

of the camping circle" (Clark), on Standing Rock reservation; 4. *Minikañzu*, "those who plant by the water," on Cheyenne River reservation; 5. *Itazipko*, "without bows" (Sans Arcs), on Cheyenne River reservation; 6. *Sihhasapa*, "black feet" (not to be confounded with the Black-foot tribe), on Cheyenne River and Standing Rock reservations; 7. *Oheñoñpa*, "two kettles," on Cheyenne River and Rosebud reservations. According to the official report for 1893, the Sioux within the United States number about 23,410, which, with 600 permanently settled in Manitoba, make the whole population about 24,000 souls.

The Sioux, under the name of Nadouessi, are mentioned by the Jesuit missionaries as early as 1632. They made their first treaties with our government in 1815. The most prominent events in their history since that date have been the treaty of Prairie du Chien in 1825, which defined their eastern boundary and stopped the westward advance of the Ojibwa; the Minnesota massacre of 1862, which resulted in the expulsion of the Sioux from Minnesota; the Sioux war of 1876-77, largely consequent on the unauthorized invasion of the Black hills by miners, and the chief incident of which was the defeat and massacre of an entire detachment under General Custer; the treaty by which the great reservation was broken up in 1889, and the outbreak of 1890, with the massacre of Wounded Knee.

By reason of their superior numbers the Sioux have always assumed, if not exercised, the lordship over all the neighboring tribes with the exception of the Ojibwa, who, having acquired firearms before the Sioux, were enabled to drive the latter from the headwaters of the Mississippi, and were steadily pressing them westward when stopped by the intervention of the United States government. The Sioux in turn drove the Cheyenne, Crow, Kiowa, and others before them and forced them into the mountains or down into the southern prairies. The eastern bands were sedentary and largely agricultural, but the Teton were solely and preeminently wandering buffalo hunters. All dwelt in tipis—the word is from the Sioux language—which were of bark in the timber country and of buffalo skins on the plains. In warlike character they are probably second only to the Cheyenne, and have an air of proud superiority rather unusual with Indians. Clark says of them, "In mental, moral, and physical qualities I consider the Sioux a little lower but still nearly equal to the Cheyenne, and the Teton are the superior branch of the family." (*Indian Sign Language*, 345.) The eastern Sioux are now far advanced toward civilization through the efforts of teachers and missionaries for over a generation, and the same is true in a less degree of the Yankton, while the majority of the Teton are still nearly in their original condition.

X I found the Sioux very difficult to approach on the subject of the Ghost dance. This was natural, in view of the trouble that had resulted to them in consequence of it. When I was first at Pine Ridge, the troops still camped there served as a reminder of the conflict, while in

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The Cheyenne  
are a mixed  
blood tribe  
(pure Indian  
though)