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An Annotated Bibliography of Culture Change for the Teton Dakota Indians

Vernon D. Malan

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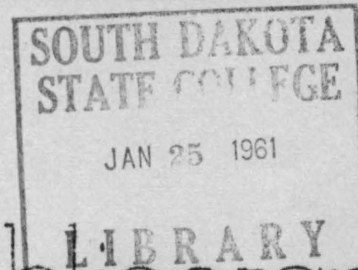


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an annotated bibliography
of
culture change
for the
Teton Dakota Indians

by

Vernon D. Malan

Agricultural Experiment Station, South Dakota State College of Agriculture
and Mechanic Arts, College Station, South Dakota

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AN ANNOTATED BIBLIOGRAPHY OF
CULTURE CHANGE FOR THE TETON DAKOTA INDIANS

BOOKS

Bakeless, John, Lewis and Clark, (New York: William Morrow & Company, 1947)

The journals of the Lewis and Clark expedition briefly mention a meeting with the Teton Dakota Indians along the Missouri River. A conference with some of the leaders is described, as well as some troubles experienced by the expedition from the Indians' curiosity. Brief mention is made of the character of some Dakota leaders and the type of villages in which they lived. This is a secondary account based on the original journals of the Lewis and Clark expedition.

Barton, Winifred W., John P. Williamson: A Brother to the Sioux (New York: Fleming H. Revell, 1919)

This biography of an early missionary among the Dakotas describes the work of his father and Stephen R. Riggs at the first Minnesota mission, especially their translation of the bible into Siouan. Young Williamson was raised at the mission with Indian children, and became involved in the events of the Minnesota outbreak of 1862 and the subsequent suppression of the eastern tribes. There is some description of the life of the Dakotas at Crow Creek, at Santee Agency in Nebraska, and Yankton Agency near Ft. Randall in the 1860's.

Belden, George P., Belden, The White Chief; or Twelve Years Among the Wild Indians of the Plains, (Cincinnati: C. F. Vent, 1870)

An autobiography of George P. Belden, who claims to have been a soldier, hunter, trapper, and guide, and to have lived among the Dakota Indians west of the Missouri River, was edited from his diaries and manuscripts by General James S. Brisbin. In addition to describing his own remarkable life, Belden comments sporadically on the customs of the Indians, particularly their family life. He seems to select the more spectacular practices, and the more mundane and essential features of the culture are often unmentioned. There is a likelihood that he liked to tell a good story and embellished his facts for this purpose.

Boas, Franz, and others, Anthropology in North America, (New York: G. E. Stecker, 1915)

This collection of writings on the North American Indians contains articles on cultural areas, language, ceremonialism, religion, and mythology. The references to the Dakotas are scattered throughout the articles and are usually used to illustrate the general analysis of some phase of Indian culture. Legends regarding the traditional origin of the Dakotas are presented along with a brief history of all divisions of the Siouan nation.

Boas, Franz, editor, General Anthropology, (New York: D. C. Heath, 1938)

The articles in this book cover general areas such as language, economic organization, social life, government, art, literature, music, dance, and religion. Brief references are made in each section to the Dakota practices to illustrate similarities and differences with other cultures. It is useful as a study of comparative traits of various cultures, including the Tetons.

Brown, Joseph L., The Sacred Pipe, (Norman, Oklahoma: The University of Oklahoma Press, 1953)

The acquisition of the sacred pipe was an event of great mythological significance to the Teton Dakotas. The legend is related in this book with considerable detail and authenticity, along with the major ceremonial events in the life cycle of the individual. This collection of legends is the most complete contemporary record of the mythology of the Dakotas.

Bryant, C. S., A History of the Great Massacre of the Sioux (Cincinnati: Rickey and Carra, 1864)

An estimate of the numbers and strength of the Teton Dakotas in the 1860's is summarized from official government documents of 1858-59.

Burdick, Usher L., The Last Battle of the Sioux Nation, (Stevens Point, Wisconsin: Worzalla Publishing Company, 1929)

The entire book is devoted to the Battle of the Little Big Horn. An account is given of Sitting Bull and his reasons for calling a conclave of the Tetons in the Big Horn country. His analysis of the actual battle concentrates on the mistakes of General Custer. Much of the source material was obtained from interviews with Indians who were involved in the fighting as well as army records of the battle.

Burdick, Usher L., The Last Days of Sitting Bull, Sioux Medicine Chief, (Baltimore: Wirth Brothers, 1941)

The life of Sitting Bull is briefly sketched before his "last days." The Messiah Doctrine is considered in relation to the trouble on Grand River resulting in the death of the old chief. The Messiah movement is also considered in conjunction with the Wounded Knee Massacre. Much of the source material is taken from the documents and papers of Major James McLaughlin, who for many years was Agent at Fort Yates and later a Government inspector among the western Dakotas. It is valuable in revealing McLaughlin's attitude toward Indian culture and his attempts to eliminate traditional practices.

Buttree, Julia M., The Rhythm of the Redman in Song, Dance, and Decoration, (New York: A. S. Barnes, 1930)

This secondary source on songs and dances may be valuable to collectors of Indian lore. The Grass Dance, Buffalo Dance, Kahomini Dance, Scalp or Wounded Dance, and some songs of the Dakotas are presented.

Catlin, George, Indians of the Western Frontier, (Chicago: Natural History Museum, 1954)

A recent collection of paintings by the eminent artist, George Catlin, contains several portraits of Dakota Indians, including sketches of their dress and equipment.

Catlin, George, Letters and Notes on the Manners, Customs & Conditions of the North American Indians, 2 Vols., (London: Tilt and Bogue, 1842)

Catlin gives a complete description of his visit to a Teton village. He mentions their marriage customs, ceremonies, weapons, music, and buffalo hunting. This document of his travels through the Indian country has many human interest items as well as his observation of Indian customs and material culture.

Collier, John, The Indians of the Americas, (New York: The New American Library, 1947)

This survey of Indian problems by the former commissioner of Indian affairs includes scattered references to the Teton Dakotas.

Crawford, Lewis F., Rekindling Camp Fires, (Bismarck, North Dakota: Capital Book Company, 1926)

A frontiersman recorded his memories of the early days in the Dakotas in this book. The information on the Indians is superficial and occasionally inaccurate but also sympathetic. In warfare, for example, he noted that the Indians were not more inhuman than the enemy, and in fact they were brave and considerate in comparison to the United States Army which invaded their villages, killed their women and children, and destroyed their provisions and lodges, leaving the Indians to starve and freeze.

Custer, George A., My Life on the Plains, (St. Louis: Sun Publishing Company, 1885)

The writings of General Custer are collected in this book. They contain very complete accounts of the battles in which he was involved and the army's maneuvers under his command. Much of the material is presented in order to justify his actions and place a very favorable interpretation on his own part in the Indian wars.

Dale, George A., Education for Better Living, (Washington: U. S. Department of Interior, Bureau of Indian Affairs, 1955)

This study was conducted to determine whether students on the Pine Ridge Reservation were being prepared for life by the education they received. A complete background of Indian education is given. He concludes that training is provided to help the students make use of the reservation resources, that over half of the students remain on the reservation, that homemaking and agricultural education are more successful than teaching of crafts, and that the federal schools on the reservation are superior to rural South Dakota schools. The students attending Oglala High School are fully analysed in an interesting account of their homes, health, food, crafts, and classes.

Deloria, Ella, Speaking of Indians, (New York: Friendship Press, 1944)

The kinship behavior, values, and way of life of the Teton Dakotas are discussed with understanding and accuracy in this brief account. The author's ability to share the meaning of her participation in Dakota life with the reader makes this an outstanding contribution to the literature on the Indians. The best summary of the kinship behavior of the Tetons is also contained in this volume.

Devereux, George, Reality and Dream, (New York: International Universities Press, 1951)

A case history of an Indian patient in a mental hospital is analysed in terms of the cultural influences on behavior. While the author does not reveal the tribal association of his case, he suggests that it is typical of most plains groups. The case study appears to be especially applicable to the Teton Dakotas since they have retained much of the behavioral and ideational pattern from their traditional culture which the author was able to discover in the personality of the patient.

Duncan, Kunigunde, Blue Star, (Caldwell, Idaho: Caxton Printers, 1938)

The personal observations of Corabelle Fellows, who worked and taught in Dakota Territory and married a Teton, is presented in this biography. She gives a first-hand account of Indian customs and life from a sympathetic point of view.

Duratshek, Mary C., Crusading Along Sioux Trails: A History of the Catholic Indian Missions of South Dakota, (New York: Grail Publishers, 1947)

This authoritative pioneer work on the history of Catholicism among the Dakotas supplements the author's dissertation with information on recent events. The first contacts between the missionaries and the Dakotas are described, followed by a study of the development of the missions on the reservations in South Dakota. The relation between the government and the Indians is analysed. Although religious bias is not eliminated from this work, it is extremely useful for source material on culture change.

Eastman, Charles A., From the Deep Woods to Civilization, (Boston: Little, Brown, and Company, 1916)

The author presents an autobiographical account of his early life in the Dakotas, his education at eastern schools, and his return to the reservation to serve his people as a medical doctor. The value of this book rests primarily upon the knowledge gained from the introspection of the author into his own case history as he goes through the transition from Indian culture to adjustment to the culture of the dominant society.

Eastman, Charles A., The Indian Today, (Garden City, New York: Doubleday, Page and Company, 1915)

The author, who grew up among the Dakotas, and returned to serve them as a medical doctor, recounts the experiences of his people living

a life of freedom on the plains. He explains the coming of agency life, its abuses and misuses, and the over-all struggle of his brothers in adjusting to a way of life foreign to their traditions and values.

Embree, Edwin R., Indians of the Americas: Historical Pageant, (Boston: Houghton-Mifflin Company, 1939)

The isolation of Indians on the American continent and the resulting cultural patterning is discussed in this popular work. A picture of traditional Indian life, attempting to recapture the ways and feeling of the Indians in the past, is presented with one section dealing specifically with the Oglala band, including their camp life, buffalo hunting, dancing, and family life. Complete accounts of the vision quest, Sun Dance, and other ceremonial activities are also included.

Fisk, Frank B., The Taming of the Sioux, (Bismarck, North Dakota: The Bismarck Tribune, 1917)

Dakota history is retold in a highly personal report from the author's limited viewpoint and experience. The accounts of the Indian before the coming of the frontiersmen, their early-day costumes, customs, treaties, and tribulations tend to confuse the facts. The material on the Dakota religion, the Ghost Dance, and the present day conditions of the Indians is reported with a non-Indian bias.

Gilmore, Melvin R., Prairie Smoke, (New York: Columbia University Press, 1929)

The lore, legend and myth of the prairie tribes are tied together by the author's comments. Many Dakota legends are given with comments on their family life, customs, and beliefs. The sources of the legends are from both reading and personal observation.

Graham, W. A., The Story of the Little Big Horn, (New York: The Century Company, 1926)

The causes of the Battle of the Little Big Horn and the motives of the Indians who defeated Custer are analysed in this story. The author reaches the general conclusion that the thinking of the Indians is so different from his own that it is impossible for him to understand their strategy.

Harmon, George D., Sixty Years of Indian Affairs, (Chapel Hill, North Carolina: University of North Carolina Press, 1941)

An outline of the political, economic, and diplomatic actions of governmental agencies and their effects on the Indian tribes is presented in this volume.

Havighurst, Robert J., and Neugarten, Bernice L., American Indian and White Children, (Chicago: University of Chicago Press, 1955)

A socio-psychological investigation of Indian and non-Indian children is reported in this book. Comparisons are given between these school children on the results of various psychological tests, and their culture is considered as the background for these comparisons. The

Dakotas are included as one group in the study demonstrating the relationship between behavioral and cultural traits of children.

Herskovits, Melville J., Man and His Works: The Science of Cultural Anthropology, (New York: Alfred A. Knopf, 1948)

In this general study of cultural anthropology the Teton Dakotas are mentioned in relation to culture change at the beginning of the buffalo hunting epoch. The section on cultural origins and cultural evaluation discusses many of the changes in the social organization and institutions of the Plains Indians.

Holley, Frances C., Once Their Home, (Chicago: Donohue and Henneberry, 1892)

Some information on customs regarding the dead, winter counts, medicine dances, and secret clans may be of value in understanding the culture complex of the Teton Dakotas. In most of this popularized version of plains Indian life, however, secondary accounts are presented in conventional fashion.

Hyde, George E., Red Cloud's Folk, (Norman, Oklahoma: The University of Oklahoma Press, 1937)

This history of the Oglalas is presented with special emphasis on Red Cloud's role in the drama of the early West. The events of the chief's lifetime are fully discussed, and a very clear picture is given of the man and his people and their fight to preserve their lands.

Hyde, George E., A Sioux Chronicle, (Norman, Oklahoma: University of Oklahoma Press, 1956)

The early reservation experiences of the Teton Dakotas are presented in this history. The author recounts the humorous, yet tragic, incompetence of the government and some of its agents in dealing with the old war chiefs. He points out the folly of those "friends of the Indians" and the elected representatives in establishing Indian policy without having been within a thousand miles of a reservation. The book is the most scholarly and accurate account of this period of Dakota history.

Kroeber, A. L., Cultural and Natural Areas of Native North America (Berkeley, California: University of California Press, 1939)

The author defines cultural areas and includes the Teton Dakotas in the Northern Plains group. A brief cultural history of the Indians is given, and the Oglalas are referred to as the most culturally vigorous band in the plains area during the nineteenth century.

Lowie, Robert H., Indians of the Plains, (New York: McGraw-Hill, 1954)

Detailed descriptions of many of the culture traits of the western Dakotas are given. The tipi, use of dogs, hunting and food gathering, the cradle board, war parties, and arts and crafts are covered, with special reference to the designs on clothing and equipment of the Oglalas.

A full discussion of plains Indian religion, and an interpretation of the Sun Dance is also included. The Teton use of the Ghost Dance is referred to in the same section.

McCreight, M. I., Firewater and Forked Tongues, (Pasadena, California: Trails End Publishing Company, 1947)

Flying Hawk, an associate of the leaders of the Teton Dakotas, tells the "true" history of the Indian Wars. His stories are filled with the evidence of injustices suffered by the Indians and the inhumanities of his conquerors. The information in the book regarding the leaders of the Tetons, such as Red Cloud, Sitting Bull, and Crazy Horse, does not provide any startlingly new insights. In fact, most of what is attributed to be the original thoughts or memories of Flying Hawk had been available for some time in secondary sources.

McGillycuddy, Julia B., McGillycuddy, Agent, (Palto Alto, California: Stanford University Press, 1941)

This biography of the most famous agent in the early history of the Pine Ridge reservation is loaded with information on the trials and tribulations of the early government functionaries serving the Tetons. There is a slight tendency for the author to justify all of the actions and decisions of McGillycuddy while he was agent. While her interpretation of some events may be somewhat misleading, this does not detract from her ability to give an exciting and valuable record of the "cold war" between the agent and the Dakota chiefs during those trying days.

McGregor, Gordon, Warriors Without Weapons, (Chicago: The University of Chicago Press, 1946)

The institutions of traditional Teton Dakota society, which still influence the behavior of the modern Pine Ridge resident, are explored in this study. The analysis of traditional kinship patterns and religious behavior is especially accurate and knowledgeable. The cultural setting is also used as a basis for the case studies of personality among a group of reservation school children.

McLaughlin, James, My Friend the Indian, (Boston: Houghton-Mifflin Company, 1910)

Agent McLaughlin's autobiographical sketch of his work on the Standing Rock Reservation contains a series of comments on Dakota life and history. The activities in which he was involved, such as the death of Sitting Bull, are dealt with in considerable detail. The author makes a great effort to rationalize his own part and to discredit the old Dakota Chief in recording the events.

McLaughlin, Marie L., Myths and Legends of the Sioux, (Bismarck, North Dakota: Bismarck Tribune Company, 1916)

In her collection of stories, the author emphasizes some of the chief values of Dakota society. Frequent admonitions were given to youth to work hard, speak wisely and honestly, never complain, and demonstrate bravery in any situation.

Mead, Margaret, The Changing Culture of an Indian Tribe, (New York: Columbia University Press, 1932)

A basic study of culture contact and change among the plains Indians is found in this volume. Although the exact tribe is not identified, the analysis of the reactions of the tribal women to the contacts with non-Indian society in the 1920's could very well apply in its theoretical implications to the Teton Dakotas. The methods of studying culture contacts are likewise fully demonstrated, especially historical and cultural description, the case history, and some statistical techniques.

Miles, Nelson A., Personal Recollections and Observations, (New York: The Werner Company, 1896)

"The war for civilization along our western frontier" is presented from a soldier's point of view by General Miles. Following a discussion of Indian character and institutions, he spends considerable time outlining the campaigns in which he was involved against the Dakota nation. In the final section he gives his solution to "the Indian problems". His plan for securing permanent peace is predicated on eliminating external causes which he feels created the troubles.

Mirsky, Jeannette, "The Dakota" in Cooperation and Competition Among Primitive Peoples, Margaret Mead, editor, (New York: McGraw-Hill Book Company, 1937)

The essentially cooperative Dakota society permitted competition in warfare and hunting as long as it was hedged with institutional limitations. This basic principle is recognized and expanded in the study of a society which exemplifies the control of the kinship group over the individual member. The Dakotas provided this kind of institutional regulation in all areas of life.

Moorehead, Warren K., The American Indian in the United States: 1850-1914 (Andover: The Andover Press, 1914)

Part of this book deals with the Dakotas, especially the activities of Red Cloud and Sitting Bull. The Ghost Dance is analysed historically and a brief description of the actual dance is included.

Morton, J. Sterling, Illustrated History of Nebraska, 3 Vols. (Lincoln, Nebraska: Western Publishing Company, 1906, 1913)

The Dakota Indians played a prominent role in the history of Nebraska's early days which are recorded in this conventional account. The aboriginal occupants of the area are described, and the historical and cultural changes taking place as the country was settled are treated as a part of the development of the country by the emigrants. Some of the military campaigns receive considerable attention, particularly the later hostilities and their culmination in the Wounded Knee incident.

Neihardt, John G., Black Elk Speaks, (New York: W. Morrow Company, 1932)

The author has recorded the stories and memories of a chief of the

Teton Dakotas in this book. It is a valuable source of information on traditional Dakota religious beliefs and practices, as well as information on many other aspects of their traditional way of life.

Parkman, Francis, The Oregon Trail, (New York: A. L. Burt Company, 1910)

These well-written personal observations of a famous historian are based on his experiences living among the Plains Indians for several months. The heart of the book is concerned with Parkman's visit in the Oglala village of Old Smoke in the Black Hills area in the summer of 1846. His description of the camp and its inhabitants is a classic case study of the way of life of the Western Dakotas.

Provinse, John H., "The Underlying Sanctions of Plains Indian Culture", in Social Anthropology of North American Tribes, Fred Eggan, editor, (Chicago: University of Chicago Press, 1955)

The author applies Radcliffe-Brown's categories for classification of pre-literate peoples and their laws to the plains cultures. The primary sanctions of these tribes and their means of enforcing laws are discussed for the Blackfoot, Crow, Omaha, and Oglala societies. Similarities and differences in law enforcement and legal sanctions are pointed out in the conclusions.

Radin, Paul, The Story of the American Indian, (New York: Boni and Liveright, 1927)

After presenting a background of the Plains Indians the author places specific emphasis on the changes that occurred among the Siouan tribes as they moved into the plains. The separate section of the Oglala Dakotas analyses their secret societies, father-son relationships, individualistic enterprises, and the Sun Dance in considerable detail.

Radin, Paul, The World of Primitive Man, (New York: Henry Schuman, 1953)

The Dakota Indians are used as one group illustrating the roles of the man of action and the wise man or thinker in an analysis of the development of ego and personality in primitive societies.

Riggs, Stephan R., Mary and I: Forty Years With the Sioux, (Boston: Congregational House, 1880)

One of the first missionaries among the Dakotas tells the story of his experiences in the field. This source book gives many first hand accounts of the life and activities of the eastern Dakotas, but also includes some information on the Tetons in the later years of his ministry. Considerable space is devoted to describing his efforts to learn the Siouan language, translating the bible, and publishing a grammar and dictionary of the Siouan language.

Ruby, Robert H., The Oglala Sioux, (New York: The Vantage Press, 1955)

A medical doctor who spent a few years at Pine Ridge gives some of his impressions of the reservation and its people in this book. The analysis is based on limited experience and understanding and tends to be superficial.

Sandoz, Mari, Crazy Horse, (New York: A. A. Knopf, 1942)

This biography of Crazy Horse, the famous warrior of the Oglalas, relates the history of the Tetons during his life time. It is written with great feeling and respect for Crazy Horse and his people. The identification of the author with the attitudes of the Oglalas gives the work a quality of genuineness and sincerity that is a rare literary achievement in historical fiction dealing with the Indians.

Sapir, Edward, Culture, Language and Personality, (Los Angeles: University of California Press, 1956)

An anthropologist gives an excellent theoretical analysis of the relationship between linguistics, attitudes, values, and behavior. He is able to develop understanding by his insightful dissection of complex phenomena. There is some reference to the Siouan language and the plains tribes, but the work is a general treatment and does not concentrate on any one group.

Sibley, Henry H., Ironface: The Adventures of Jack Frazier, Frontier Warrior, Scout and Hunter, Theodore C. Blegen and Sarah Davidson, Eds. (Chicago: The Caxton Club, 1950)

Jack Frazier was a frontiersman of mixed ancestry who grew up in the Dakota culture in the 1830's at the height of their strength. His memoirs were recorded by General Sibley, who had known the Sioux in both war and peace, and also knew his informant well. Dakota Indian culture and psychology are presented with understanding in this valuable source book.

Slotkin, James S., The Peyote Religion, (Glencoe, Illinois: The Free Press, 1956)

The most complete and authentic study of the Native American Church is presented in this book. The author makes considerable effort to give reasons for the founding of the church, justifying their ritual and beliefs, and analysing the motives for individual participation. While he tends to view these religious activities in a favorable light, the evidence to support his findings is very convincing.

Smith, DeCost, Indian Experiences, (Caldwell, Idaho: The Caxton Printers, 1943)

The author tells of his experiences with the western Dakotas during the critical days of strife and war with the frontiersmen. The account has limited historical or analytical value because it concentrates on his own particular experiences.

Standing Bear, Luther, Land of the Spotted Eagle, (Boston: Houghton-Mifflin Company, 1933)

In this autobiographical account an outstanding member of the Teton Dakota tribe explains the activities of his youth. He emphasizes the meaning of Dakota customs, games and dances.

Standing Bear, Luther, My People, The Sioux, (Boston: Houghton-Mifflin Company, 1928)

Another autobiographical sketch of Indian life and history is presented in this volume. The author's perceptions of the meaning of events during the period when his country was being invaded by frontiersmen is a classic revelation of Indian attitudes.

Swanton, John R., The Indian Tribes of North America, (Washington: Government Printing Office, 1952)

The location, subdivisions, minor bands, villages, and population of all the North American tribes are given in this general history. The migrations and characteristics of the Teton Dakotas are briefly mentioned.

Vestal, Stanley, New Sources of Indian History, 1850-1891, (Norman, Oklahoma: University of Oklahoma Press, 1934)

The documents collected in this volume are valuable for studying the history of the Dakota Indians during the latter half of the nineteenth century. The source materials in the first part of the book are letters and papers having to do with the Ghost Dance and the military campaign of 1890-91. The rest of the book consists of information compiled from statements of Indian and other eye-witnesses of the events narrated. Indian warfare, treaties and negotiations, notes on individuals, and Indian chronology are discussed.

Vestal, Stanley, Sitting Bull, Champion of the Sioux, (Boston: Houghton-Mifflin Company, 1932)

This biography of Sitting Bull depicts his standing among his people as a warrior, a chief, and a medicine man in a very friendly fashion. The events leading to the death of the old chief are related in great detail.

Vestal, Stanley, Warpath, (Boston: Houghton-Mifflin Company, 1934)

This is a biography of Chief White Bull of the Oglala Sioux. It offers a picture of the Indian way of life during his youth when he first took to the warpath, during his adult life when he was fighting to preserve his lands from the encroachments of the frontiersmen, and during his advanced years when he lived under the control of the government agents on the reservation.

Wellman, Paul I., Death on the Prairie: The Thirty Years' Struggle for the Western Plains, (New York: The MacMillan Company, 1934)

This book is a clear history of the thirty years (1860-1890) of Indian warfare on the western plains. The limited analysis of Dakota culture is sympathetic, but the author's understanding of their motives is questionable.

Wesley, Edgar B., Guarding the Frontier, (Minneapolis: The University of Minnesota Press, 1935)

The first history of frontier defense and critical evaluation of

the factory system of Indian trade is found in this volume. The national military policy and the administration of the army are the principal concerns of the author, but he does mention the resulting suppression, intertribal warfare, and the peace treaty council of 1815 in which the Tetons participated.

Wissler, Clark, The American Indian: An Introduction to the Anthropology of the New World, (New York: Peter Smith, 1938)

This taxonomical approach to the study of American Indians includes information on the Teton Dakotas. The concept of a plains culture centered in the Teton bands is suggested, and from this center groups of traits in the arts and graphic skills, equipment used, and other cultural items are shown to have diffused to neighboring groups. It also mentions the family groups or Seven Fires of the Dakotas, their winter counts, linguistic background, and somatic characteristics.

JOURNAL ARTICLES

Barber, Bernard, "Acculturation and Messianic Movements," American Sociological Review, VI (October, 1941), 663-669.

This discussion of the causes of messianic cults attributes the most significance to the deprivation of the buffalo as a factor in the adoption of the Ghost Dance by the Dakotas. Other factors were disease, starvation and loss of security resulting from the destruction of their food supply and reservation living.

Barnouw, Victor, "Acculturation and Personality Among the Wisconsin Chippewa," American Anthropologist LII (October, 1950), 1-152.

Acculturation of the Chippewa is contrasted with culture change among the Dakotas in certain areas. Differences in the cultures of the two groups are attributed to economic, social, and geographic background factors, and these in turn contribute to different patterns of culture change. Some of the Dakota traits which are contrasted with the Chippewa are their military organization, child-parent relationships, and attitudes toward non-Indians.

Benedict, Ruth F., "The Vision in Plains Culture," American Anthropologist, XXIV (January, 1922), 1-23.

A complete account of the variations found in the concept of the vision among the Plains Indians. The Dakota are characterized as combining visions with self-torture. The Sun Dance is given as an example of a ceremony in which mature warriors put themselves through an ordeal after seeking a vision. The vision-seekers did not require a layity, and thus the Dakotas had their shamen to aid the seeker in obtaining his guardian spirit but they lacked a priest class in their religious organization.

lish, Helen H., "The Ceremony of the Sacred Bow of the Oglala Dakota," American Anthropologist, XXXVI (January, 1934), 180-187.

The Sacred Bow, sometimes translated "Medicine Bow", was borrowed by the Dakotas from the Southern Cheyenne with their Sacred Arrow Prophet tradition. The ceremonial was designed to prepare the warrior for battle and was held in such high esteem that only the warriors of greatest strength and courage were permitted to participate. A complete description of the organization, emblems, paint markings, regalia, and decorations used in the ceremonial are given in this article.

vereux, George, and Loeb, Edwin M., "Antagonistic Acculturation," American Sociological Review, VIII (April, 1943), 133-147.

The concept of antagonistic acculturation is defined in terms of the adoption of culture traits which permit increased resistance to the goals of the hostile culture. In the case of the Dakotas the Ghost Dance is used as an example of dissociative acculturation. Their regression to earlier culture forms increased their resistance to the goals of the dominant society.

ersey, J. Owen, "Migration of Siouan Tribes," The American Naturalist, XX (March, 1886), 211-222.

The author traces the early movements of Siouan tribes on the northern plains in this article. He briefly mentions the westward migration of the Dakotas and their contacts with Winnebagos, Ponkas, Crows, Iowas, and Omahas.

rickson, Erik, "Observations on Sioux Education," The Journal of Psychology, VII (January, 1939), 101-156.

This article is a very complete analysis of the development of Dakota personality. The author indicates the importance of the internationalization of traditional cultural values, the conflict between the values of home and school, and the resulting confusion and apathy which occurs when the educational system is directed to changing the traditional values which are taught in the home.

letcher, Alice C., "An Average Day in Camp Among the Sioux," Science, VI (October, 1885), 285-287.

Arising, washing, eating breakfast, taking down the lodge, gathering the ponies, packing, riding the prairie trails, and camping again are the activities of an average day. In the evening the food is prepared and eaten, the children play games, there may be a little improvised dancing, courtship among the young people may be initiated, and the old men may engage in story telling. There are some comments on kinship customs and in general on the way of life described in the article.

letcher, Alice C., "The Emblematic Use of the Tree in the Dakotan Group," Science, IV (October, 1896), 475-487.

The author studies the legends of the Dakotas in order to reconstruct their pre-history. She says that their religious development from the time

they lived in isolated bands is revealed by "tracing the emblematic use of the tree." Religious ceremonies in which the tree plays a symbolic part, such as the Sun Dance, are discussed, along with the gradual evolution of new religious rituals.

Gilmore, Melvin R., "Some Cosmogonic Ideas of the Dakota," American Anthropologist, XXVIII (October, 1926), 570-572.

The cardinal directions and their significance and the meaning of visions are discussed by the author of this article. The reported meanings are given with little analysis or interpretation.

Goldfrank, Esther S., "Historic Change and Social Character: A Study of the Teton Dakota," American Anthropologist, XLV (January, 1943), 67-83.

A concise breakdown of the bands of the Tetons and a complete history of these bands before and after their defeat is presented. The emphasis of the writer is on the in-group hostility and its shift to antagonism toward the conquerors and their agents. The effect on the economy and social structure of Dakota society is also discussed in this period of catastrophe.

Hassrick, Royal B., "Teton Dakota Kinship System," American Anthropologist, XLVI (April, 1944), 338-348.

The pattern of kinship among the Teton Dakotas is very completely studied in this article. The structure of the family, the terms of kinship address, the kinship attitudes, and the conventional kinship behavior are presented in a systematic anthropological typology. The study is, however, designed more to explain the details in the system than to indicate the values and attitudes which caused the system to function smoothly. The accurate use of classificatory techniques has not been surpassed in any work dealing with the Tetons.

Herzog, George, "Plains Ghost Dance and Great Basin Music," American Anthropologist, XXXVII (November, 1935), 403-407.

The music of the plains Ghost Dance originated in the Great Basin Area and was interpreted by the Dakotas. The Teton pattern is described as of limited range and symmetrical with every phase repeated twice. Very few songs of the Tetons have been recorded, but they are similar to the songs of other plains groups.

Howard, James H., "The Dakota Heyoka Cult", The Scientific Monthly, LXXVIII (April, 1954), 254-258.

Individuals who have seen the thunder spirit in a vision must assume the roles of anti-natural clowns. On ceremonial occasions they must wear long-nosed masks and ragged clothing and do all things in exactly the opposite of the normal manner. If they fail to perform this humiliating ritual, they fear that they will be struck by lightning. The cult is still found in modified or restricted form on the Dakota reservations. In some cases it has degenerated to the point of being merely farcical with anyone acting the part of the heyoka. The element of sacredness is found only in extremely conservative reserva-

tion communities. The author of this article proposes that its retention is related to their opposition to non-Indian ways, and may be used as an expression of frustration, and of satire of their tormentors.

Howard, James H., "The Tree Dwellers Cult of the Dakotas," Journal of American Folklore, LXVIII (1955), 169-174.

The legend of a folk character who lived in trees and lured travelers astray or granted special favors was most common among eastern Dakotas, but it was also well-known among the Tetons. The Oglalas' conception of these forest dwellers, as well as their ceremonial rites in which these spirits were given attention, are described in this article.

Humphrey, Norman D., "Police and Tribal Welfare in Plains Indian Cultures," Journal of Criminal Law and Criminology, XXXIII (May, 1942).

The police and warrior societies of their plains Indians are considered in this article from the point of view of their contribution to tribal welfare. An explanation is given of the interrelationship of chiefs, council and society, and various methods used to prevent violation of tribal orders. The study generalizes for all plains tribes but would include the Dakotas.

Linton, Ralph, "Nativistic Movements," American Anthropologist, XLV (April, 1943), 230-240.

This general article attempts a systematic analysis of nativistic phenomena, and the Ghost Dance is used as an illustration of a typical movement.

McCracken, Harold, "The Sacred White Buffalo," Natural History, LV (May, 1946), 304-309.

The significance of the hide of the white buffalo to the plains Indians is attributed to its supernatural powers. The sacred hide is venerated more than almost any other ceremonial property. The destruction of the buffalo is also described, and the point is made that one of the primary uses made by the Indians of the animals was the use of the hides and other portions of the animal for ceremonial purposes.

Mekeel, H. Scudder, "An Anthropologist's Observations on Indian Education," Progressive Education, XIII (March, 1936), 151-159.

An appraisal of Indian education, based on a study on the Pine Ridge Reservation, indicated that the changes in Dakota culture should be influencing the goals of education. Using the examples of the Teton attitude toward accumulation of wealth and kinship practices, the article shows how the imposition of the usual education upon Indians in their own culture is doomed to failure. The principal thesis is that along with specific knowledge, the life values and drives possessed by a white community have not been, and perhaps cannot be, transferred to the Indians without administrative understanding and utilization of the native culture in the educational system.

Mekeel, H. Scudder, "A Discussion of Culture Change as Illustrated by Material from a Teton-Dakota Community," American Anthropologist, XXXIV (March, 1932), 274-285.

The political organization of an Oglala community, observed during the summer of 1930, is studied in order to contrast past organization (as analysed by Wissler in 1912) with the author's observations. The group observed was composed of 950 descendants of the hostiles led by Red Cloud living in the White Clay district on the Pine Ridge Reservation. In contrasting nomadic activities, for example, the author shows how going to fairs and rodeos has replaced the group hunting activities.

Robinson, Delorme W., "Tuberculosis Among the Sioux Indians," Review of Reviews, XXXIII (May, 1906), 340-341.

The health of the Dakotas before reservation life and after is discussed in this article. Tuberculosis was first mentioned in a government report in 1878, and the author notes that since that time the disease has decimated the Indian people. After examining all possible causes of the disease, he suggests remedies for this situation.

Swanton, John R., "Some Neglected Data on Cheyenne, Chippewa, and Dakota History," American Anthropologist, XXXII (January, 1930), 156-160.

This article contains information on the relations between the Chippewa and Dakota during the Westward migration of the two nations, the techniques of woodlands and plains warfare, and the influence of the acquisition of horses on the competition. The writer believes that the western extension of the Tetons has been very modern--coming from central Minnesota in the eighteenth century.

Thomas, Sidney J., "A Sioux Medicine Bundle," American Anthropologist, XLIII (January, 1941), 605-609.

The description of the artifacts contained in a sacred bundle is given in this article along with something of their significance and use. The main purpose is, however, to give a detailed picture of each item in the collection.

Thompson, Laura, "Attitudes and Acculturation," American Anthropologist, L (March, 1948), 200-215.

This writer's discussion of acculturation includes a description of Dakota religion in order to show how the basic attitudes of their children are shaped by beliefs such as "the threatening nature of the natural world". She gives a number of Indian children emotional response and moral ideology tests which reveal that their basic attitudes are determined by ingrained cultural values.

Useem, Ruth, "Statement on American Indian in Transition," American Anthropologist, LVI (June, 1954), 393-399.

From her knowledge of the Dakotas the author states a few assumptions regarding the attitudes of the Indians toward life under government regulations. In general the attitudes "are negative, unenthusiastic and

fearful--the outlook of a beaten people."

Voget, Fred, "The American Indian in Transition: Reformation and Status Innovation," American Journal of Sociology, LXII (January, 1958), 369-378.

Three American Indian cults, Peyotism, Shakerism, and the Great Message, are compared and analysed in this article. These reformations were discovered to be associated with anxiety about change in the individual, legitimacy of the self, and acceptance in the non-Indian society. The transitional individual is disclosed as possessing status in which both the old and new orders have personal and social meaning.

Wassell, William H., "The Religion of the Sioux," Harper's Magazine, LXXXIX (June, 1894), 945-952.

The hostile attitude toward Dakota religion expressed in this article indicated the difficulties faced by missionaries in Christianizing the Dakotas. The schooling provided by missionary groups is described, but the author notes that in some respects the converts maintain their native habits while adapting to Christian education and doctrine.

Welsh, Herbert, "The Meaning of the Dakota Outbreak," Scribner's Magazine, IX (April, 1891), 439-452.

This discussion of government Indian policy and corruption in the Indian service attempts to analyse the reaction of the Dakotas to the government. Two opposing parties based on their attitude toward non-Indians are described: (1) the non-progressive anti-Christian group and (2) the progressive or Christian party. The more basic cause of the outbreak was the opposition the former party had to government domination, but the more immediate causes were loss of land, illness, crop failure, and starvation. The Messiah complex was their reaction to the failure of the government to fulfill its promises.

Wissler, Clark, "Depression and Revolt," Natural History, XLI (February, 1938), 108-112.

The story of the last Indian uprisings and its youth movement is told in this article. The loss of the buffalo and resulting starvation caused an economic and spiritual depression which could not be relieved. The young people who learned English in the schools served as contacts with neighboring tribes, thus permitting greater intertribal unity. The Ghost Dance was thus spread among the tribes, and the subsequent events culminating in the massacre at Wounded Knee depended in part on this unity.

Wissler, Clark, "The Influence of the Horse in the Development of Plains Culture," American Anthropologist, XVI (January, 1914), 1-11.

The coming of the horse to the plains tribes was a great event in their cultural history. The author relates the dates which horses were

first mentioned among the Tetons. Each group is discussed in terms of the changes and influence resulting from the introduction of the horse. The Tetons underwent the greatest change since they became great warriors and buffalo hunters only after gaining possession of this superior form of individual transportation.

GOVERNMENT AND MISCELLANEOUS PUBLICATIONS

American State Papers, Documents, Legislative and Executive of Congress of the United States, 2 vols. (Washington: Government Printing Office, 1834).

There are scattered references to the Teton Dakotas, as well as some treaties made by the government with the Dakotas, in these two volumes. There are comments on early trade and government relations with the Dakotas which are valuable for a historical understanding of the earliest contacts between the Indians and government agents.

American State Papers, Office of Indian Affairs, 2 vols. (Washington: Government Printing Office, 1815).

In volume I a report by Lewis and Clark gives a chart of all the Sioux tribes. It includes their names, languages, number of villages, lodges, and warriors, and their location. In addition there is information on their trade with other tribes, the location of trading posts, the supplies needed for trading, the amount and kinds of goods traded, and the friendly and unfriendly tribes. Volume II is a copy of a treaty between the Tetons and the government after the War of 1812. It established peace with the various Dakota tribes, and regulated their travel, location, trade, and conduct in the years after 1825.

Beckwith, Paul, "Notes on Customs of the Dakota," Annual Report of the Board of Regents on the Smithsonian Institution, 1886.

The Dakota tribes are identified, and a number of their ceremonies are described in this report. Information regarding dances, ornaments, religion, mortuary customs, marriage and family relationships is given in this early attempt to summarize the cultural traits of the Tetons.

Board of Indian Commissioners, Annual Report for 1876, (Washington: Government Printing Office, 1876).

The report of the Sioux Commission, which negotiated the Treaty of 1868, relates the events of the council, the provisions of the agreement, and the Indian attitudes toward it. There is also a history of the treaties with the Tetons dating back to 1825 and demonstrating the failures of the government to carry out their agreements.

Board of Indian Commissioners, Annual Report for 1924, (Washington: Government Printing Office, 1924).

The Pine Ridge report gives information on the population, dress, religion, size of reservation, settlements, railroads, rations, poor health conditions, educational facilities, agriculture and stock

raising. The report is a direct factual statement on these items without any detailed analysis of the existing conditions.

Board of Indian Commissioners, Annual Report for 1928 (Washington: Government Printing Office, 1928).

Changes in land ownership, population, industrial growth, farming and education are related in this report on a visit of the commissioners to the Pine Ridge Reservation. It supports the idea that the reservation residents are giving up their traditional ways, although mentioning that they have been more successful in learning trades than in farming.

Bushnell, David I., Jr., "Burials of the Algonquian, Siouan, and Caddoan Tribes West of the Mississippi" (Washington: Government Printing Office, 1927).

A brief history of the burial rites of all the Siouan tribes and some of their religious beliefs and practices are given in this report. Considerable detail is included on the burial rites and ceremonies of the Tetons.

Byrne, Patrick E., When War Came to the Indians: A Chapter of Neglected Truth in American History, (Washington: Government Printing Office, 1933).

The subject of this report is the Little Big Horn fight which was the last major battle between the Teton Dakotas and government troops. Written temperately and sympathetically the report shows that the Indians were forced to fight for their lives because the government repudiated its treaty obligations and attempted to subjugate these people.

Cardwell, Warren; An Introduction to the Modern Oglala Sioux, Department of Health, Education, and Welfare, Public Health Service, Division of Indian Health, 1958.

This pamphlet, designed for use in introducing public health personnel to the residents of South Dakota reservations, contains considerable information on the cultural background, reservation living conditions, nutrition and health practices, and other phases of contemporary life on these reservations.

Cohen, Lucy K., "Even in Those Days Pictures Were Important," Indians at Work, Vol. 9.

Swift Bear's Winter Count is described as a typical Dakota record of the important events in their history. A complete explanation of each picture representing a year is given, and the story of the discovery of the winter count is recorded.

Commissioner of Indian Affairs, Annual Report, 1872 (Washington: Government Printing Office, 1872).

There are a number of references to the Teton Dakotas in this report. They are mentioned in the discussions of government policy and assistance, encroachment on Indian lands by the railroads, and attempts to "acculturate" the Indians. The conditions of living of the Oglalas are reported under headings such as education, finances, attitudes, health, occupations and population.

Commissioner of Indian Affairs, Annual Report, 1882, (Washington: Government Printing Office, 1882).

The report on Pine Ridge states the conditions of housing, stock raising, rations, education, religion, and police. The author naively assumes that the Tetons are rapidly abandoning their native customs and expresses his satisfaction with this trend.

Commissioner of Indian Affairs, Annual Report, 1884, (Washington: Government Printing Office, 1884).

The Pine Ridge agent reported on population, the Sun Dance, home building, stock raising, agriculture, districting the reservation, freighting supplies, church and missionary education, boarding schools, medicine, traders, public highways, police, courts, and protection of property, person, and life for the reservation.

Commissioner of Indian Affairs, Annual Report, 1890-1891, (Washington: Government Printing Office, 1891).

This report contains a summary of the Ghost Dance from the Pine Ridge Agent. He gives the background of the movement and the reservation conditions which promoted its adoption. An account of the arrival of the military, the death of Sitting Bull, the battle at Wounded Knee Creek, and subsequent events are included with the usual reservation data.

Commissioner of Indian Affairs, Annual Report, 1919-1920, (Washington: Government Printing Office, 1920).

Along with the usual statistics contained in these reports is a study of the claims of the Dakotas to damages for loss of the Black Hills area. The legal principles and the Indian complaints involved in the controversy are analysed.

Congress of the United States, Documents Legislative and Executive, Vol. 5, (Washington: Government Printing Office, 1895).

Specific information on the various tribes that made up the Sioux nation is presented in this reference book. There is also some information on the agreements between the Dakotas and the Government which provided for establishing reservations, settling land claims, and trading land.

DeLand, Charles E., The Sioux Wars, South Dakota Department of History Collections, Vols. 15-17.

This accounting of the Indian wars is limited to the historical events and some evaluation of the various reports of battles and other incidents concerning the United States Cavalry versus the Dakotas. The original accounts of the Indians contain some information on their cultural background which may be of historical value.

DeLoria, Ella C., "Dakota Treatment of Murderers," Proceedings of the American Philosophical Society, LXXXVIII (1944), 368-371.

The traditional methods of dealing with murderers by the Tetons were:

(1) immediate reprisal killing of the guilty person by a male relative of the slain, (2) trial by ordeal, and (3) adoption of the murderer in place of his victim by the latter's relatives. These methods are described and analysed in detail in this article.

Densmore, Frances, "Teton Sioux Music," Bureau of American Ethnology, Bulletin 61, 1918.

This comprehensive analysis of about 600 Dakota songs is the only authoritative study of its kind. The content and construction of Teton music are illustrated by songs used to obtain visions, treat the sick, for dances or games, and special songs for hunting, warfare, courtship, and children.

Dorsey, James O., "Siouan Sociology," Annual Report of the United States Bureau of Ethnology, Vol. 15, 1893-1894.

Tribal divisions and general organization of the Siouan nation are described in this report. Their social customs are explained and analysed with emphasis on the interrelationship of the various social institutions which provide the unity of Dakota culture.

Dorsey, James O., "A Study of Siouan Cults," Annual Report of the United States Bureau of Ethnology, Vol. 11, 1889-1890.

The beliefs and practices of various Dakota cults receive a comprehensive treatment in this report. This paper contains much information pertaining to the languages of the cults and the meaning of symbols in relation to Indian perspective. Descriptions of the dances and vision-seeking activities are combined with an analysis of the songs and ritual accompanying these practices.

Duratschek, Mary C., The Beginnings of Catholicism in South Dakota, Unpublished Doctoral Dissertation, Catholic University of America, 1943.

This study of the early contacts and missionary efforts among the Dakotas covers the period before 1890. It attempts to present the basis for religious beliefs and practices among the Dakotas and their resulting reaction to the Catholic missionaries.

Fletcher, Alice C., "The Sun Dance of the Ogalalla Sioux," American Association for the Advancement of Science, 580-584.

The different forms of the Sun Dance are described in this article. Particular emphasis is given to the numerous rituals which precede the actual dance, and the roles of the shamen, the participants, and the spectators.

Gilmore, M. R., "Uses of Plants by the Indians of the Missouri River Region," Annual Report of the United States Bureau of Ethnology, Vol. 33, 1911-1912.

The influence of the vegetation of the region on the culture of the inhabitants is the subject of this study. A detailed example is given in the case of the Dakotas' adaptation to the prairies. A list and description of the plants used by the Dakotas is included in the study of the

specific purposes for which certain individuals could use them.

Hodge, F. W., editor, Handbook of American Indians, Smithsonian Institute, Bureau of American Ethnology.

This general work includes a discussion of the Siouan family of tribes which is distinguished by common language traits. A history of their western movements, their treaties with the government, their early location, the population of divisions and bands, and information on their leaders, such as Sitting Bull and Spotted Tail, is included for the Tetons.

Indian Affairs, Laws and Treaties, Charles J. Kappler, editor, Vol. 1, (Washington: Government Printing Office, 1903).

Executive orders, proclamations and other legal documents relating to the Dakotas are included in this collection of source material for the period before December 1, 1902.

Ladd, Anderson, The Educational Achievement of Indian Children, Bureau of Indian Affairs, 1953.

Some references in this report are made to the extent of intermarriage between Indians living on the fringes of the reservations and their non-Indian neighbors, the problems of teaching English to children before they can be taught the regular educational subjects, and the question of developing an educational program on the reservation, suited to the social and economic conditions in Indian communities. The Dakota Indians are mentioned in each of these problems, and especially noted is the fact that one-third of their children enter school with an extremely limited English vocabulary, being accustomed to doing most of their speaking and thinking in the native Indian language.

Lovrich, Frank, The Assimilation of the Indian in Rapid City, Unpublished Master's Thesis, Department of Sociology, University of South Dakota, 1952.

An attempt was made in this study to survey a sample of Indians who had moved to Rapid City and were breaking away from the more traditional pattern of reservation life. The survey contains some questions on attitudes, participation in non-reservation life, and structural characteristics, but lack of systematic theory limits the usefulness of the findings.

Lynd, J. W., "History of the Dakotas," Minnesota Historical Collections, Vol. II (1889), 143-174.

The religion of the Dakotas is the subject of this history. The author discusses legends and ceremonial beliefs regarding divinities of good and evil, the existence of the soul, sexuality, the spirit of infants, pantheism, sacrifices, secret societies, and purification. The Dakota religion is compared to other of the world's ancient religions.

Mallery, Garrick, "Pictographs of the North American Indians," Annual Report of the United States Bureau of Ethnology, Vol. 4, 1882-1883.

The Dakota Indians are frequently referred to in this study of Indian

drawings. The winter counts are especially noted along with other Dakota art forms. There is also very brief mention of Dakota education and culture.

McGee, W. J., "The Siouan Indians: A Preliminary Sketch," Annual Report of the United States Bureau of Ethnology, Vol. 15, 1893-1894.

This sketch of the Siouan tribes includes nomenclature, arts, institutions, and beliefs. The somatology, habitat and history of the tribes are also explored in some detail. Pertinent features of Indian social life are outlined in the last section of the report.

Meheel, H. Scudder, A Modern American Indian Community in the Light of Its Past: A Study of Culture Change, Unpublished Ph. D. Dissertation, Yale University, 1932.

A Teton Dakota community is studied in two principal areas: (1) the historical background and (2) the culture change resulting from dynamic processes. In the first part of the thesis the author identifies the broad phases of culture change from the viewpoints and contacts of both the Tetons and their conquerors. In the second part he demonstrates that in each phase "identification with functioning institutions creates and sustains an individual's life values." He points out that the family is the most potent force in this direction, since kinship is always regarded as an essential determinant of the behavior of one individual toward another.

Mooney, James, "The Ghost Dance Religion and the Sioux Outbreak of 1890," Annual Report of the United States Bureau of Ethnology, Vol. 14, 1892-1893.

A complete history and description of the Ghost Dance Religion is found in this volume. Special emphasis is given to the religion of the Dakotas and their reasons for accepting the Messiah cult. A thorough account of the dance ceremony is given by participants. The resulting military actions, Wounded Knee Massacre, and effects on the Indians are also discussed.

Neill, E. D., "Dakota Land and Dakota History," Minnesota Historical Collections, Vol. 1.

The culture of the Dakotas is treated under subjects such as language, religion, fondness for war, family affection, marriage, love of finery, sports, superstitions, ideas of the future, and mode of life. While these generalized accounts are largely descriptive studies of all the Dakotas, much of the information is applicable to the Tetons.

Riggs, Stephen R., "Dakota Grammar, Texts and Ethnology," Contributions to North American Ethnology.

The main portion of this report is a complete text of the grammar of the Dakota language. Also included with the text are many of the myths of the Dakota in both Siouan and English.

Riggs, Stephen R., "The Dakota Language," Minnesota Historical Collections, Vol. 1.

This specialized study of the Siouan language describes the various branches of the language, the differences in dialects, and some of the

similarities between Siouan and other American Indian languages. Rev. Riggs also expresses his belief that the Dakotas cannot continue to exist with their traditional practices, but must be Christianized in order to survive.

Smith, Marion W., "The War Complex of the Plains Indians," Proceedings of the American Philosophical Society, LXXVIII (1938), 425-464.

"Warfare was one of the main concerns of the Plains Indian. A survey of the literature shows that war parties were sporadic and ever-present contingencies. The warpath was distinguished from the path of peace by a set of rituals which served also to accent the importance of warrior status to the scale of political and social prestige. The motivations and associations of this warfare link it with the emotional stress of mourning and the practice of scalping is revealed as fundamental to such linkage." This abstract indicates the general purpose of the article, but there are also frequent references to Teton Dakota complexes such as the system of graded honors, the war party, war dances, and scalping.

South Dakota Department of Public Instruction and South Dakota Indian Commission, Indians of South Dakota, Pierre, South Dakota, 1954.

This bulletin surveys the history of the Dakotas and their establishment on reservations. Some of the common questions regarding the Indian people in the state are answered, and there is some attempt to suggest possible solutions to the "Indian problem".

South Dakota Writer's Project, Legend of the Mighty Sioux.

The Dakota Indians have given up their warlike traits, but have continued to observe their traditional customs of oratory. They have lost much of their land and food supply, which forced them to attempt a doomed defense against the invaders. The book also discusses their friendship to the early traders, their knowledge of nature, and their great leaders.

Speck, F. G., "Notes on the Functional Basis of the Decoration and Feather Technique of the Oglala Sioux," Indian Notes, Museum of the American Indian, Vol. 5, pp. 1-42.

The theory that Indian dress is decorated in relation to the class of the article is suggested. In support of this thesis complete descriptions are given of Dakota dress for both men and women, as well as items such as mocassins, headdresses, and knife holders. The use of feathers in these designs is also described. "Whether consciously seized by the mind of the artist or not, segregation of designs to certain classes of objects and even to the use of the sexes, as well as to certain societies and ceremonies, seems to be an outstanding feature of Sioux or Dakota Indian art."

Spier, Leslie, "The Sun Dance of the Plains Indians: Its Development and Diffusion," Anthropological Papers of the American Museum of Natural History, Vol. 16, 1921.

No plains ceremony is more widely known than the Sun Dance. All

of the Teton Dakota bands participated in the gatherings when the Sun Dance was annually held. The diffusion of the dance from one plains tribe to another caused variations to occur, since the ceremony was really a highly complex combination of separate rituals and dances with differing ideational and procedural traits.

Trimble, Bessie, "Sioux Give-Away Ceremony," Indians at Work, Vol. 2.

The author describes a gift-giving ceremony on the Pine Ridge reservation. She erroneously contends that the ceremony is designed to show how much property a person can give away at one time in order to exhibit wealth. Her description of name-giving for heroes, mourning, and gratitude which accompany the gift-giving ceremony indicate a more objective view-point.

Walker, J. R., "The Sun Dance and Other Ceremonies of the Oglala Division of the Teton Dakota," Anthropological Papers of the American Museum of Natural History, Vol. 16, 1921.

The introduction of this paper is devoted to the attitudes of the Oglalas toward their ceremonies. The rest of the paper describes the Sun Dance, Hunka and Buffalo ceremonies in great detail, and analyses the role of the Shaman and each participant in the ceremony.

Wissler, Clark, "Costumes of the Plains Indians," Anthropological Papers of the American Museum of Natural History, Vol. 17, 1922.

The difference in types of dress of each of the plains tribes is discussed in this article. The Dakotas are referred to in two areas--the female dresses and the male shirts. Each of these dress forms is considered in the light of its historical significance.

Wissler, Clark, "Some Protective Designs of the Dakota," Anthropological Papers of the American Museum of Natural History, Vol. 1, 1912.

Material from the Teton Dakotas regarding the design of shields, Ghost shirts, hoops, and symbolic articles is used to illustrate the details of their art forms. In each case the religious significance and reasons for the protective designs are believed to be based on an animistic idea.