

so-called Chiwere tribes—Iowa, Oto, and Missouri—separated from the Winnebago or else moved westward to the Missouri from the same region. The five remaining tribes of this group—Omaha, Ponca, Osage, Kansa, and Quapaw—which have been called Dhegiha by Dorsey, undoubtedly lived together as one tribe at some former time and were probably located on the Mississippi. Part moving farther down became known as “downstream people,” Quapaw, while those who went up were the “upstream people,” Omaha. These latter moved n. w. along the river and divided into the Osage, Kansa, Ponca, and Omaha proper. As to the more remote migrations that must have taken place in such a widely scattered stock, different theories are held. By some it is supposed that the various sections of the family have become dispersed from a district near that occupied by the Winnebago, or, on the basis of traditions recorded by Gallatin and Long, from some point on the n. side of the Great Lakes. By others a region close to the eastern Siouans is considered their primitive home, whence the Dhegiha moved westward down the Ohio, while the Dakota, Winnebago, and cognate tribes kept a more northerly course near the Great Lakes. The tribes of the Manahoac confederacy were encountered by Capt. John Smith in 1608, but after that time all of the eastern Siouans decreased rapidly in numbers through Iroquois attacks and European aggression. Finally the remnants of the northern tribes, consisting chiefly of Tutelo and Saponi, accompanied the Tuscarora northward to the Iroquois and were adopted by the Cayuga in 1753. On the destruction of their village by Sullivan in 1779 they separated, the Saponi remaining with the Cayuga in New York, while the Tutelo fled to Canada with other Cayuga. From the few survivors of the latter tribe, Hale and J. O. Dorsey obtained sufficient material to establish their Siouan connections, but they are now almost extinct. The fate of the Saponi is probably the same. The southern tribes of this eastern Siouan group consolidated with the Catawba, and continued to decrease steadily in numbers, so that at the present time there are only about 100 remaining of the whole confederated body. Some of the eastern Siouan tribes may have been reached by De Soto; they are mentioned by the Spanish captain Juan Pardo, who conducted an expedition into the interior of South Carolina in 1567.

The Biloxi were first noted by Iberville, who found them in 1699 on Pascagoula r., Miss. In the next century they moved n. w. and settled on Red r., La., where the remnant was found by

Gatschet in 1886 and their affinities determined. These people reported that another section had moved into Texas and joined the Choctaw.

The Ofo, called Ushpi by their neighbors, are first mentioned by Iberville in 1699, but were probably encountered the year preceding by the missionaries De Montigny, Davion, La Source, and St Cosme, though not specifically mentioned. Unlike the other Yazoo tribes, they sided with the French in the great Natchez war and continued to live near the Tunica Indians. Their Siouan affinity was demonstrated by Swanton in 1908 through a vocabulary collected from the last survivor.

The first known meeting between any western Siouans and the whites was in 1541, when De Soto reached the Quapaw villages in e. Arkansas. The earliest notice of the main northwestern group is probably that in the Jesuit Relation of 1640, where mention is made of the Winnebago, Dakota, and Assiniboin. As early as 1658 the Jesuit missionaries had heard of the existence of 30 Dakota villages in the region n. from the Potawatomi mission at St Michael, about the head of Green bay, Wis. In 1680 Father Hennepin was taken prisoner by the same tribe.

In 1804-05 Lewis and Clark passed through the center of this region and encountered most of the Siouan tribes. Afterward expeditions into and through their country were numerous; traders settled among them in numbers, and were followed in course of time by permanent settlers, who pressed them into narrower and narrower areas until they were finally removed to Indian Territory or confined to reservations in the Dakotas, Nebraska, and Montana. Throughout all this period the Dakota proved themselves most consistently hostile to the intruders. In 1862 occurred a bloody Santee uprising in Minnesota that resulted in the removal of all of the eastern Dakota from that state, and in 1876 the outbreak among the western Dakota and the cutting off of Custer's command. Later still the Ghost-dance religion (q. v.) spread among the Sioux proper, culminating in the affair of Wounded Knee, Dec. 29, 1890.

It is impossible to make statements of the customs and habits of these people that will be true for the entire group. Nearly all of the eastern tribes and most of the southern tribes belonging to the western group raised corn, but the Dakota (except some of the eastern bands) and the Crows depended almost entirely on the buffalo and other game animals, the buffalo entering very deeply into the economic and religious life of