References Cited

AAA (American Anthropological Association)

Ahler, Stanley A., Thomas D. Thiessen, and Michael K. Trimble

Alex, Lynn M.
2000 Iowa's Archaeological Past. Iowa City: University of Iowa Press.

Ambrosino, Leslie A.

Anderson, Duane C.

Anderson, Gary Clayton

Anderson, James P.

Anfinson, Scott F.
1997 Southwestern Minnesota Archaeology: 12,000 Years in the Prairie Lake Region. St. Paul: Minnesota Historical Society.

Anon.
1915 Brief notice on Sny Magill Mound Group. The Wisconsin Archeologist (o.s.) 14:165.

Arzigian, Constance A.

Baerreis, David A.


Barrett, Samuel A., and E. W. Hawkes

Beaubien, Paul

Beck, Lane Anderson

Benchley, Elizabeth D., Blane Nansel, and Clark A. Dobbs

Benn, David W.

Benn, David W., and E. A. Bettis
1979 Archaeological Investigations & Cultural-Historical Interpretations in the Volga Lake Project (Fayette County, Iowa). Decorah, IA: Luther College Archaeological Research Center.

Benn, David W., E. Arthur Bettis III, and R. Clark Mallam

Benn, David W., and William Green

Benn, David, R. Clark Mallam, and E. Arthur Bettis
1978  Archaeological Investigations at the Keller Mound (13AM69) and Related Manifestations: Insight into Woodland Indian Mythology. Research Papers 3(3). Iowa City: Office of the State Archaeologist, The University of Iowa.

Benn, David W., and Dean M. Thompson 1976  Preliminary Investigation of the FTD Site (13AM210). Decorah, Iowa: Luther College Archaeological Research Laboratory.


Buikstra, Jane E., Susan R. Frankenberg, and Lyle W. Konigsberg

Burnham, Michelle

Callendar, Charles

Chapman, Basil

Chumbley, Craig A.

Clark, Frances

Collins, James M.

Collins, James M., and William Green

Collins, James M., Richard W. Slaughter, David L. Asch, K. Kris Hirst, and John L. Cordell

Cook, David, and John Hotopp

Crane, H. R.

Densmore, Francis

Dial, Janis L.

Dial-Jones, Janis L.

Diamond, Stanley, ed.

Dieterle, Richard L.

Dincauze, Dena F.

Dobbs, Clark A.

Dorsey, George Owen

Downer, Alan S., Jr., A. Roberts, H. Francis, and H. B. Kelley

Droessler, Judith
1981 Craniometry and Biological Distance, Biocultural Continuity and Change at the Late-Woodland–Mississippian Interface. Evanston, IL: Center for American Archeology, Northwestern University.

Duncan, James R., and Carol Diaz-Granados

Echo-Hawk, Roger

Edmunds, R. David, and Joseph L. Peyser

Effigy Mounds National Monument

Ellis, Christopher, Alan C. Goodyear, Dan F. Morse, and Kenneth B. Tankersley

Elwell, W.

Emerson, Thomas E.

Emerson, Thomas E., and Eve Hargrave

Engelbrecht, William

Esarey, Duane

Fiedel, Stuart J.

Finney, Fred A.
Gibbon, Guy E.
Gibbon, Guy E., ed.
Glenn, Elizabeth J.
Glickinger, N. W.
Goldman-Finn, Nurit, William Green, and E. Arthur Bettis III
Goldstein, Lynne, and J. Freeman
Goldstein, Lynne
Gordon, Garland
Green, William
1997 Middle Mississippian Peoples. The Wisconsin Archeologist 78:203–222.
Green, William, ed.
Green, William, and David J. Nolan

Green, William, and R. Rodell

Green, William and Shirley Schermer

Griffin, James B.

Hagan, William T.

Hall, Robert L.

Halsey, John R.

Haury, Chérie E.

Haven, Samuel F.

Helms, Mary W.

Henige, David

Henning, Dale R.


Hill, Jonathan D., ed.

Hirsch, E., and M. O’Hanlon, eds.

Hollinger, R. Eric


Hollinger, R. Eric, and David W. Benn, eds.

Horton, George

Hoy, P. R.

Huddleston, L. E.

Hurley, William M.


Husted, Wilfred

Ingmanson, John Earl
Jantz, Richard  
Jennings, J. D.  
1955  The Archeology of the Plains: An Assessment (With Special Reference to the Missouri River Basin). Submitted to the National Park Service. Salt Lake City: Department of Anthropology, University of Utah.
Johnson, Elden  
Jones, Sian  
Kennedy, Roger G.  
Key, Patrick J., and Richard L. Jantz  
Keyes, Charles R.  
1927  Prehistoric Man in Iowa. The Palimpsest 8:125–229
1941a  Comment written on a letter from J.C. Collier dated August 5, 1941. On file. Iowa City: Office of the State Archaeologist, The University of Iowa.
Krause, Richard A.  
Krupat, Arnold  
Kurtz, Royce D.  
Kvamme, Kenneth L.  

Lapham, Increase A.
1855 The Antiquities of Wisconsin, as Surveyed and Described. Smithsonian Contributions to Knowledge No. 7. Washington, D.C.: Smithsonian Institution.

Lawrence, Emilie

Lawson, Publius V.

Layton, Robert

Lehmer, Donald J.

Lenzendorf, Dennis

Lewis, Theodore H.

Lightfoot, Kent G., and Antoinette Martinez

Lillie, Robin M.

Lippitt, Dave, Warren Palm, and Robert Petersen

Little Priest Tribal College
N.d. Winnebago Tribe of Nebraska History
http://www.lptc.cc.ne.us/History%20of%20the%20Winnebago%20Tribe.html.

Locke, John

Logan, Wilfred D.
1955 A Tentative Outline of Iowa Archeology (and) Explanatory Note. In The Archeology of the Plains: An Assessment (With Special Reference to the Missouri River Basin), by Jesse D.


Logan, Wilfred D., and J. Earl Ingmanson


Lovis, William A., Keith W. Kintigh, Vincas P. Steponaitis, and Lynne G. Goldstein


Lovvorn, Marjorie Brooks, George W. Gill, Gayle F. Carlson, John R. Bozell, and Terry L. Steinacher


Lurie, Nancy Oestreich


Malinowski, Bronislaw


Mallam, R. Clark


Mallam, R. Clark, and James E. Mount


Mason, Carol I.


Mason, Ronald J.

Maxwell, Moreau S.

McGee, W. J.

McKern, Will C.
1928a The Importance of Pottery in Wisconsin Archaeology. The Wisconsin Archeologist (n.s.) 8:26–29.

McKern, Will C., and Robert E. Ritzenthaler

McKusick, Marshall

McLaughlin, Robert H.

Meltzer, David J.

Merbs, Charles F.

Midwest Archeological Center
Molyneaux, Brian  
Moore, John H.  
Morrow, Toby A., and Juliet E. Morrow  
Mott, Mildred  
Mount, James E.  
Muller, Jon D.  
Murdock, J.  
Myster, Susan M. Thurston, and Barbara O’Connell  
Nansel, Blane  
Norman, Jane  
NPS (National Park Service)  
O’Bright, Jill York  
Office of the State Archaeologist  
1986  Burial Project File No. 226. Iowa City: The University of Iowa.
1987a  Burial Project File No. 227. Iowa City: The University of Iowa.
1987b  Burial Project File No. 234. Iowa City: The University of Iowa.
1987c  Burial Project File No. 255. Iowa City: The University of Iowa.
1990a  Burial Project File No. 432. Iowa City: The University of Iowa.
1990b  Burial Project File No. 438. Iowa City: The University of Iowa.
1991  Burial Project File No. 507. Iowa City: The University of Iowa.
1993  Burial Project File No. 658. Iowa City: The University of Iowa.
1997  Burial Project File No. 1122. Iowa City: The University of Iowa.
1998  Burial Project File No. 1185. Iowa City: The University of Iowa.
2001  Burial Project File No. 1474. Iowa City: The University of Iowa.
Orr, Ellison A.


O’Shea, John M., and John Ludwickson


Overstreet, David F.


Overstreet, David F., ed.

1993 Exploring the Oneota–Winnebago Direct Historical Connection. The Wisconsin Archeologist 74.

Palmer, Harris A.


Palmer, Harris A., and J. B. Stoltman


Parsons, Roger B.


Parsons, Roger B., W. H. Scholtes, and F. F. Riecken

Pauketat, Timothy R.

Peet, Stephen D.

Perkl, Bradley E.

Petersen, Robert W.

Pidgeon, W.

Pritzker, Barry M.

Radin, Paul

Rankin, Robert L.

Ravicz, Robert

Richards, J. D.

Ritzenthaler, Robert (ed.)
1957 The Old Copper Culture of Wisconsin. The Wisconsin Archeologist 38:186–329.
Ritzenthaler, Robert E., and George I. Quimby

Rodell, Roland L.

Rogers, Leah D., and Robert C. Vogel

Roosens, Eugeen E.

Rosebrough, Amy L.
2000 What’s Wrong With This Picture? An Examination of Variability Within the Effigy Mound Culture. Paper presented at the Joint Midwest/Plains Anthropological Conference, St. Paul.

Rowe, Chandler W.

Royce, Charles C.

Ruhe, Robert V.

Ruppé, Reynold J.

Ruth, Christine Ella

Salzer, Robert J.

Sampson, Kelvin W.

Sasso, Robert F.

Scherer, Andrew

Schermer, Shirley J.

Schermer, Shirley J., Linda Forman, Robin M. Lillie, Jill Robinson, and Larry Zimmerman

Schoolcraft, Henry R.

Shetrone, H. C.
Silverberg, Robert
Skinner, Alanson
Smith, Bruce D., ed.
Smith, David L.
1996 Ho-Chunk Tribal History: The History of the Ho-Chunk People from the Mound building Era to the Present Day. Winnebago, NE: Nebraska Indian Community College.
Spalding, D. M.
Spector, Janet
Springer, James W., and Stanley R. Witkowski
Squier, E. G., and E. H. Davis
Staeck, John P.
Stanley, David G.
1989 Survey of Selected Tracts along Village Creek and Paint Creek, Allamakee County, Iowa. BCA #5. Decorah, IA: Bear Creek Archeology, Inc.
Stanley, David G., ed.
Stanley, Lori A.
Stanley, Lori, E. Arthur Bettis III, David Stanley, and R. Clark Mallam
Stanley, Lori A., and David G. Stanley
Starr, Frederick
Stevenson, Katherine, Constance Arzigian, and Mark Dudzik
Stoffle, Richard W., David B. Halmo, and David E. Austin
Stoltman, James B.
Stoltman, James B., Constance Arzigian, Jeffery Behm, Robert Boszhardt, and James Theler
Stoltman, James B., Jeffery A. Behm, and Harris A. Palmer

Stoltman, James B., and G. W. Christiansen

Storck, Peter L.

Stout, A. B.

Streiff, Jan

Sullivan, Norman C.

Sultzman, Lee

Syms, E. Leigh

Tandarich, John

Taylor, Richard C.

Taylor, R. E., C. Vance Haynes Jr., and Minze Stuiver

Taylor, Stephen

Theler, James L.

Theler, James L., and Robert F. Boszhardt

Thomas, Cyrus

Thomas, David H.

Tiffany, Joseph A.

Tobin, D. J.

Trautman, Milton A.

Ubelaker, Douglas H.

U.S. House of Representatives
University of Iowa
1994 Policies and Procedures for Studies Involving Human Participants. Iowa City: Division of Sponsored Programs, University of Iowa.

Vansina, Jan

von Gernet, Alexander

Wahls, Richard

Walker, Phillip L., John R. Johnson, and Patricia M. Lambert

Walthall, John

Warriner, Pliny
1855 Legend of the Winnebagoes. Collections of the State Historical Society of Wisconsin 1:86–93. (Reprinted 1903; originally published in the Buffalo Journal, September 15, 1829.)
Wauchope, Robert

Wedel, Mildred Mott

Wedel, Waldo R.

West, George A.
1907 The Indian Authorship of Wisconsin Antiquities. The Wisconsin Archeologist (o.s.) 6:167–256.

White, J., and Marshall B. McKusick

White, Tim D.

Willey, Gordon R., and Philip Phillips

Willey, Gordon R., and Jeremy Sabloff

Winchell, N. H.

Withrow, Randall M.

Wittry, Warren L.

Zimmerman, Larry J.
WINNEBAGO/HO-CHUNK

The Winnebago are a relatively well-documented tribe, especially given the early work of Paul Radin and Nancy Lurie’s substantial subsequent research. Both published far more papers than are listed below. Those selected provide the widest range of material from their work. David Smith’s recent work is especially useful for the Winnebago of Nebraska and comes directly from a Winnebago scholar, often including interviews with Winnebago elders.

Behncke, Nile

Although no source is given for them, The Warrior of the High Cliff story mentions a specific place on Lake Winnebago.

Carman, Mary R.

A brief discussion of a story of Carman’s father about encountering a Winnebago family encamped in the Yellow River Forest in 1941 is put into context. The story is augmented by detail on Emma Big Bear who died at age 99 in Waukon in 1968. Of interest is discussion of shelter and technology, as well as mention of Winnebago stories remembered by Big Bear, though not much detail is given.

Dieterle, Richard L.

In an extensive web site, Dieterle examines a wide range of Hotcâk stories, including those about the Winnebago oral tradition of other nations. He maintains a large set of links to other sites by or about the Winnebago.

Dorsey, George Owen, and Paul Radin

Fay, George F.

Hall, Robert L.
Hall examines the ethnohistory of the Wisconsin Winnebago, who call themselves Ho-Chunk which translates as Big Fish or People of the True or Parent Speech. Winnebago is an Algonquian term that refers to bad smelling water, hence the less romantic Puant, or Stinkards, name given by the French. Hall contends that archaeology, documentary history, and Winnebago tradition suggest Nicolet first met the ancestors of present day Winnebago in southern Cook County, Illinois, not at Green Bay. He also agrees with James Brown’s idea of a Huber phase Oneota antecedent for them, as the Puants. He suggests that eastern Wisconsin Lake Winnebago phase is a “cousin” to Orr phase Oneota.


Jones, J. A.

Prepared for the Indian Claims Commission, Jones provides the most detailed history of the Winnebago using a wide range of primary sources. Specifically, he provides data on the treaties of 1825, 1829, 1832, and 1837.

Lawson, Publius V.

LeMere, Oliver
1922 Winnebago Legends. The Wisconsin Archeologist (n.s.) 1:66–68.

Three Winnebago stories are presented about "The Thunder, Eagle and War Clans," The King Bird," and "The Earthmaker."

Lurie, Nancy O.

Lurie’s field research collected starting in 1944 presents a wide range of material on Winnebago life in Wisconsin. This work examines much of the information collected by Radin and became a platform for later projects.


This is a detailed account of the Winnebago in the 17th century, based on extensive ethnohistoric evidence.


This classic autobiography is essentially a woman's view of Winnebago culture and follows on Radin's biography of Crashing Thunder.

Lurie is the primary contemporary ethnographer of the Winnebago of Wisconsin. This work is an excellent summary of her earlier works, with a particular emphasis on historical movements, but also the impact of social organization on that history. An excellent map (figure 1, page 691) shows land cessions and movements.

Mason, Carol I.

Mason points out the many problems in using ceramic continuity to indicate tribal affiliation. Of special interest is her distrust of a Lake Winnebago Oneota – Winnebago connection due to the impact of disease.


Mason points out the difficulty of anyone coming into the body of Winnebago literature and weeding out what might be useful for archaeology. She questions the dependability of Radin's work. His material culture observations may be less reliable than his kinship descriptions, but even those have differences between his earlier and later works. Use of his work demands critical evaluation.

Merry, Carl A., and William Green

Although not strictly ethnographic, this compilation collects and discusses unpublished primary and secondary sources in regional repositories and the National Archives containing important data on Winnebago life in their first Trans-Mississippi resettlement into the Neutral Ground.

Overstreet, David F.

Menominee and Winnebago ethnohistoric and ethnographic accounts provide subsistence models suggesting that the Winnebago were relatively sedentary horticulturalists while the Menominee were hunters and gatherers, but sedentary. These are used to analyze Woodland and Oneota sites in the Coastal Corridor.

Peske, C. Richard

Quimby, George Irving

Chapter 8 gives an overview of the Winnebago and suggests the similarity of the Winnebago culturally to the Algonquian speakers.

Radin, Paul
Radin relates a wide range of Winnebago stories, some of them repeated in the David Smith (1997) volume.


The story of S.B. who lived at a time of considerable confusion in Winnebago life. Of particular interest in Part II.2 is a section on the uses of a range of medicines.


The major ethnographic report on the Winnebago with materials obtained between 1908 and 1913, the volume also examines Winnebago archaeology in chapter 2, linking the Winnebago to the Effigy Mounds and to the mounds of Lake Koshkonong. Chapter 5 discusses burial practices. In part two clans and their origins are discussed and origin stories are spread throughout. The archaeology section of the work is the primary published source contending that the Winnebago made the Effigy Mounds. Other sections examine a wide range of cultural practices as well as relationships with other tribes. A 1971 University of Nebraska Press reprint is available.


1926 The Trickster Cycle of the Winnebago. Primitive Culture 1:8–86.


Much repeats the Radin (1923/1971) BAE volume, but comes more directly from his Winnebago informants.


Syllabary and translation of three origin stories for the medicine rite are presented.

Richards, Patricia B.

Looking at subsistence data from the Astor Site (47BR243) to create a subsistence baseline, Richards found that the site shows a heavy emphasis on fish and fishing and may be due to population declines and loss of control over larger territories needed for horticulture and use of upland resources. Supporting the suggestion of the Masons, the connection between Lake Winnebago Oneota and the Winnebago may not be as strong as thought. Though Winnebago ancestry can be found in Lake Winnebago phase, their early history cannot. Southeast Wisconsin
Oneota sites in the 18-19th centuries seem to be seasonal horticultural villages supported by aquatic and riparian resources, abandoned for fall/winter hunting and spring maple sugaring.

Salzer, Robert J.

Salzer suggests that Blue Earth leads to Orr leads to Ioway. He also suggests that analysis of some of the Gottschall paintings illustrate Ioway and Winnebago myths, especially Red Horn.


A series of five out of 40 pictographs in the Gottschall rockshelter (47IA80) in southeastern Wisconsin connect directly to the Red Horn tradition of the Winnebago with dates for the rock art’s creation at AD 900–1000. Salzer suggests the importance of examining oral tradition in archaeology.

Smith, Alice. E. and Vernon Carstensen

As part of Indian Claims Commission documents, the authors detail the economic uses of Winnebago lands in Wisconsin, mostly considering non-Indian activity, but they discuss some native land use.

Smith, David L.

Although mostly historical, this document contains a section (II) on the social and political organization of the Winnebago, as well as comments on customs and ceremonies. Pages 31–52 summarize Winnebago social and political structure. Section IV considers the breakdown of tribal institutions after 1807 and pages 116–139 contain interviews with Winnebago elders on a range of topics, emphasizing clan structure.

1996 Ho-Chunk Tribal History: The History of the Ho-Chunk People from the Mound building Era to the Present Day. Winnebago, NE: Nebraska Indian Community College.

Mostly historical, Smith uses chapter 3 to discuss traditional Ho-Chunk culture.


Oral tradition of the Ho-Chunk ranges from creation stories to trickster myths. Many stories relate to animals. Of interest is that many of the stories are new, containing very contemporary elements to make the stories applicable to modern life.

Spector, Janet D.

Spector’s range of source materials is substantial and useful.
Material from 47JE93, the Crabapple Point Site on Lake Koshkonong, through the use of historical documents, could be interpreted as involvement of the Winnebago in the lead mining and processing trade.

Staeck, John P.

Using Winnebago oral tradition to re-evaluate the Lake Winnebago Oneota – Winnebago connection, Staeck suggests that the reasons a connection may not have been demonstrable is due to erroneous expectations as to what prehistoric Winnebago culture might have been like. His evidence suggest that hierarchical and either matrilocal or uxorilocal residence might be a more appropriate model.

Stout, Arlow B.

Stout discusses comments in 1910 of a Winnebago, Fred Dick, that the Winnebago built round mounds for burial. Dick would not specifically say they built effigy mounds, though he said Indians did build them and that they were spirit animals.

Temple, Wayne

Most of the book covers the Algonquian tribes in the Illinois, but Chapter 7 (188–195) covers the Winnebago, discussing their general movements.

Welker, Glenn

This web site gives text for three Winnebago stories, Boy Stolen by Thunderbird, Holy Song (Medicine Song), and Some Adventures of the Little Hare.

Wolley, David

Wooley briefly covers the ethnography and history of the Winnebago and their arrival in Nebraska.

IOWA (IOWAY)/OTOE (OTO)/MISSOURIA

Ethnographic materials on the Iowa, Oto, and Missouria are more limited than those on the Winnebago or the Sac and Fox, but are substantive. Given that the tribes are often described together, the materials here are presented together. An important compilation of materials by Jimm G. Good Tracks (1999) is available on the world wide web. Only a few of his sources are annotated below. Mildred Wedel’s work on Ioway origins is probably the best demonstration of the Direct Historical Approach in the Upper Midwest, also containing descriptions of Ioway lifeways based on explorer accounts. Skinner provided a range of materials looking especially at traditional culture. Foster, a contemporary Iowa anthropologist, has recently begun a major publishing project on the Ioway and related groups, including a substantial web site.
Anderson, Duane C.

Anderson traces the emergence of the "aiaoua" tribe from a portion of Oneota culture in Iowa, then looks at early accounts placing the Ioway in ten different location in Iowa and Illinois prior to land cessions starting in 1824.

Blaine, Martha R.

Blaine’s work is the only book length treatment of Ioway history. The archaeology is substantially dated. Much of the coverage is from the time after movement out of Iowa into Indian Territory. A 1995 edition of the book contains a new preface.

Catlin, George

Catlin painted and discussed many Ioway, Oto, and Missouria on his trips up the Missouri River. His are among the earliest ethnographic reports on the groups.

Chapman, Basil.

Although the report is mostly historical, Chapman includes a number of descriptions of Oto and Missouria culture, movements, and disputes over treaties.


Chapman provided the primary documentation for the Indian Claims Commission for the Oto and Missouri and reviews both treaties and movements in detail, as well as providing some data on land use.

Chapman, Carl and Eleanor Chapman

Pages 81–90 give an overview of Oneota in the state and the likely ancestry of the complex to the Siouan speakers. Pages 91-112 suggests examines the Missouri and the Osage. The authors suggest that the Missouri were subservient to the Osage until 1736 when they left to join the Oto.

Foster, Lance M.

Done with concern for NAGPRA, Foster describes the sacred bundle system of the Ioway. Most bundles descriptions are either unpublished or in older or hard to find sources. Of interest is chapter 3 on historical and cultural contexts of the Iowa. Sacred stories are included from Skinner with some attention paid to how stories might correlate to Oneota archaeology (p. 20).


Using Ioway language and oral tradition, Foster examines the connections to the land, looking briefly at several southeast Iowa locales and sites including Iowaville.

Using Ioway language and legends, Foster considers the Ioway adaptation to the prairie landscape. He discusses some specific sites, and their probable uses. Page 184 reproduces the No Heart map with a key to sites on 185, based on Green (1995).

Good Tracks, Jimm G.
1997 Ioway-Otoe Missouria Indian Traditional Stories. Lawrence, KS:Baxoje-Jiwere Language Project.

Rabbit, a trickster, is a culture hero of many traditional stories.


Good Tracks has compiled a substantial list of ethnographic and linguistic sources materials on the three tribes as part of a broader Chiwere linguistics project of John Koontz.

Green, A. L.

Green, William

An 1837 map presented to the US government by Ioway leader No Heart depicts Ioway settlement locations and cultural and natural features of a large portion of the Upper Mississippi and Missouri River areas.

Gussow, Zachary

Prepared for the Indian Claims Commission, pages 35–57 specifically deal with Iowa hunting territories in eastern Iowa and Missouri.

Henning, Dale R.

Henning gives an overview of Ioway adaptations which emphasized a mixed subsistence base, being able to shift easily from dependence on one prairie resource to another.

Henning, Dale R., and Duane C. Anderson

This document provides an overview of the site and its potential. The authors note probable multi-tribal use of the site for ceremonial and social purposes by Ioway, Oto and Yankton Dakota, as well as Omaha.

Melody, G.H.C.
1845 Notice sur Les Indiens Ioway et sur Le Nuage Blanc, 1er Chef de la Tribu. Paris: Imprimiere de Wittersheim,
Using Catlin’s drawings and descriptions, this French publication gives brief descriptions of rituals including death songs (p. 19).

Miner, William Harvey
1911 The Ioway. Cedar Rapids, IA: Torch Press
This short work contains reprinted treaties, a grammar and a range of historical information, with some of it on Ioway movements.

Skinner, Alanson


Skinner provides a wealth of information regarding Iowa lifeways including descriptions of villages, material culture, and kinship.

Wistrand-Robinson, Lila, and Otoe and Iowa Language Speakers

Basic grammar and vocabulary guide for the Chiwere (Oto and Ioway) language.

(Wedel), Mildred Mott

An early effort to connect Iowa tribes to archaeology uses the work of Keyes and Orr. The presence of Iowa in NW Iowa and NE Iowa is discussed with a detailing of Oneota statewide. Still of use is an appendix listing maps showing locations of tribes.

Wedel, Mildred Mott

The paper above and those following should be read as a unit. Wedel continued her investigation of the Iowa and their origins until the end of her career. Most of the papers contain elements relating to the cultural practices and beliefs of the Ioway as recorded by early French explorers in the region.


Wedel lists and discusses Ioway Indian names and their sources.

Using Le Sueur’s journal excerpts and Delisle’s maps, Wedel details the locations of the Ioway, Oto and Omaha in 1700. Of special interest is the discussion of what is probably the Blood Run Site in Lyon County, Iowa, and the possibility of an Ioway village on Lake Okoboji.


Wedel looks first at the movement and locations of the Ioway based on accounts of European travelers in the region. Of special interest is the Perrot description of the Ioway, particularly the calumet ceremony. The second section is more ethnographic, taking the interesting approach of looking at the ethnographic descriptions and comparing it to known archaeology. She looks primarily at the economic system, focusing on scheduling, bison hunting, gardening and the look of the villages. She briefly examines kinship and ritual life. There is little description of death/burial ritual.


Wedel presents a long letter from Ellison Orr regarding a description of the “old Ioway village” discussed by Lewis and Clark in their July 28, 1804 journal entry. On the Iowa side of the Missouri River near the Mouth of Mosquito Creek, near Indian Creek, the village would be near Council Bluffs. Wedel concurs with Orr’s analysis and suggests that remains of the village would have been destroyed.

Whitman, William
1937 The Oto. New York: Columbia University Contributions to Anthropology 38.


Withrow, Randall

Withrow provides a thorough overview of ethnohistoric and archaeological sources related to the origin of the Iowa. He offers several suggestions for research, the key being whether “Oneota” is an appropriate unit of study.

Wolley, David

Wolley briefly describes the background and culture of the Oto and their life in Nebraska.

OMAHA/PONCA

Barnes, R. H.

Cash, Joseph H. and Gerald W. Wolff
1975 The Ponca People. Phoenix, AZ: The Indian Tribal Series.
Pages 1–5 give a summary of Ponca origins, and later pages discuss cultural practices, but most of the volume is historical documentation of Ponca removal to Indian Territory and its aftermath.

Dorsey, George Owen

One of the earliest suggestions of Omaha and Ponca origins in the lower Ohio River valley, based on oral traditions, appears on page 212.


Fletcher, Alice C., and Francis La Flesche


The primary ethnography of the Omaha, the volume contains a wide range of material on traditions, lifeways, material culture, and belief systems. Reprinted by the University of Nebraska Press.

Fontenelle, Henry
1885 History of the Omaha Indians. Transactions and Reports of the Nebraska State Historical Society 1:76–85.

Fortune, Reo

Hastings, Dennis

Hastings briefly reviews Omaha history from the late 1670s to the time of the establishment of the Nebraska reservation.

Howard, James

Howard's is the only full-length ethnographic treatment of the Ponca, written in collaboration with Peter Le Claire, tribal historian, and other tribal members.
Jablow, Joseph

Records prepared for part of Indian Claims Commission proceedings. Jablow notes that the Ponca split from the Omaha (p. 35). He summarizes their movements based on accounts in oral tradition and historical documents.

La Flesche, Francis


Meyers, Thomas
1992 Birth and Rebirth of the Omaha. Lincoln: University of Nebraska Museum.

Olson, Paul A.
1979 The Book of the Omaha: Literature of the Omaha People. Lincoln: Nebraska Curriculum Development Center.

O'Shea, John M., and John Ludwickson

Although primarily archaeological, the report is one of the better ethnohistoric summaries of the Omaha.

Pairns, James W., and Daniel Littlefield, Jr., eds
1995 Ke-ma-ha: The Omaha Stories of Francis La Flesche. Lincoln: University of Nebraska Press.

Ridington, Robin


Ridington, Robin and Dennis Hastings

The authors use Omaha poetics to document the origin, role, importance and return of Umon'hon'ti, the real Omaha, from the Peabody Museum in 1989.

Tate, Michael
Tate provides a range of useful source material on the Omaha.

Welsch, Roger
Several stories give indications of an eastern origin near a large body of water. One states that on leaving the water people were provided with bluish stone for making tools.

Welsch gives a literary view of the daily life of the Omaha and Ponca.

Will, George F. and George E. Hyde
Practices surrounding the growth and uses of corn among the Omaha, Ponca, Otoe, and Osage are discussed.

Zimmerman, Charles L.
Chapter 4 gives a history of the Ponca that is weak, trying to connect the Ponca to groups like Hopewell and the Maya. Even the Norse are involved (p. 41). Other sections of the book regarding customs and traditions seem a bit better. The book has interesting material but needs to be used with great caution, in part as a personal account of an M.D. working with the Ponca.

OTHER DHEGIHAN SPEAKERS

Henning, Dale R.
If one accepts that the common cultural tradition leads to common material culture, the connections should be archaeologically evident. The Dhegihans, who should be technologically similar, are not, but share linguistic, social and religious traits. Henning suggests that technological changes can be rapid. He provides summaries of the oral tradition and the archaeological evidence for each group. Late arrivers on the Plains, the Dhegihans quickly adapted to the subsistence practices of their new neighbors, but maintained other aspects of their culture.

Marriott, Alice
A compendium of primary Osage sources, the volume was prepared for the Indian Claims Commission. Of special interest is Marriott's discussion of Dorsey's work.

Molloy, Paula
Faunal materials from the Blue Earth village, the earliest documented Kansa site (late 17th-early 18th century), show that cervids were taken during seasons when bison were limited, contrary to ethnohistoric accounts of Kansa subsistence.
Purrington, Burton L.  

Shortly after the introduction of the horse, the Osage added equestrian bison hunting to their hunting-horticultural economy, contradicting interpretations that the Osage didn't become bison hunters until forced onto a reservation on the Plains. Bison hunting is seen as a positive response to environmental potential rather than an adjustment to environmental necessity.

Swan, Daniel C. and Gregory Campbell  

Using data from Osage full and mixed bloods, the woman-child ratio suggests that mixed bloods had significantly higher fertility rates than full bloods. Reasons for it are explored.

Vehik, Susan  

Most archeological approaches see the Dhegiha as originating in the SE Kansas, SW Missouri, NW Arkansas, and NE Oklahoma, but this requires substantial reinterpretation or dismissal of oral histories. Vehik analyzes both kinds of data. Specifically looking at Caddoan connections or influences, she suggests that the Dhegiha show little evidence of residing near Caddoans for much time and offers a 17th century arrival on the Plains and an Oneota origin.

Voget, Fred W.  

Published reports from the Indian Claims Commission, the volume examines primary sources about Osage seasonal cycles and movements as well as documented interactions with neighboring tribes. Of interest is the Missouri and Arkansas section (pp 118–139).

Wedel, Waldo  

Wedel gives an overview of the major adaptations to the Plains environment. Pages 103-104 briefly looks at agricultural production for the Dhegihan groups who raised between 15–30 bushels of maize and beans per family per year.

SAUK (SAC) AND FOX (MESQUAKIE OR MESKWAKI)

Bibliographic materials on the Sauk and Fox heavily emphasize the Fox. They range from small papers such as those published by Michelson in the Bureau of American Ethnology Annual Report (40) on a Fox Indian woman's autobiography in 1925 to extensive treatments by Tax and his students. Most of these are not annotated below. Many emphasize either the role of the Sac and Fox in 18th century warfare or their lives in the mid-late 20th century. A sampling of these follows.

Bicknell, A. D.  

Busby, Allie B.
1886 Two Summers among the Musquakies, Relating to the Early History of the Sac and Fox Tribe, Incidents of their Noted Chiefs, Location of the Foxes, or Musquakies, in Iowa, with a Full Account of their Traditions, Rites, and Ceremonies. Vinton, IA: Herald Books and Job Rooms.

Callendar, Charles


Both papers by Callendar provide an excellent summary of Sac and Fox ethnography and history, looking at a range of topics. Figure 1 (page 637) is a map showing documented tribal movements.

Foley, Douglas

Anthropologist Foley returns to his hometown, Tama, Iowa, and provides a sensitive ethnographic treatment of the contemporary Meskwaki.

Forsyth, Thomas

Forsyth’s is the earliest and one of the most complete ethnographies of the Sauk and Fox.

Gearing, Frederick O.

Gearing’s work is based upon the long term Fox Project and primarily looks at the Fox from the late 1940s through 1959.

Gearing, Frederick O., Robert McC. Netting, and Lisa R. Peattie, eds.

The individual papers in this volume are not included in this bibliography, but should be examined for those interested in the post-World War II Meskwaki.

Green, Michael D.

Discusses the continuing distinctions between the Sac and the Meskwaki.

Goddard, Ives

Gussow, Zachary
Prepared for the Indian Claims Commission, pages 185–236 specifically deal with the Sauk, their customs and manners. Earlier pages deal with the Sauk and Fox, but combined with the Iowa.

Hagan, William T.  
Hagen provides the only book length treatment of both groups, combining both ethnography and culture history.

Hewitt, J. N. B.  

Hunter, William A.  

Jablow, Joseph  
Prepared for the Indian Claims Commission, this document mostly concerns claims of the Kickapoo, Illinois, and Potawatomi, but the Sac and Fox are mentioned in many places in the volume.

Joffe, Natalie F.  

Jones, William  
Himself a Fox, Jones’ material is an important contribution. In the texts he relates a range of firsthand materials, but the ethnography published after his death (edited by Fisher) is less useful.

Kellogg, Louise Phelps  

Michelson, Truman  


Miller, Walter

Mooney, James

Oswalt, Wendell H., and Sharlotte Neely

A solid summary of Meskwaki history and culture based on a range of primary sources.

Polgar, Steven

Skinner, Alanson B.

The emphasis of this paper is on material culture.

Smith, Huron H.

The work examines plants and plant use as the title suggests.
Stuki, Larry R.

Tax, Sol

Tax’s piece is important for not only its content but for extensive research done on the Fox by Tax and his University of Chicago students between 1948 and 1959.

Temple, Wayne

Chapter III gives a summary of the Sauk and Fox in Illinois.

Ward, Duren

Waseskuk, Bertha

EASTERN SIOUX (DAKOTA/SANTEE/YANKTON)

Eastman, Mary
1849 Dahcotah; Or the Life and Legends of the Sioux Around Fort Snelling. New York: John Wiley.

Feraca, Stephen and James Howard

Hickerson, Harold

Focusing primarily on the Chippewa, Hickerson examines their interaction with the Eastern (Dakota) Sioux. His approach is cultural ecological to a degree. Of special interest is the impact of changing economic interrelationships on population movements.

Howard, James

This brief ethnographic monograph also considers Dakota history. The major emphasis is on material culture.

Johnson, Elden

Pages 20–26 consider the Mississippian peoples in Minnesota, especially the Oneota complex and its connections to the Iowa, Omaha, and Oto. As well, he attributes the Cooper site near Mille Lacs to the eastern Dakota.
Landes, Ruth

Landes’ introductory chapter provides a good history of the Santee and the remainder examines political organization, kinship, and subsistence. The volume is based on 1935 fieldwork.

Lowie, Robert H.

Meyer, Roy W.

The first chapters, The European Meets the Sioux and Americans Move In, give a summary of Santee movements.

Nicollet, Joseph N.

Pond, Samuel W.

Robinson, Doane

Skinner, Alanson B.

Spector, Janet D.


Using feminist perspectives, Spector presents a very useful and complete analysis of materials from the Little Rapids village site.

Wedel, Mildred M.

LeSueur recorded generally reliable information on many varied aspects of Dakota life between 1683 and 1701.

Winchell, N. H.

Initially published in the The Wisconsin Archeologist in 1906, this paper gives fair coverage of the range of house types used by the Eastern Sioux.

Woolworth, Alan R., and Nancy L. Woolworth

The Santee occupied a mixed ecological zone between Woodlands and Plains. Their seasonal cycle used maple-sugaring, muskrat hunting, and deer hunting in addition to gathering and gardening. The authors make an effort to link to Gideon Pond's early descriptions.

Woolworth, Alan R.

Woolworth reprints a range of articles on the quarry from Catlin's account through work by Sigstad.

GENERAL SOURCES
Several general ethnographic or ethnohistoric sources cut across tribal boundaries and provide useful information on group movements, events, and cultural practices.

Bataille, Gretchen, David Gradwohl, and Charles Silet, eds.

The papers in this volume cover a range of issues from Iowa's archaeological past into contemporary social issues. Many of the chapters are authored by American Indians and most have to do with the Winnebago, Meskwaki, and Omaha in Iowa.

Dorsey, George O.

One of the earliest published suggestions of Siouan origins in the lower Ohio River drainage appears here.

Green, William

Depopulation of native groups between AD 1520 and 1620 was not monocausal, and consideration of the relative importance of each factor might prove useful. In the Upper Midwest, diseases may have reached the area ahead of actual European contact through trade networks, exacerbated by climatic change.

Hall, Robert L.

This wide-ranging volume considers many rituals of native peoples and how they would be reflected archaeologically, Winnebago, Meskwaki, Osage, Omaha, and Dakota practices, among many others, are discussed.
Hollow, Robert C. and Douglas R. Parks

The authors review a range of topics related to Plains Indian languages. Entries on Siouan languages, particularly Table 3 on page 80, indicate that most of the Siouan languages demonstrate at least a thousand years of separation with those most closely linked to Oneota (Osage, Dakota) 1200–1300 years apart from Winnebago.

Lowie, Robert H.

Several of the Siouan-speaking groups are treated in this overview of Plains Indians. Lowie uses a comparative topical (art, subsistence, etc.) approach.

Mason, Carol I.

A general archaeological, historical and ethnographic coverage of Wisconsin Indians, Oneota is covered on pages 60–61, and “what Oneota represented in prehistoric Wisconsin remains something of a puzzle” (p. 60), with Ioway and Winnebago being the likely descendants. The remainder of the book examines cultural practices cross-tribally.

Powers, William K.

Powers generally covers many of the tribes that now live in Oklahoma, including the Dheghia speakers and Chiwere speakers. The chapter entitled "The People" gives a short synopsis of each tribe. In following chapter, cultural practices are largely coalesced.

Ritzenthaler, Robert E.

Ritzenthaler briefly discusses the continuity between prehistoric Woodland sites and Historic tribes in two "lineages:" Menomini, Sauk/Fox and Potawatomi, and Eastern Dakota Sioux. He mentions the transition of Upper Mississippi into Winnebago and Ioway.

Ritzenthaler, Robert, and Pat Ritzenthaler

A brief, comparative overview of cultural practices, the book uses the Fox and Winnebago as examples, but tends to emphasize the Chippewa.

Springer, James W., and Stanley Witkowski

Using linguistic information, the authors suggest that a single source origin for Oneota-Mississippian is not supported. They also suggest an AD 1000 separation in Central Siouan into Proto-Dakota, Proto-Chiwere/Winnebago, and Proto-Dheghia. All were located in the same geographic area. Charts on pages 64, 76-77 are of considerable interest.
Stout, David B., Erminie Wheeler-Voegelin and Emily Blasingham

This detailed summary of the Royce Area 50 and environs was prepared for the Indian Claims Commission Docket 83. It examines a range of early documents regarding the movement of the groups.