tribal historian, verified that there had been a group of fourteen Ioway that had went to Europe in 1844, in which three did not return. I kept thinking what this must have been like and had the idea that I must try to go to all the places that they had gone to and put myself in those spots to reflect and try to feel what they must have felt.

In Part 1, I presented the locations and experiences that the fourteen Ioway participated in. In Part 2, I will describe the detailed participatory action that family members and I took part in to acknowledge and remember our ancestors that are still across the big waters.

#### Modern Day Ioway Retraces Steps of the Past

Prior to the actual trip there were several things I did to prepare. One of those things was to find out information about the sacred bundles the Ioway carried. Those sacred bundles are *danuwe* bundles (pipe). Many of our sacred bundles are in museums and to this day not one of them are held by the tribe. This definitely can be related to the effects of colonial forces and assimilation. The assimilated process of denying us the right to practice our own religions and the effort of the Presbyterian missionaries to define my people as savages and heathens due to them not believing in a Christian God had effects of historical trauma, which has been seen through the generations.

I traveled over 2000 miles to the Milwaukee Public Museum in quest of the sacred bundle articles. These articles were in trays in a special collection entered by Skinner (1926) to the museum. When I saw a baby deer hide shirt, I experienced a great sadness. Also included were several of the sacred pipes and prayer objects that the Ioway Pipe carriers had. These were the highest honor. In order to be able to handle these sacred objects the researcher was given white gloves for her to be able to do so. In Ioway spirituality these items are alive and they are only to be handled by those who possess the authority to do so. Most of these bundles and other

artifacts were obtained from Ioway people during very difficult times. Because they were starving they sacrificed their sacred bundles to help themselves survive. It was through family and oral stories I learned, the Ioway were starving and had very little as the government had backed out of many treaty agreements. The diet changes and acculturation that the white settlers forced upon the Ioway wiped out their traditional methods of farming and the subsidies from the government often were extremely late or did not come at all. (Olsen 2016).

At the same time, I was preparing spiritually for this journey and did so through sweat lodge, fasting and ceremonies. I also traveled to another sacred space that the Ioway in the 1700's had full control over. This place is known as Pipestone, Minnesota. We were the keepers of the sacred stone quarry that we make the sacred *dunawes* out of. The vast area was known as a place where tribes would gather the pipestone and leave all warring weapons outside. It was a place where all tribes put down their differences for the love of the sacred ways and respect for the Creator. Here I filled the sacred pipe and sang songs for the ancestors and prayed. I asked for guidance on this journey to represent my people in a good humble way.

I read thirteen books, which are listed in the references section, so I could better understand the cosmology of the Ioway at many different levels. By early 2015, I had confirmation of my flights and lodging all completely taken care of by the American Museum of Britain. I would be leaving on July 11, 2015.

There were many correspondences that led up to the actual departure day, as well as research about the fourteen Ioways who had gone to Europe 171 years ago. Ten days prior to the trip I started feeling surging amounts of emotion. I spoke with Lance Foster, tribal historian, at length about the trip. We discussed that I would take notes and photos, and we could later write about it together and perhaps develop the interest to bring the ones that died in Europe home

from there. We discussed that perhaps we could even write a book. Feeling an overwhelming confirmation that a book is in the future really motivated me more to learn everything that I could about their trip. I was determined to focus on what was happening as I travelled, the things I saw, and the people I met. I moved forward feeling that this is exactly what is meant to be.

With tribal elders Pete Fee (tribal elder) and Lance Foster (tribal historian) supporting this journey, I knew it would be amazing research and at the same time a great adventure. There were a lot of similar things that got my attention in reading their experiences, one being lack of need for chairs or beds. In our ceremonies, we sit on the floor and I remember thinking about a part of Catlin's field notes, "the first thing the servants were instructed to was remove all the beds as the Ioways preferred their buffalo robes to sleep on" the connection that I felt to these ancestors of the past was comforting and reaffirming that I was supposed to be a part of this journey. A lot of my time prior to the trip was reading and re-reading the experiences of the Ioway and getting validation of what other tribal members knew. To reaffirm what I was thinking my cousin would send me texts messages, "Yep, they were always sleeping on the floor, and often when in deep thought and talking things over with each other. Also the Doctor was always trying to find the highest place to go to think and smoke" (Dialog Foster 2015). My cousin's passion for this trip is huge, he wrote a couple books on the Ioway and had always wanted to go to Europe and retrace the steps himself, but he was never able to. He said, "We will see where it all goes, good thing you are a Pipe Bearer (keeper of pipe and ceremonies that go with it) that's probably why the way was opened to you and not to me". Even to this day we believe, as the old ones did, that there are two worlds, the human world and the spirit world. Foster is referring to the latter when he talks about "the way" being opened up. The Ioway believed that there must be a balance of both male and female to act and my cousin is the male

counterpart in this journey. We both have Ioway and Omaha blood lines which is significant to this journey, and perhaps will be revealed in another or extension of this thesis at a later time.

This is a journey and story unfolded over one hundred seventy-one years. In the words of my elders that were passed down, I was told to stay steady, keep humble, and keep my eyes straight ahead. I responded by saying, “I will remember and hope that I always stay humble and connected to the spirit world as I know they are guiding us”.

My son and I took a British Airways flight from LAX to Heathrow London. I never thought I would have this chance. The main thought was, “I am going to be where my ancestors were.” I had the *donawe/canupa* (Ioway/Lakota sacred pipe) with me. I held it close and prayed, as I would prepare to go through the airlines security. I always prayed for creator to be with us so that it is not handled too much and opened by strangers, or people who do not believe. When I got up from my seat to use the bathroom I reminded my son “*canupa*.” He knows that he is not to leave it alone or set it on the floor. It is believed to be really special and sacred. I had two bags to check and carried my regalia on the plane with me. Of course it is bothersome and heavy. I had to constantly remind myself why I was there, why I was getting to go do what my relatives did. I thought about the hardships they must have endured carrying all their pieces of regalia, not to mention the seasickness they may have experienced as they traveled by ship.

Before we entered the airport I offered tobacco and prayed for the spirits to be with us and keep me calm. If I started for a minute to think that I was entitled to be doing any of this, I would ask for forgiveness. I kept thinking why do I get to go? And at the same time I would hear an answer, “it is you that has to go”. I believe the spirits are controlling everything from the other side. I went through security with my son and all was good, we made it through with the *canupa* (sacred pipe), and experienced more questions about my medicine bag I was wearing than the

pipe. I explained it was sacred medicine, not pharmaceutical but spiritual. The lady had a “whatever” look and let me through. I settled down in my seat in awe at the size of the plane, I had done some research about the British Airways A380 double decker plane that had been constructed just in 2013. It was amazing. I felt pretty special and wanted to remind myself what I was going there for, to represent my people and honor the ancestors who did not come back.

I went over my notes and prepared myself to be ready for the first day to meet with the people at the museum that would be hosting me. I wanted to make sure to be respectful and humble about our Ioway Tribe. I held on to the map of England referencing it often and trying to calculate the journey and distances that I would be taking. The map below gives a whole view of the country and shows London, New Castle Upon Tyne to the north, and Bath, where we would be staying. We did some elementary school dance exhibitions as well and traveled to in Bristol, United Kingdom which is on the west of the map. Below is the map that I carried around with me as we navigated our sites that we traveled to.



Figure #14

[www.itraveluk.co.uk](http://www.itraveluk.co.uk) 2016

We landed at Heathrow, London and knew that a chauffeur was going to be waiting for us to take us to Bath. The driver was there with a sign and we got our entire luggage and got into the car. We saw our car and I was pretty excited that it was a Mercedes E Class and I had never ridden in one before. I thought to myself that perhaps these were the same feelings that my ancestors had the puzzled and excitement of being so far from home. I told myself to calm down; this was not about material objects or who might think you're famous. This was the spirits taking control. The driver helped me load the bags and then I went to the right side, which is the passenger side in America, but the driver side in England. It was a shock that they were on the other side of the road all the turns and lanes were opposite than America. One and a half hours later we arrived in Bath, we were actually an hour early and the lady for the apartment was not ready for us. We met with the photographer Heidi whose exhibit was showing, she took us around Bath.

Upon walking around and taking a look at the city, I pictured the Ioways and their first arrival in which would have been in horse drawn carriages, rather than a Mercedes. The Ioways were always mindful of the poor. I too paid particular attention to the homeless making sure to give them some money as that is what my ancestors did. We walked around Bath seeing the outside of the Roman Baths, the Pump Tea Room, and the Georgian buildings from the 1700's. I kept thinking I could not believe we are in England! My son was with me and when we got back to the apartment we settled in and unpacked and then I took out the photo copies I had made of *Mahaska* and the *Ogala Chief* that are my spirit helpers from my room at home. These pictures help me and I put them up so they would be visible. I pulled out the *canupa* and prayed, I offered tobacco out the window to the spirits for allowing us to arrive here in a good way. This is the same prayer offering the fourteen Ioway made on their trip. We were six stories up and the



windows had no screens, another similar experience with my ancestor's journey as they were several stories high up in their hotels. It was an amazing feeling being there and I also felt I that I needed physical support so I contacted Lance and made sure I would stay connected with him as well as the spirits. We went to bed and I put under my pillow my bear claw, rosary, and old medicine bag that I travel with to sleep with. I offered tobacco again to have the spirits protect us as we slept, we were in a different country and I tried not to feel scared about it.

Corsair the Ioway Infant (*wanije*)-New Castle UponTyne, England

One of the ancestors who died was the little *papoose*, *Corsair (wanije)*. His parents were Little Wolf and *Okeweeme (wanije)*. He had died on the steamship in Dundee, but the Ioways remembered the kindness of the Friends Society in New Castle UponTyne so they took him back there to be buried.

After a full week of exhibitions, I took a train to New Castle UponTyne. It was a six-hour train ride across the country to North England, where I arrived to a raining and cloudy city. My mom, my brother, son, and nephew had met up with me and we walked from the train to the hotel room. I looked around at all the old buildings trying to picture the modern buildings gone and what it would have been like when my ancestors had been there. However, there were not many buildings from the 1800's. I changed into a skirt and gathered the sacred instruments needed for ceremony. We had a rough idea of where the cemetery was, but it was old and did not show up on the current address maps. The hotel attendant could not find it. Based on the information we had, we went to get a taxi; I prayed and asked the spirits to bless us with a driver who would know the area. The first taxi came and he was young. I thought "oh no", he will not know where the place is. The next cab came and he was an older man about the age of 60 or so. He knew the area really well. I took this as a sign that the spirits were helping things work out

and that our ancestors were here in this space spiritually. I spoke with him about the location we were trying to find. He said yes he knows where it is. Then my brother remembered and asked the driver by chance if he had any matches. The man said, “I have a lighter. I don’t even smoke; I don’t know why I have it.” Then he said, “You can have it”. I thanked the spirits for this happening, knowing they are with us.



Figure #15 New Castle UponTyne Cemetery Photo by, Sarita Mc Gowan

As we pulled up, we recognized the site from the pictures in an article we had reviewed. We split up, searching the whole graveyard, which took about an hour. The wind was blowing nicely and there was comfortable feeling. The ancestors were there. There was no fear, (*I remarked the spirits are letting us be here, we are protected*). We scanned graves walking in pairs, then we split each going our own way. My son and nephew stayed together, looking at dates. Unfortunately, we did not find the gravestone, (I could of sworn that I read on a stone IOWAY... died in Infancy...1845...). I was wrong and we kept looking. Meanwhile, the whole cemetery experience was recorded on the GoPro. We searched all over the cemetery. The stones were all knocked over and some were almost completely covered in grass. In little areas, where

people had partied, we found needles left behind by drug users. I was hoping we would not run into anyone, but at the same time I was comforted that we were exactly where we were supposed to be and no harm would come to us.



Figure #16 New Castle UponTyne Cemetery Photo by, Sarita Mc Gowan

Feeling protected we broke up into groups. Some of us read the stones one by one, to check each one. We thought we found it! My brother called out, “I found it!” Again, I could of swore I saw the word IOWAY on the stone and pieces of the inscription that the person had died in infancy. It was not the stone, as we matched it to the book, a text that my cousin Lance had sent me. We kept looking. When I felt good and comfortable that we had looked everywhere, it was time. We picked a spot to fill the sacred pipe and sang the pipe loading song. After I filled the pipe, we smoked and prayed, then each person took an opportunity to say a few words. Before loading the pipe, we prepared a eagle feather for the baby Corsair with red thread. My son prepared it, and then we hung it in the tree at the cemetery, in the spot where we filled pipe.

We left that eagle feather there to be weathered, or to go in the wind. Corsair knew we were there and our people were happy.

While we were at the Cemetery, we got a message from relatives to look for the book *Beyond the Graves* that describes the tombstone and location of the grave. We asked our new taxi driver about library. He said all were closed at 5 pm, but we found it and it was still open. We were also able to locate the book and purchased it. Miracles were happening here. I am not sure how to explain any of it, except I know the spirits are handling it all. Using my Native American belief system has been comforting and reaffirming to our indigenous traditional ways of knowing. Cosmology is reiterated that the two worlds come together. The spiritual world and the human world, this is how our ancestors communicate with us.

After careful correspondence with the tribe and the government relations of New Castle UponTyne, the tribe received this message:

Hello Lance, in order for us to start the necessary process, please email Su Cumming, Area Manager, on email: [su.cumming@newcastle.gov.uk](mailto:su.cumming@newcastle.gov.uk) or write to: Customers, Culture and Skills, Room 25, Civic Centre, Newcastle upon Tyne NE1 8QH. This will be treated as your formal request to start the process. You will need to prove direct descendancy so that we can be sure you have the right to claim the remains. You will need to have consent from all descendants to proceed. I hope this information is helpful to you.  
Alison

Through the efforts of contacting the proper authorities, the tribe was notified. They followed up with the intent to bring our ancestors home. This will allow them to reclaim the bones of the little *Papoose Corsair (wanije)* and bring them back to their tribal lands. For some in our tribe, the effects of colonization are more than the traditional truth. Meaning, not all members of the tribe see this as a collective effort, or understand the traditions, to think that this is important.

We hung an eagle feather up and all gathered around me on the ground with *donawe* (sacred pipe). I am thankful though for having some native language to use for ceremony. I lit the sage. To the left side of me were my nephew, son, mother and brother. The Pipe song was sung, the wind blew and we filled pipe. We prayed and passed pipe around. Everyone smoked. After I put the sacred pipe away, I asked if they would share a few words. Everyone shared a few words directed exactly to Corsair. We smoked the *donawe* and left our blessings for our beloved ancestor. It was a great ceremony. From our eyes, all tears were flowing. I felt chills in my body. The spirits were here. Not all family members are traditional believers but something happened here to each of us in a special spiritual way. It was not till I left the cemetery, did I finally see the sign above the gates, "COMMON WEALTH WAR GRAVES." The spirits were good to us, or we would have been pushed out.

*Okeweeme, Wife of Little Wolf (wanije) -Montmartre, Paris*

*Okeweeme* was the wife of Little Wolf and the mother of the Indian Infant Corsair (*wanije*). She was heartbroken after the death of her baby. Now she was fighting what they called at the time, "consumption." It is believed that this sickness was possibly Tuberculosis. She died and was buried at *Montmartre, Paris*. On their trip, many relationships had formed. One of the residents of Paris, *Vattimere*, presented the Ioway with the gift. He offered to pay for *Okeweeme's* funeral and have her baptism done so she could be buried in *Montmartre Cemetery*. She was baptized at *La Madeleine's Cathedral* in Paris, then in procession traveled to the burial site. I went along the path that they had walked by horse and carriage on the day she died in 1844. It was quite a distance. Upon arrival we learned, the man named *Vattimere* stopped paying for our ancestor's burial spot. After five years, her remains were removed and sent to a "common grave" in the center of Paris. The following shows what we experienced in this journey.

We were up at 6:30 a.m. to get the EuroStar to London. My son, who was with me on this journey, was named Little Wolf when he was 10! At first, it didn't click, but when I told him, he said "yes, I know!" This gave me a confirmation again that we have this connection with the spirits. It was frustrating at times to deal with family who are not traditional and follow our sacred old ways. My belief was it might be more difficult to navigate this burial at *Montmartre*. I want to make sure I mention the difficulty of being born of generational trauma, which consisted of boarding school experiences, white settler colonialism and racism. These key components have affected my family and the thought processes they are familiar with.

I recorded the information from *Montmartre Cemetery*, while the lady at cemetery, and spoke about the location and removal of Okeweeme. This was about a forty-five minutes process to decipher where she was moved to and how we might access further information from the government. As a tribe, our hope is to bring her home to her tribal homeland.



Figure #17 *Montemartre Cemetery*, Paris by, Sarita Mc Gowan

The woman, who is the Keeper of Records at *Montmartre*, would not give us the document that she was holding that said the grave was not paid for anymore and that she was

moved. The woman said she had no authority to release the 1845 document. The woman also remembers others looking for *Okeweeme* as well. A year and a half ago it is believed; that this is other tribal member is cousin of mine who also was looking for the grave. The woman claimed they have no sure way knowing, but it is most likely, she was moved to another common plot in *Paris* at the other cemetery. I got the name of it and the name of her supervisor of *Montmartre*, so we can write to request all documents.

I started crying as it was very overwhelming, but spirits told me to stay calm and record the lady for our tribe. We found many inconsistencies in the locating of the grave and the information we had obtained. In 1865, districts changed in cemetery. The once district 23 used to be district 30 in 1844. There was a tedious map of directions with different row numbers and aisle numbers. It was nearly impossible to decipher where she was buried.

Although, we had some negative feelings towards the European man, *Vattamere*, who had only paid for the grave spot for five years, we prayed for him. We found a spot that we thought would work for the ceremony. This is where we filled *danuwe*, prayed, and sang the traditional songs. We made good use of where we were and just did the ceremony in the best way that we could. We then went to *La Madeleine Cathedral*, the ones who did her baptism upon her burial. We did not have time to go to the other cemetery, perhaps another trip.

When we filled *danuwe* for *Okeweeme*, my mom said she heard a dove make a noise, she felt that it was a sign. I went back up into the cemetery to leave the eagle feather tied in a tree and I then I heard a dove make a cooing sound. I brought this up to the elders and they responded that we had both owl and pigeon clan. They agreed, it was a sign from the Otherworld that what we are doing is good.

Leaving *Paris* back to London, we were walking to the train station and I noticed a poor woman with 3 kids, maybe 4 on a neat little folded blanket. She was smiling and it was hard to discern if she was homeless. Her clothes were dirty and kids were raggedy, but her smile was of peace. I thought of my ancestors and stopped, “we only gave money to the children.” I got our five Euros to give her and my mom was taking money out to give her too. I got the chills and my hair stood on my arm. I smiled to myself realizing the ancestors were with us. She said “*Merci bearcoup*” I smiled and hurried to the train.

Warrior Roman Nose (*wanije*)-London, England

Roman Nose (*wanije*) was one of the finest warriors on the trip and a special friend of Little Wolf. He got sick. I was not able to locate what the sickness was, but on the trip when the group was in Manchester and Liverpool, he ended up dying. I was not able to travel to Liverpool, where it is believed he died in the hospital. I had a hard time thinking that I may not get to honor him. We decided that we would honor him in London, where the fourteen spent most of their time at the hotel on 7 St. James Street. I ventured out on this trip by myself to London.

I exited Green Park Station. My brother looked up the Underground trains for me to take. Then, we studied the Catlin notes and made a map of what I could possibly see while I was on foot. Green Park Station was the access to Buckingham Palace. I wanted to see the palace, but knew I had better do what I came to do first. So I walked out to the Ritz Hotel, and made a right and two blocks up was St James Street. I made a right onto St. James Street. a couple of blocks down and asked some construction workers for directions, they said I was close. For some reason, I went into 6 St. James Street. It was an old shoe shop. They had no idea where the old hotel had been. Then next door I did not see an address, it was a very “posh, nice” storefront. 7



St. James Street was a very nice restaurant and 8 St. James Street was offices with glass doors, and a security guard. I went in and the security guard from Ghana (I didn't know what country at first until he told me), he listened to my questions and saw that I was pulling a rolling suitcase. I had my bags that I traveled with for the last four days from Bath to New Castle to Paris and then to London. My questions were about the building's history and he confirmed that a long time ago it was a hotel. He listened to my story, and then took me outside, telling me to leave my suitcase in the lobby area.

I followed him outside and he explained the history, as he knew it to be. He explained there were now three different businesses here but one building. I told him my ancestors were often on the rooftops and in their hotel rooms, smoking their sacred pipes. I told him that they described what they saw and when they took the autobus each morning around London, they took daily walks through Hyde Park, at that time the royal hunting grounds. He asked, "I can take you to the top, the roof?" I felt a wave of emotion and my heart jumped. I had chills. I felt the thoughts and presence of my ancestors, and I asked him if I could hug him!

He then left me alone. He said, "I understand I am traditional. I am from Africa. We believe. I will let u pray and do your ceremony." I prayed, offered tobacco, and then prepared an eagle feather as I did at all the other stops. I felt compelled to give it to him. I realized for this to happen is a true miracle. Who would let someone off the streets come up to the rooftop of the building? Especially in London, during such a critical time of terrorists! That was all aside and the spirits were controlling this.

He said I could take pictures. I went with him to the 6th floor, the roof. He opened the door. I walked out and was taken back he opened the double doors to the rooftop. I gave him

another hug, filled with gratitude and tears. This opportunity was an amazing chance to be out on the rooftop where the Ioway, Doc (the Medicine man), would smoke his *donawe*.

I thought that was it. We came back into the building, and to my surprise, he took me through the front of the building. The doorman said this way you can see all of the area of London. It hit me with amazement and awe, so surreal, again this chance of a lifetime. I took so many pictures, but was respectful of time and was ready to go back in.

At that moment he said, “You know there is a flat at the top here vacant that I could show you.” He asked if I would be writing all this and I said yes, that my people are so pleased and that I speak for the tribe. We are so thankful for today and your help. He showed me his office and explained that during the time my ancestors were here, it was a washroom for the floor or hotel rooms. There was one washroom that they would share. He then took me to the flat and I was paying close attention to any sign that may be there supernatural. He then said I will leave you to do your ceremony, just please close the door behind you. He left and I took out tobacco. I couldn’t believe what was happening, being left alone up here. I looked for what was original in the room and what was new. There was a kitchen, which would not have been in place during 1844-45, but I did notice the original windows and a door with the brass doorknocker. I had this overwhelming feeling there was more than one spirit there. When I mentioned *Roman Nose*, the presence came. I had chills with my hair standing on my arm. I had a calm feeling these spirits were for me.

I took pictures. Though, I also felt if I stayed too long other spirits would come that were not of my tribe. So I went with my inside feelings, prayed and took lots of pictures. I had one last eagle feather to leave and the spirits told me to give it to the doorman. I said ok, prepared it by praying with it and wrapping the quill with red thread and then shut the door. I went to the

elevator and went back down. I gave the last eagle feather to the doorman and told him how happy and thankful I was. For his compassion and kindness, my tribe honors him.

He asked how to care for it and I explained how sacred the eagle feathers are to us. I felt a sense of real accomplishment that I was able to carry out what I set out to do, to honor all three ancestors who had crossed over. I said my “see you later” and then carried on, walking the street with my bag and taking pictures of the older buildings that would have been there during the time they were there. First, there are pictures from the front view. The original Queens Palace is positioned just at the end of the street; my ancestors would see the Queen’s carriage quite often.



Figure #18 From the London Roof Top the Queens Palace in 1844 by, Sarita Mc Gowan

I then took a tour around to Themes River and other places they went. I also wanted to give pounds away like they did and feel good. I told my mom that's what they did and she's been giving to some homeless too. We wanted to give away as they gave. In the notes of their journey, they gave to the children. When I saw a mom with three kids in rags sitting on sidewalk, I gave her five British pounds and I felt chills.

#### 2015 Exhibition Dances in Museum and Schools

So we are heading out for about an hour prior to the museum picking us up for the “meeting the press.” Tobacco was offered to *Tunkasila* (Grandfather) and prayers said for the day. We went to have a look around, like the fourteen Ioway did everyday while in Europe. On our first day, the taxi was sent for us to take us to American Museum, where we met with Museum director and staff. As the taxi pulled up, I saw my face on the center of the kiosk. I asked taxi driver to stop.

He said, “Oh, you're famous.” I said no I am not. Then we pull up more and I see my picture on the side of the Museum van. I was very happy and shocked. The taxi driver said he was “going to tell all his lads.” It made me feel good and at the same time, I was thinking, wow, this is amazing that I get to be here. And started thinking about being sober. We saw the exhibit, and I got dressed in my regalia as we had a press release appointment. Pictures were taken with the two other Native quests that were in the exhibit. I was interviewed on the Ioway and my work in the prison. We were offered tea and cookies. The interview had to be done again about beadwork and the contemporary issues of the Ioway Tribe today. We discussed the Native population living on and off the reservation, along with the prior studied notes from Lance. Then I spoke about Greg Olson’s book, economic survival of tribal people and after so much hardship,

we are still here. My son recorded the photo shoot with his GoPro and parts of the interviews. The day is a bit rainy. It's misting and the grass is wet. The museum staff wondered if we would ruin our moccasins. I said no. Several photographers took more pictures outside with the Clavington Manor in the background and completed an interview for the animation film they will use as an educational tool for the Museum.

We're up again early at 6:30 a.m. traveling a one-hour ride down a windy road to the Bristol Exhibition at Church of England school. I was bothered by the drive and felt nervous. When I got to the school, the dressing room space was too tight to get dressed in my regalia. Here I reminded myself, that I am just a helper of Creator and what will happen is what is suppose to happen. I got ready and came to the presentation area.

The first speaker was Alan Salazar, Chumash storyteller from California, who told traditional Chumash stories. I then had twenty minutes to speak about my regalia, the animals I use and where the Ioway come from. I was speaking to elementary aged kids, so it was brief. Afterward, I played a pow wow cd song to exhibit a traditional dance.

After the exhibitions, I went to the fashion museum. I thought of our people here in 1844 and the clothes that the English people wore at that time. I wanted to try on the dresses from that time period. Several pictures were taken as I tried on the dresses with petticoats underneath and bonnets. I wondered whether or not the stories about Pocahontas, a Native who came to Europe long ago, were true. I tried to see how she might have felt with such different and heavy clothes on. The buildings were Georgian style seventeenth century and absolutely beautiful.

There was another dance exhibition scheduled at the American Museum of Britain. I was outside praying offering tobacco for the spirits to speak through me. It was a full house with all chairs taken and there were approximately 50-60 people. I told the story of the creation of one of

the *Makanye Washi* (Medicine Dance). The medicine dances are a portrayal and history of our old stories and dances. The next morning, I had another school exhibition at The Holy Trinity Primary School, which was to a wonderful group of elementary students from kindergarten to sixth grade. I presented on the Ioway in a fashion that is tailored to children. I leave out the horrible things like boarding school trauma, colonization, and land loss. Those topics I save for the adults.

The last exhibition, I had a great turn out with large numbers of people attending. I was so nervous until I saw the Indians in the back of room. There were over one hundred people and it went great. Many jokes were made during the presentation. There was an exhibition of my dance style. My family was all there, representing the Native look with their Indian regalia. This event was recorded by the museum and will be used as a teaching video for the program at the museum for later interactive teaching. In the process, there were two animated films, adding myself as an animated character to be a permanent part of the American museum of Britain and its interactive learning program. After the exhibition, a lady said she wished she could scoop up our people and help us all. I told her our ancestors would be proud of her and would like that. For now, she said, she will keep honoring us at the museum. She knew of the "friends" in Newcastle and smiled about the stories of them burying the Ioway Infant *Corsair (wanije)*.

I also conducted a medicine bag workshop. There was a lady attending who has her PhD. and worked on Catlin's painting exhibition. She brought me a gift. She said her sister and her is also Native American from the Crow Creek Tribe. She used the word Sioux and mentioned she came especially because she has worked with the paintings of our people. One of my spirit guides is Sitting Bull (wanije) and the ladies who came, said they honor Sitting Bull as one of their chiefs. This gave me a confirmation that he, the spirit is with me. She gave a

beautiful book with my Iowa Chief, *Chief Mahaska (White Cloud wanije)* on the front, with all Catlin's collection in the book.

I was quite nervous not knowing how this workshop would go, being in another country. But I remembered all the other workshops I had practiced doing with others. I prayed and I entered the room to see where the workshop would be and there was a beautiful relative, *Che-Tatanka* (Buffalo) in the room. I was comforted know he was there. As, Native people, we believe all things have a spirit and this is another confirmation of spirit helping me on this journey. Then one of the workers of the museum came to visit, bringing me a bunch of Harris Hawk feathers. This hawk is known in Scotland. I in turn gave her a medicine bag I had constructed with medicines in it. My son decided to make his girlfriend a medicine pouch too. It made me feel good, that he was listening to the teachings. Then my nephew joined us. He made a bag and took two more bags to complete for his parents at a later time, carrying the teachings on.

There were some common questions that the people of Britain asked me during presentations:

Q: Is it bad, or is it like what's happening for other races, like the black race in America, is it like that for Natives?

A: do you mean is there inherent racism targeted against Natives in the same way as Black Lives Matter? Yes, sorry to say it but the racism goes deep... and it is still happening.

Q: Is there a lot of alcohol abuse on the reservations?

A: Yes there is. Alcohol was never part of our way. We were introduced to it through and during treaties so we would not be aware of what we were doing with our land to say the least, and our bodies do not break down alcohol and we can get very sick from it.

Q: Do the casino moneys make Indians rich?

A: No it is a myth that just because Natives have a casino on the reservation does not mean all natives get disbursements. Our tribe is using funds to buy back the land around us to increase the size of our reservation.

Q: Do you serve only the Native Americans?

A: No, teachings are for everyone.

## Resurgence-Alive in Magazines and Media

Included here are some of the photos that were used in this exhibition, magazines, websites, and media releases. This shows the resurgences and awareness, which **occupies** space in today's society and sets a place for Native Americans in the future. These small spaces (natives make up a very small percentage of the population) that are being occupied through exposure really do little for the main problems in Indian Country. We have to start telling our own stories, from the Native perspectives. The photos offer some hope to those who can see past the traumas and excel in embracing traditional cultural teachings through the beauty of exhibition dance and regalia.



Figure #19 Spirit of the Hawk Eye Photo by, Heidi Laughton





Figure #20 Bath Magazine American Museum of Britain 2015

An additional picture is the animated character that was created for the American Museum of Britain for their on-going Native American educational program for the children, created by Luke owner and founder of Animated Magic, Britain, United Kingdom.



Figure #21 Animated Ioway Sarita Mc Gowan by Luke at Animated Magic 2015

## CHAPTER FIVE

### Thesis Conclusion

The purpose of this thesis was to illustrate the connection with both the past and present of the Ioway and their connection to culture. Through involvement in culturally significant exchanges occurring in the spaces of tribal members and European contacts, the Ioway continue to flourish in their tribal customs, strengthen the knowledge of future generations and foster individual wellness. Adhering to auto-ethnographic community-based approaches, and learning from experiences and conversations derived from participant observation, I gained a greater understanding of my sociocultural history of my tribe, the Ioway of Kansas and Nebraska.

This thesis documented the culturally significant exchanges that took place within the Ioway tribal members of 1844 and those of the present day. Most of my auto-ethnography and participant observation took place in Europe, specifically Newcastle Upon Tyne, U.K. Paris, France, and London, U.K. through cultural ceremonies and exhibition dancing. I wanted to share these experiences that demonstrate the culturally significant activities and exchanges (the sharing of knowledge through teachable moments and stories) that occur between the Ioway. I hoped that in sharing these experiences, my voice of the Ioway could be celebrated and passed on. I was able to be the observer and participant first hand at the varying levels of presentation through dance exhibition, ceremony, photographic artwork, medicine bag workshops and prayer.

The experience of each generation of the Ioway proves significant, and the opportunity to provide a voice for the Ioway remains. Ioway tribal histories for the most part are through oral traditions and are not written down. I believe that this current research began to fill this void. I would also suggest that the findings from this research demonstrate how important the voices of

the elders, older generations and oral history are in ensuring the transmission of culture. Through conversations with the older generations, like my cousins, it was evident that the Ioway are the most vocal about their history and experiences. It is important to remember that each of the Ioway negotiate, cope and experience colonialism in their own unique way. Efforts made by the United States government were designed to eradicate the Indigenous culture to ultimately assimilate the Ioway people within the civilized, Eurocentric society. The Ioways recognized the need to share culturally significant knowledge to future generations and have given permission for this thesis to be written. It is with great pride that I was able to participate in this research and I am comforted that these culturally relevant practices and spaces will remain a vital source in the resurgence, reclamation and maintenance of Ioway people's cultural vibrancy.

#### Final Analysis and Interpretation of Data

The Iowa Tribe of Kansas and Nebraska Nation is still here. Native peoples all over the United States are still alive and coming forward with stories of indigenous knowing and well being for our tribes. Through the shared experiences of the Fourteen Ioway of 1844-45 and three of them not making back home, we can feel a loss and a collective action can come from this to bring these folks back to their tribal ancestral lands for a proper traditional ceremony burial.

*Wapana ha!* (Be healthy, be well!)

## Appendix

- Figure #1: Ioway Ancestral Territory Map 1836
- Figure # 2: George Catlin drawing via Ioway.org
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- Figure #5: Artist and Ioway Tribal Preservation Officer, Lance Foster (2009)
- Figure #6 :Wash-ka-mon-ya, Fast Dancer (*wanije*), A Warrior Iowa 1844 (520) by, George Catlin Part of the Exhibition in England and Paris
- Figure #7: George Catlin's sketch of the fourteen Ioway who went to Europe 1844-46. *Reproduced from Martha Royce Blaine's "The Ioway Indians", for fair-use educational purposes only.*
- Figure #8: *Mahaska* (White-Cloud) Chief of the Ioway
- Figure #9: Pic of Doctor-Catlin 1844
- Figure #10: Artist Lance Foster (2012)
- Figure #11: Catlin Drawing of Dance Exhibition Vaxhaull Gardens 1844
- Figure #12: Catlin Drawing of the Bear Dance 1844
- Figure #13: Little Wolf at the bedside of *Okeweeme (wanije)* in paper from France 1845  
Autour du Pere Tanguy, 2011/10/03 rue-du-faulbourg-saint-honore-les-indiens-ioway.html
- Figure #14 : [www.itraveluk.co.uk](http://www.itraveluk.co.uk) 2016
- Figure #15: New Castle UponTyne Cemetery Photo by, Sarita Mc Gowan
- Figure #16: New Castle UponTyne Cemetery Photo by, Sarita Mc Gowan
- Figure #17: *Montemartre Cemetery*, Paris by, Sarita Mc Gowan
- Figure #18 From the London Roof Top the Queens Palace in 1844 by, Sarita Mc Gowan
- Figure #19 Spirit of the Hawk Eye Photo by, Heidi Laughton
- Figure #20 Bath Magazine American Museum of Britain 2015
- Figure #21 Animated Ioway Sarita Mc Gowan by Luke at Animated Magic 2015

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