

Meskwaki Culture

How does our culture make us similar or different?

There are many definitions of culture, but in general terms, culture is one's way of life, how we understand the world around us, the material things we have made and our learned behaviors. Culture includes: language, religion, economics, family life, the arts, architecture, technology and many other facets of the world around us. While we usually do not include the natural order itself as part of one's culture, how we understand and respond to nature is part of our cultural perspective.

Every culture must organize to sustain basic needs — food, shelter, clothing, labor, gender roles and family. While the needs remain similar among cultures, the ways they meet them can differ markedly. Each must respond to the resources and challenges it faces. Where soil and rainfall make agriculture a possibility, cultures often organize themselves according to the seasons that determine planting and harvest. Hunting cultures may prefer smaller units since it would be likely that it would be necessary to overhunt an area to feed a large population. With rapid and reliable transportation, large cities are possible because steady supplies of food can be shipped in.

Meskwaki Culture

The Meskwaki culture of the early 19th century provides an instructive comparison to our contemporary lifestyle. Men hunted deer and buffalo and protected the tribe while women gardened, took care of household needs like building bark lodges, preparing skins and sewing them into clothing, cooking, and caring for children. Religious stories were passed along from generation to generation through an oral tradition. Meskwaki boys learned hunting skills from their fathers and listened to tribal stories that prepared them to become leaders as adults. Meskwaki girls spent the days with the women learning how to feed and clothe their families. Both males and females participated in traditional dances that expressed their religious beliefs and formed a part of their courting rituals.

When white traders introduced manufactured items like iron cookware, cloth and firearms, Meskwaki hunters began hunting deer, beavers and other fur-bearing animals for skins that could be traded for items they could not produce themselves. The traders exchanged their inventories for the furs which were shipped back east and sometimes to European markets where they brought high prices. Excessive hunting sometimes forced tribes to look for better hunting grounds which could lead to tribal conflicts.

Modern Life

Modern life also needs to feed, clothe and educate its people. Men and women now tend to specialize in specific occupations rather than to provide all of a family's needs themselves. A merchant sells goods and takes the money earned to buy the products of others rather than to produce the food, clothing, medicine and transportation the family needs. Boys and girls are taught together in classrooms rather than learning at home from their parents. Modern communication technology like the Internet and cell phone put the whole world within reach of even young children in ways the Meskwaki could never imagine. Events anywhere on the globe can instantly affect life in Iowa.

Still, Meskwaki boys and girls had many of the same needs that modern children have. They need to eat and be clothed to protect them from the elements, they need housing to live in and they need education to prepare them to become successful adults. The means to those ends may change but not the needs themselves.

Supporting Questions

Who are the Meskwaki?

- [Meskwaki Bead Belt Made by Chi Ki Ka, 1905 \(Image\)](#)
- ["Mesquakie" Essay from The Goldfinch, February 1992 \(Document\)](#)
- [Meskwaki Boy's Bow and Arrows, Date Unknown \(Image\)](#)
- [Meskwaki Woman and Child by a Wickiup in Tama, Iowa, Date Unknown \(Image\)](#)

What was life like for the Meskwaki long ago?

- [Meskwaki Beadwork Hair String, 1905 \(Image\)](#)
- [Meskwaki Clothing, 1925 \(Image\)](#)
- [Meskwaki Doll, 1925 \(Image\)](#)
- ["A Mesquakie Folk Tale" in The Goldfinch, September 1991 \(Document\)](#)
- ["Corn Shelling with the Mesquakies" in The Goldfinch, 1993 \(Document\)](#)
- [Meskwaki Pictograph, ca. 1830 \(Image\)](#)

How do Meskwaki live now?

- ["The People of Iowa" Essay from The Goldfinch, September 1985 \(Document\)](#)
- ["Mesquakie Powwow Keeps Tradition Alive" Essay from The Goldfinch, 1998 \(Document, Images\)](#)
- [Meskwaki Natural Resources Pottery Workshop, September 30, 2017 \(Images\)](#)
- [Meskwaki Members Show Settlement Students the Maple Syrup Process, March 2018 \(Images\)](#)
- [104th Annual Meskwaki Powwow, August 2018 \(Images\)](#)
- ["Meskwaki Powwow" from Iowa Public Television, August 1, 2018 \(Video\)](#)
- [Round Basket Class with Meskwaki Natural Resources, October 2018 \(Images\)](#)
- ["Iowa Gov. Kim Reynolds proclaims Monday as Indigenous Peoples Day" Newspaper Article, October 8, 2018 \(Document\)](#)
- [Meskwaki Turkey Trot, November 22, 2018 \(Images\)](#)
- [Meskwaki Holiday Expo, December 7, 2018 \(Images\)](#)
- [Meskwaki Frybread, July 10, 2019 \(Images\)](#)
- [Meskwaki Land Use Map, Date Unknown \(Map\)](#)
- [Students at the Meskwaki Settlement School, Various Dates \(Images\)](#)

[*Printable Image and Document Guide](#)

Additional Resources

Sac and Fox Indian Fact Sheet

This online fact sheet was written to provide children with basic facts about the Sac and Fox tribe.

Sac and Fox Song

This video features a Sac and Fox prayer song.

***When Turtle Grew Feathers: A Tale from the Choctaw Nation* by Tim Tingle**

In this Choctaw variant of Aesop's fable "The Tortoise and the Hare," master storyteller Tim Tingle reveals some unexpected twists and expands the cast of memorable characters to include a wild turkey, a colony of ants, and a cheering squad of turtles.

Meskwaki Nation - Language Preservation

This website from the Meskwaki Nation provides the history the Meskwaki language, efforts made in its preservation and a video to learn some basic words in the language.

***Bowwow Powwow* by Brenda J. Child**

This playful story by Brenda Child is accompanied by a companion retelling in Ojibwe by Gordon Jourdain and brought to life by Jonathan Thunder's vibrant dreamscapes. The result is a powwow tale for the ages.

***Hungry Johnny* by Cheryl Minnema**

At the community feast, observing the bounty of festive foods and counting the numerous elders yet to be seated, Johnny learns to be patient and respectful despite his growling tummy.

***Jingle Dancer* by Cynthia Leitich Smith**

Jenna, a contemporary Muscogee (Creek) girl in Oklahoma, wants to honor a family tradition by jingle dancing at the next powwow. But where will she find enough jingles for her dress? An unusual, warm family story, beautifully evoked in Cornelius Van Wright and Ying-Hwa Hu's watercolor art.

Meskwaki Bead Belt Made by Chi Ki Ka, 1905



Courtesy of State Historical Society of Iowa, 1905

Description

The Meskwaki bartered for cloth, glass beads, iron and copper cooking utensils, blankets and guns with pelts when they encountered European-Americans. The trade beads became the most important thing to the Meskwaki. These beads of many colors and sizes were made into many things. The early trade beads were blue and white glass beads. Early glass beads were imported from France and woven into many things. This bead belt was made by Chi Ki Ka around 1905.

Source-Dependent Questions

- Look closely at the belt. What shapes and colors do you notice?
- Early glass beads were brought over from France. Why would the Meskwaki trade animal pelts for beads? Why were the trade beads so important to the Meskwaki?
- To learn more about Meskwaki history, while looking at the belt, read [this short article](#).

“Mesquakie” Essay from *The Goldfinch*, February 1992



MESQUAKIE

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

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

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

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



East of the Mesquakie were in 1825 to reservation land in Kansas. A few households stayed behind, setting up camps along Iowa rivers. In 1850, Mesquakie living on the Kansas reservation combined their money and wild study of their people to purchase land in Iowa, now known as the Mesquakie Indian Settlement near Tama. A “settlement” differs from a reservation because the Indians—not the government—own and control the land. ©

Courtesy of University of Iowa Library and Archives, “Mesquakie,” *Indians of Iowa - The Goldfinch*, Vol. 13, No. 3, pp. 18, February 1992

Description

This *Goldfinch* article highlights who the “Mesquakie” people are, how they came to Iowa, how they built their wickiup homes and traded and bartered animal pelts.

[Transcript of “Mesquakie” from *The Goldfinch*](#)

Source-Dependent Questions

- What does people of the “red earth” mean?
- Why would the Meskwaki build their homes near the river on tribal lands?
- What is the difference between a reservation and a settlement? Why is this important to the Meskwaki people?

Citation Information

“Mesquakie,” *Indians of Iowa - The Goldfinch*, Vol. 13, No. 3, pp. 18, February 1992. Courtesy of University of Iowa Library and Archives

Meskwaki Boy's Bow and Arrows, Date Unknown



Courtesy of State Historical Society of Iowa, Greiner, Chuck, Date Unknown

Description

Men and young boys went on seasonal hunts for large and small game, including deer and buffalo, and later engaged in fur trading. Young boys were taught to hunt for small game to supplement the family's food supply. Small blunt-ended arrows were used to knock out rabbits, squirrels and birds. After the fall harvest, bands traveled to their winter hunting grounds, leaving some food in the storage pits of the summer house.

Source-Dependent Questions

- These are arrows and a bow that young boys would use to hunt for small game, like rabbits or squirrels. Why would young boys hunt for these types of animals?
- Why was the job of hunting important for the tribe?
- To learn more about Meskwaki history and the importance of hunting, read [this short article](#).

Meskwaki Woman and Child by a Wickiup in Tama, Iowa, Date Unknown



Courtesy of State Historical Society of Iowa, Date Unknown

Description

A Meskwaki woman, child and dog are pictured outside of a dwelling in Tama, Iowa. During the summer months (May to September), the Meskwaki lived in villages located along major rivers in the center of tribal lands. Their homes consisted of poles covered with slabs of elm bark. Several families lived in each town house. Meskwaki women tended gardens near their summer homes. They also gathered food (wild berries, nuts and roots) and collected bark and cattails for weaving baskets and mats.

Source-Dependent Questions

- Look closely at the photo, what materials were used to construct or make their wickiup? Why would those materials be used?
- The Meskwaki built their villages along rivers. Why would rivers be important and helpful to the tribes?
- To learn more about the roles of women in Meskwaki history, read [this short article](#).

Meskwaki Beadwork Hair String, 1905



Courtesy of the State Historical Society of Iowa, Chi Ni Ha, 1905

Description

Art has always been a part of life for the Meskwaki. Through the arts Meskwaki artists express pride in their tribe and its values and history. Even today beadworking traditions are kept alive as well as finger weaving (weaving without a loom), carving, drum performance, dancing and other art forms.

Source-Dependent Questions

- Compare this hair string to the [bead belt](#). How are these two items similar? How are they different?
- What symbols are included in both pieces? How might those symbols represent the Meskwaki?
- In what ways do Meskwaki artists express pride in their tribe through art, such as this hair string?

Meskwaki Clothing, 1925



Courtesy of the State Historical Society of Iowa, Wallace, Josephine, 1925

Description

This is a photograph of Young Bear on the Meskwaki Settlement in Tama, Iowa, in 1925. The Sac and Fox women wore wraparound skirts. Sac and Fox men wore breechcloths and leggings. Shirts were not necessary in the Sac and Fox culture, but people wore ponchos when the weather was cool. The Meswakis and Sauks also wore moccasins on their feet. Later, Sac and Fox people adapted European costume such as cloth blouses and jackets, decorating them with distinctive silk applique. Today, some Sac and Fox people still wear moccasins or an applique skirt, but they wear modern clothes like jeans and they only wear feathers in their hair on special occasions.

Source-Dependent Questions

- Look closely at the photo and describe his clothing. What materials are his clothes made from?
- What evidence from the image helps you decide whether it is from long ago or today?

Meskwaki Doll, 1925



Courtesy of the State Historical Society of Iowa, 1925

Description

A child's doll was not meant to be a lasting keepsake in a lot of American Indian tribes. Dolls were usually made of perishable materials like cornhusks or bundled pine, were not often built to last. Some dolls and other childhood things naturally fell apart with time, it showed that the child was growing up.

Source-Dependent Questions

- Why did the Meskwaki create dolls that looked like them?
- Why might the Meskwaki make dolls out of materials that could be found outside in the environment?

“A Mesquakie Folk Tale” in *The Goldfinch*, September 1991



Courtesy of University of Iowa Library and Archives, “A Mesquakie Folk Tale,” *Peace - Iowa’s Link - The Goldfinch*, Vol. 13, No. 1, pp. 10, September 1991

Description

This passage explains the importance of teaching Meskwaki children about the environment from stories and songs that are handed down orally (spoken aloud) by their elders. Through these folk tales, children learn what one important aspect of being a Meskwaki is all about living in peace with the Earth.

[Transcript of “A Mesquakie Folk Tale” in *The Goldfinch*](#)

Source-Dependent Questions

- Why do the Meskwaki believe that the Earth is so special?
- How do they teach the importance of plants and animals to Meskwaki children?

Citation Information

“A Mesquakie Folk Tale,” *Peace - Iowa’s Link - The Goldfinch*, Vol. 13, No. 1, pp. 10, September 1991. Courtesy of University of Iowa Library and Archives

“Corn Shelling with the Mesquakies” in *The Goldfinch*, 1993



Courtesy of University of Iowa Library and Archives, “Corn Shelling with the Mesquakies,” *Corn - The Goldfinch*, Vol. 14, No. 3, pp. 10-11, 1993

Description

This *Goldfinch* article and image highlight the importance of corn throughout time in the Meskwaki culture.

[Transcript of “Corn Shelling with the Mesquakies” in *The Goldfinch*](#)

Source-Dependent Questions

- How do the Meskwaki shell corn?
- Why is corn shelling an important part of the Meskwaki culture?

Citation Information

“Corn Shelling with the Mesquakies,” *Corn - The Goldfinch*, Vol. 14, No. 3, pp. 10-11, 1993. Courtesy of University of Iowa Library and Archives

Meskwakie Pictograph, ca. 1830



Courtesy of State Historical Society of Iowa, ca. 1830

Description

This drawing is attributed to Wacochachi, a member of the Fox clan of the Meskwaki tribe and an important war chief. Created with many layers of meaning, this pictograph was executed in pen and ink on two sheets of paper joined by sealing wax, probably in the 1830s or 1840s. Wacochachi conveys a record of personal experience and depicts over a hundred different species of animals, birds and fish along with references to the surrounding landscape.

When the Meskwaki first came to Iowa they made a living by fishing, hunting and trapping animals for food, clothing, shelter, tools and transportation. They also had gardens and gathered wild plants for a variety of purposes. Some of the animals utilized were also important for other reasons. Meskwaki clans, for instance, are named after important animals like the bear and fox. These clans believe they have a special relationship with such animals. Stories the Meskwaki tell illustrate this special relationship.

Source-Dependent Questions

- Look closely at the drawing and notice the symbols, like animals, plants or lines. How do the symbols tell a story? What symbols would you choose to tell a story related to the Meskwaki?
- How does this pictograph, or drawing, portray the environment and the Meskwaki's connection to nature? Refer to [this essay](#) to learn more about the Meskwaki's connection to nature.

“The People of Iowa” Essay from *The Goldfinch*, September 1985



Courtesy of University of Iowa Library and Archives, “The People of Iowa,” *Digging into Prehistoric Iowa - The Goldfinch*, pp. 20, Vol. 7, No. 1, September 1985

Description

The Meskwaki are of Algonquian origin from the prehistoric Woodland period culture area. The Meskwaki language is a dialect of the language spoken by the Sauk and Kickapoo, within the Algonquian languages family. The Meskwaki Language Preservation Program was established by Tribal Council resolution in 2009 as a program within the Meskwaki Historic Preservation Department. Eventually, because of the great importance placed on the tribal language by tribal membership, the program was established as its own department by Tribal Council resolution in June 2011. Now, the Meskwaki language is taught in school and offered to adults at evening classes.

[Transcription of “The People of Iowa” from *The Goldfinch*](#)

Source-Dependent Questions

- Why is it important for the Meskwaki language to be taught to all Meskwaki people?
- How are Meskwaki children taught the language?
- After reading this article, watch this [short video](#). What can be learned about the Meskwaki from both sources?

Citation Information

“The People of Iowa,” *Digging into Prehistoric Iowa - The Goldfinch*, Vol. 7, No. 1, pp. 20, September 1985. Courtesy of University of Iowa Library and Archives

“Mesquakie Powwow Keeps Tradition Alive” Essay from *The Goldfinch*, 1998



Courtesy of University of Iowa Library and Archives, “Mesquakie Powwow Keeps Tradition Alive,” *Iowa Festivals - The Goldfinch*, Vol. 20, No. 2, pp. 10-11, 1998

Description

The *Goldfinch* article highlights the importance of the Meskwaki Powwow through historical, economic and cultural lenses. The images are from the 2018 Meskwaki Powwow.

[Transcript of “Mesquakie Powwow Keeps Tradition Alive” Essay from *The Goldfinch*](#)

Source-Dependent Questions

- Why is the drum music sacred to the Meskwaki?
- How does the powwow emphasize generosity?

Citation Information

Document: “Mesquakie Powwow Keeps Tradition Alive,” *Iowa Festivals - The Goldfinch*, Vol. 20, No. 2, pp. 10-11, 1998. Courtesy of University of Iowa Library and Archives

Images: 2018. Courtesy of Meskwaki Nation

Meskwaki Natural Resources Pottery Workshop, September 30, 2017



Courtesy of Meskwaki Nation, 30 September 2017

Description

Meskwaki Natural Resources welcomed in Daniel Youngbauer as a special guest instructor on Sept. 30, 2017, for a three-day pottery workshop. Participants practiced traditional techniques from Meskwaki Grande Village, Bell Site in Wisconsin, which is the only known site to hold Meskwaki pottery. The class is intended to a new generation how to make traditional Meskwaki clay pots.

Source-Dependent Questions

- Why would the Meskwaki want to teach pottery to the next generation?
- Why would pottery be an important part of Meskwaki culture?

Citation Information

30 September 2017. Courtesy of Meskwaki Nation

Meskwaki Members Show Settlement Students the Maple Syrup Process, March 2018



Courtesy of Meskwaki Nation, March 2018

Description

In the past, coming from their winter camps, the Meskwaki went to their sugar camps. There they spent a few weeks making maple syrup and sugar. Maple syrup and sugar was made by the collection of maple sap. The collection of the sap was done in late winter or early spring when the sap began to flow. Box elder sap spouts and slippery elm receptacles were made to catch the sap. After the sap was collected, it was boiled until the syrup was made. Some syrup was poured into large pots and a little deer tallow was added. This was then let to boil until it reached a stage where it popped and bubbled. It was then placed in a large knot bowl and stirred with a heavy wooden ladle and allowed to crystallize. With this a sugar was made and molded into sugar cakes. A powdered sugar was also made. After making the syrup and the sugar the Sugar camp, the Meskwaki returned to the village.

On Wednesday, March 14, and Thursday, March 15, 2018, team members from Meskwaki Economic Development set up a camp near the Meskwaki Settlement Schol campus to demonstrate the boiling process of making maple syrup. Students filtered in and out throughout both days to check out the process.

Source-Dependent Questions

- Look closely at all of the photos. How do the Meskwaki collect the sap? What are the other parts of the maple syrup making process?
- Why would the Meskwaki still make maple syrup today

Citation Information

March 2018. Courtesy of Meskwaki Nation

104th Annual Meskwaki Powwow, August 2018



Courtesy of Meskwaki Media Services, 104th Annual Meskwaki Powwow, August 2018

Description

The Meskwaki Annual Powwow is the only one of its kind in Iowa. It is a four-day event used to celebrate the end of summer. As the color and intrigue of it all has drawn the most attention from the outside world, the powwow features dancing, singing, handcrafts, food, games and fun. Although dance styles and content have evolved over the years, the Meskwaki still consider the event a time of reaffirmation and hope, of kinship and friendship and of celebration.

Source-Dependent Questions

- What do you notice about the the clothing worn for the powwow?
- What can you expect to see and do if you were to go to the powwow?

Citation Information

104th Annual Meskwaki Powwow, August 2018. Courtesy of Meskwaki Media Services

“Meskwaki Powwow” from Iowa Public Television, August 1, 2018



Courtesy of Iowa Public Television, “Meskwaki Powwow (Tama, IA),” *Greetings from Iowa - Iowa Public Television*, 1 August 2018

Description

This video from Iowa Public Television explains the history of the powwow and the traditions of the Meskwaki through personal interviews and actual dances.

Source-Dependent Questions

- Why are powwows so important to the Meskwaki?
- Who participates in the powwow?

Citation Information

“Meskwaki Powwow (Tama, IA),” *Greetings from Iowa - Iowa Public Television*, 1 August 2018. Courtesy of Iowa Public Television

Round Basket Class with Meskwaki Natural Resources, October 2018



Courtesy of Meskwaki Nation, October 2018

Description

On October 8 and 8, 2018, the Meskwaki Natural Resources (MNR) hosted their first ever round basket making class. The class was a two-day event that provided participants hands on instruction in the techniques of building a round, simple-handled berry basket. The group was led by instructor Toni Lasley, who has been crafting woven baskets for many years.

Source-Dependent Questions

- Why would the Meskwaki continue to teach their people how to make baskets?
- How is basket weaving apart of Meskwaki historical culture?

Citation Information

October 2018. Courtesy of Meskwaki Nation

“Iowa Gov. Kim Reynolds proclaims Monday as Indigenous Peoples Day” Newspaper Article, October 8, 2018



Courtesy of The Des Moines Register, Ta, Linh, “Iowa Gov. Kim Reynolds proclaims Monday as Indigenous Peoples Day,” *The Des Moines Register*, 8 October 2018

Description

The State of Iowa issued a proclamation on Oct. 8, 2018, recognizing the day as Indigenous Peoples Day in the State of Iowa. Members of the Meskwaki Nation traveled to the State Capitol building in Des Moines to witness Governor Kim Reynolds sign and deliver the proclamation.

[Transcript of “Iowa Gov. Kim Reynolds proclaims Monday as Indigenous Peoples Day” Newspaper Article](#)

Source-Dependent Questions

- What is Indigenous Peoples Day?
- How does this day help the Meskwaki with their vision of keeping their historical culture alive?

Citation Information

Article: Ta, Linh, “Iowa Gov. Kim Reynolds proclaims Monday as Indigenous Peoples Day,” *The Des Moines Register*, 8 October 2018. Courtesy of The Des Moines Register

Photo: 8 October 2018. Courtesy of Meskwaki Nation

Meskwaki Turkey Trot, November 22, 2018



Courtesy of Meskwaki Nation, 22 November 2018

Description

On November 22, 2018, the Meskwaki Health Clinic sponsored the Turkey Trot fun run. Runners got up early and ran an out-and-back course from the clinic to the T-intersection. The overall winners were awarded trophies and category winners went home with a pie.

Source-Dependent Questions

- Compare this photo to [this one](#). What do you notice about clothing worn by Meskwaki people today as compared to the past?
- Compare this photo to [this one](#). What do you notice about the houses? How have the houses changed on the Meskwaki settlement over time?

Citation Information

22 November 2018. Courtesy of Meskwaki Nation

Meskwaki Holiday Expo, December 7, 2018



Courtesy of Meskwaki Nation, 7 December 2018

Description

On December 7 and 8, 2018, community members strolled through the Tribal Center gym for some holiday shopping at the annual Meskwaki Holiday Expo. Meals were served by various fundraising groups and shoppers got to browse through nearly 30 vendors.

Source-Dependent Questions

- Why do the Meskwaki have the Holiday Expo?
- How does it help keep their historical culture alive?

Citation Information

7 December 2018. Courtesy of Meskwaki Nation

Meskwaki Frybread, July 10, 2019



Courtesy of Meskwaki Nation, 10 July 2019

Description

An important part of the Meskwaki Powwow is great American Indian food and crafts. Hungry dancers and guests fill up their plates with Indian Tacos, frybread and other treats. American Indian artists sell jewelry, clothing and other stuff. Bread made by Meskwaki women is “frybread” called Be-si-be-mye-te-i. To make this, grease is heated in a skillet, the dough is patted flat, then placed into hot grease and fried until golden brown on both sides. Meskwaki women have been regularly cooking frybread for the past 300 years. Today it is considered a traditional food.

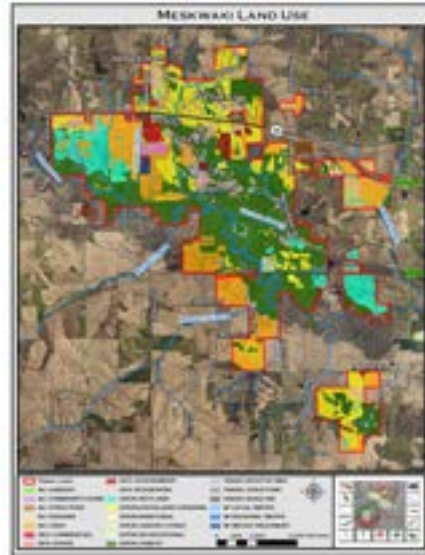
Source-Dependent Questions

- Frybread had been made for the past 300 years. Why would it be considered a traditional food?
- Why would frybread be an important food to serve at the Meskwaki Powwow each year?

Citation Information

10 July 2019. Courtesy of Meskwaki Nation

Meskwaki Land Use Map, Date Unknown



Courtesy of Meskwaki Nation, "Meskwaki Land Use," Date Unknown

Description

The Land Use map and key show how the Meskwaki people currently use their land.

Source-Dependent Questions

- By looking at the map, what is most of their land used for?
- The Meskwaki own their own land and have continued to purchase more land. Why is this important?

Citation Information

"Meskwaki Land Use," Date Unknown. Courtesy of Meskwaki Nation

Students at the Meskwaki Settlement School, Various Dates



Courtesy of Meskwaki Nation, Various Dates

Description

These photos show school children who attend the Meskwaki Settlement School. One image shows students graduating from kindergarten, one shows students eating in the cafeteria. Another image shows elementary students learning in their classroom. The last photo shows the sign at the front of the Meskwaki Settlement School.

Source-Dependent Questions

- What evidence do you have from the images to prove this is a Meskwaki school?
- How is the Meskwaki school similar or different from your school?

Citation Information

Various Dates. Courtesy of Meskwaki Nation