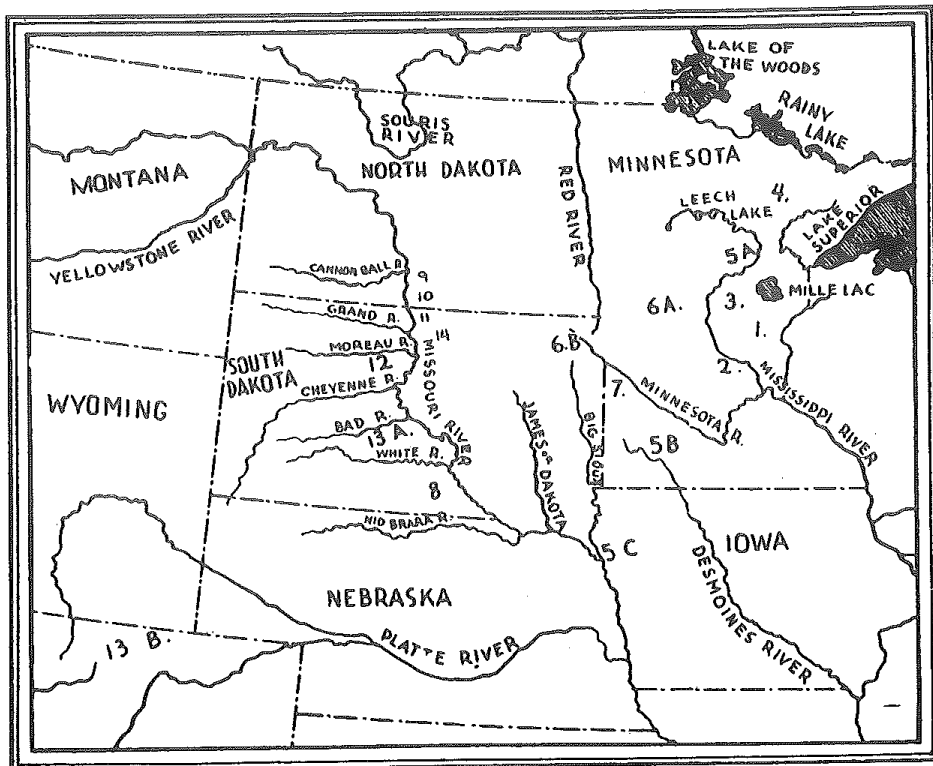


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DEPARTMENT OF INDIAN ART

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THE SIOUX TERRITORY

The numbers indicate the focal points of each group. Their range was not restricted to these points, but extended far and wide over the Plains area.

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THE SIOUX OR DAKOTA NATION DIVISIONS, HISTORY AND NUMBERS

SIoux (Soo). This word is an abbreviation of the name Nadowessioux, which is a French corruption of the Ojibwa, or Chippewa, expression Nadowe-siw-eg, meaning "the snake-like ones" or "enemies". Sioux, the final form of this long Algonkin word, was first used, at least by scientists, in 1836.

DAKOTA is the name used by this nation for themselves. It means "friends" or "allies". There are several dialectic variations of the name, which will be mentioned below.

HISTORY. The Sioux were first mentioned by the whites in about 1640. They were then living a semi-sedentary agricultural life in the country northwest of the Great Lakes. Their neighbors, the Ojibwa, were always at war with them, and on being given firearms by the French, drove the Sioux toward the southwest and into a roaming, hunting existence. By 1750 the western bands had begun to cross the Upper Missouri and to filter into the Black Hills. Until after the war of 1812 the nation was an ally of the English. Beginning in 1815 a series of treaties were made which sought to move the Indians further west and to confine them on reservations. In 1862 the bands in Minnesota had a desperate war with the whites, and in 1876 there was trouble farther west. The so-called Custer massacre came at this time. In the early nineties came the last outbreak in connection with the rise of the Ghost Dance religion. Since the end of this trouble the people have been at peace.

POPULATION. Mooney's estimate for the Sioux in 1780 is 25,000 and for 1907 it is 28,000. The 1945 Indian Bureau census gives 37,656. From this it is evident that the nation is steadily gaining in numbers, being now the second largest tribe. The whole nation was about 60 per cent full blood in 1910.

PRONUNCIATION. In Sioux the letter "n" after a vowel is nasal, as in French. If this fact is remembered when pronouncing the following names a fairly close approximation of the Indian speech may be obtained.

NATIONAL DIVISIONS. The Sioux nation is divided into seven tribes, each one of which has several divisions. The remainder of this paper will be devoted to a listing and discussion of these tribes and the Teton bands. A description of the obscure bands of the other divisions is beyond the scope of this leaflet.

EASTERN DIVISION: SANTEE, ISSATI OR ISANYATI

1. MDEWAKANTON (Mdáy-wah-kan-ton) "mystery lake village." These people were apparently the first to be discovered. They were then living on and around Mille Lac and the headwaters of the Mississippi in Minnesota. They were more closely associated with the whites than the other tribes. They took an active part in the fighting in 1862. After peace came the people were put on the Crow Creek reservation near Pierre, South Dakota, and moved in 1866 to the Niobrara or Santee reservation in northeastern Nebraska. In 1876 some went to Flandreau in eastern South Dakota. After the reservation days began the tribe was kept with the Wahpekute, so exact census figures are not available. The combined body today numbers 2,607, an increase over past years. In 1804 the Mdewakanton were estimated at 1,200.

2. WAHPEKUTE (Wakh-páy-koo-tay) "shooters among the leaves (of deciduous trees)." This tribe was very closely connected with the preceding until about 1850, when a portion of them split off. This tribe is known in history for its troublesome disposition. Their history since the sixties is tied up with that of the Mdewakanton. The Wahpekute was the smallest of the tribes. It was estimated in 1824 as having 800 members.

3. **WAHPETON** (Wakh-páy-ton) "village among the leaves (of deciduous trees)." Like all the members of the eastern division this branch was first found in the Minnesota lake region and moved gradually westward. In the fifties they were living around Lac qui Parle in southwestern Minnesota. Some years later they were united with the Sisseton on the Lake Traverse reservation in northeastern South Dakota and on the Devil's Lake reservation in east central North Dakota. The 1835 population was estimated at 1,500. Later census figures are not available, as they are only given for the combined Wahpeton and Sisseton. In 1945 these two mustered 4,319, a gain over previous years.

4. **SISSETON** (Sis-sée-ton) "lake village." The history of these people is very much like that of the preceding tribes. They were found in the Minnesota lake country, gradually moved westward, and were settled on reservations in the sixties. They have long been combined with the Wahpeton, hence no separate census figures can be given. The tribe seems to have numbered about 1,000 in pre-reservation days.

DIALECT. These four bands speak dialects which are very similar. The tribal name among them is Dakota and the letter "d" takes the place of "l" among the Teton and "n" among the Yankton.

MIDDLE DIVISION

5. **YANKTON** (Ee-ángk-ton) "end village." These people were first found in 1683 in the region of Leech Lake in north central Minnesota. A southwestern movement must have begun soon afterwards, because in 1708 the tribe was near what is now Sioux City, Iowa. One hundred years later they were still in that neighborhood, but thereafter roamed restlessly over southeastern South Dakota and nearby parts of Iowa and Minnesota. They kept out of the 1862 fighting and warned many whites of the coming trouble. They have lived at peace on their present reservation in South Dakota since 1858. Early census estimates vary widely, but the impression is gained that this branch has numbered about 2,000 for a good many years. The 1945 census shows 2,170.

6. **YANKTONAI** (Ee-ángk-ton-eye) "little end village." In the migration from the Minnesota lakes this tribe did not turn as far south as the closely related Yankton, who are said to have split off from the Yanktonai. Until the sixties, when reservation life began, the tribe roamed through the northeastern section of South Dakota. They were not in the 1862 fighting. The Upper Yanktonai are now on the Standing Rock and Devil's Lake reservations, and the Lower branch, or Hunkpatina, are mostly on the Crow Creek reservation. A few are at Standing Rock and Fort Peck, Montana. Owing to the long mixing of the tribes census figures are very vague. A continuous population of about 6,000 is probably fairly close.

TRIBAL NAME. In this division the name is Nakota.

WESTERN, OR PRAIRIE DIVISION

7. **TETON** (Tee-ton) "dwellers on the prairie." This great division was first met by Hennepin in 1680 on the Mississippi River in central Minnesota. By 1700 at least some of them had wandered westward to the Lake Traverse region in northeastern South Dakota. By 1800 the various bands were scattered along the Missouri in South Dakota. As white pressure increased they fought strenuously for their rights, taking an active part in the Indian wars of 1864, 1876 and 1890. Their incessant raids carried them far and wide over the western plains from Colorado along the Rockies up into Canada. They were the Plains Indian who most impressed their contemporaries, and from them have come most

of the ideas about the Indians in common circulation. They are divided into several bands, which are listed below.

TRIBAL NAME. Among the Teton the name is Lakota.

8. BRULE OR SITCHANXU (Si-tcháng-hu) "burned thighs." This band lived in south central South Dakota and northern Nebraska, between the White and Niobrara Rivers. Though closest to the emigrant trails the band was not troublesome. But on the other hand they suffered more from introduced disease. In 1890, the last year they were numbered separately, there were about 4,300. They are now on the Rosebud, Lower Brule and Crow Creek reservations.

9. SANS ARCS OR ITAZIPCHO (Ee-táh-zip-chó) "without bows." This band, which is not mentioned by the early writers, shared the north central part of South Dakota with the Sihasapa and Hunkpapa bands, living mostly west of the Missouri. They have not been counted separately for many years. The last available figure is 222.

10. SIHASAPA or BLACKFEET (See-háh-sáh-pah). This band must not be confused with the Algonkin Siksika or Blackfoot described in leaflets 37-8. The band does not appear in the early accounts. Not until 1856 was anything written about them. They ranged west of the Missouri in southern North Dakota and northern South Dakota. They were very warlike. The last available count gives about 500 for the population. They now live on the Cheyenne River and Standing Rock reservations.

11. MINICONJOU (Mnee-kó-jou) "those who plant beside the stream." Lewis and Clark in 1804 make the first mention of this band, which then and until reservation days lived in north central South Dakota west of the Missouri. They were called the most unruly and troublesome of all the Teton. The last separate census figures, made in 1888, give them a population of about 1,300. They now live on the Cheyenne River reservation in central South Dakota.

12. TWO KETTLES OR OOHENONPAH (O-o-hay-non-pah) "two boilings." 1846 is the date of the earliest mention of these people. They seem to have kept to themselves in a region bounded by the Cheyenne, Moreau and Missouri Rivers in central South Dakota. They were not troublesome and were uniformly on good terms with the whites. The 1910 census lists about 300 of them on the Cheyenne River reservation.

13. OGLALA (O-gláh-lah) "to scatter one's own." This is the largest band of the Teton division. Before 1850 they ranged along the Bad River in central South Dakota, but after that they moved to the country between the two branches of the Platte River in Nebraska and westward. Until the end of the Indian wars they were incessantly on the warpath, fighting white and Indian alike under Crazy Horse, Red Cloud and other famous chiefs. They were very prominent at the Custer fight. They now live on the Pine Ridge reservation in southwestern South Dakota. The 1945 census give 10,090 for the band.

14. HUNKPAPA (Húng-kpah-pah) "end of the circle." No mention of this band appears before about 1825. They ranged west of the Missouri in north central South Dakota. They were extremely warlike and were the last of the Sioux to take up the reservation life. They now live on the Standing Rock reservation. The band numbered about 1,100 in 1910.

Compiled from the following sources by F. H. Douglas:

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