

A GUIDE TO

# *Tribal Nations*

OCETI SAKOWIN HOMELANDS



*South Dakota*

# Reservations & Tribal Lands



## RESERVATIONS

- 1 CHEYENNE RIVER RESERVATION
- 2 CROW CREEK RESERVATION
- 3 FLANDREAU SANTEE RESERVATION
- 4 LOWER BRULE RESERVATION
- 5 PINE RIDGE RESERVATION
- 6 ROSEBUD RESERVATION
- 7 SISSETON-WAHPETON OYATE TRIBAL LANDS
- 8 STANDING ROCK RESERVATION
- 9 YANKTON TRIBAL LANDS

## TRAILS

- 10 NATIVE AMERICAN SCENIC BYWAY
- 11 OYATE TRAIL

## CONTENTS

- 1 RESERVATIONS & TRIBAL LANDS MAP
- 2 INTRODUCTION
- 4 RICH CULTURE AND HERITAGE
- 6 OCETI SAKOWIN / SEVEN COUNCIL FIRES
- 8 MILESTONES
- 10 OCETI SAKOWIN DICTIONARY
- 14 VISITOR GUIDELINES
- 16 CHEYENNE RIVER SIOUX TRIBE
- 20 CROW CREEK SIOUX TRIBE
- 24 FLANDREAU SANTEE SIOUX TRIBE
- 28 LOWER BRULE SIOUX TRIBE
- 32 OGLALA SIOUX TRIBE
- 36 ROSEBUD SIOUX TRIBE
- 40 SISSETON WAHPETON OYATE
- 44 STANDING ROCK SIOUX TRIBE
- 48 YANKTON SIOUX TRIBE
- 52 LANDSCAPES & LANDMARKS
- 56 NATIVE AMERICAN ART
- 58 POWWOWS & CELEBRATIONS
- 62 TRIBAL CASINOS
- 64 TRIBAL HEADQUARTERS
- 65 REGIONAL TOURISM ASSOCIATIONS



Pine Ridge Indian Reservation

\*Areas include reservation and trust land.



# Introduction



Dignity: Of Earth & Sky, Chamberlain

**WELCOME** to the land of the Lakota, Dakota and Nakota. There are nine Native American tribes that call South Dakota home, and each of them has a unique story to tell. Working together, they welcome visitors into their communities in order to educate and share. When visiting Native communities, you will experience genuine hospitality, discover authentic art, and hear about the fascinating history and unique culture of the people known by many as "Sioux." This guide is organized alphabetically by tribe, and includes brief historical information, points of interest & attractions, and contact information. It also provides information about museums, art galleries, and businesses where visitors can find authentic Lakota, Dakota and Nakota artworks to view and/or purchase.

The U.S. government officially recognized the Lakota as "Sioux" in 1825 and has applied this name to the Lakota, Dakota and Nakota in official documents ever since. The term "Sioux" is a fragment of the French and Ojibwa word "nadouessioux," which is believed to be a derogatory term meaning "little snakes." The name may have resulted from a history of territorial conflicts between the Lakota, Dakota, Nakota and the Ojibwas. People of the Great Sioux Nation prefer the terms Lakota (meaning "Friend," "Ally," or "Brother People"), Dakota and Nakota when referring to themselves as a people and a nation. These are the names of the group's different dialects, regions and economies. The word "Sioux" appears in this publication when necessary, but efforts were made to use the more accepted terms of Lakota, Dakota and Nakota. Information contained in this guide was taken from many sources. Because of that, there are inconsistencies in the spelling of Lakota, Dakota and Nakota words.

Please note that inclusion in this publication does not constitute an endorsement by the South Dakota Department of Tourism, nor do omissions indicate a statement or allusion to the merit of the organization so omitted.



# Rich Culture & Heritage



Bear Butte State Park, near Sturgis

From rolling plains to majestic mountains, a variety of distinct landscapes decorate South Dakota. These lands also hold a diverse population. As of 2022, Native Americans make up more than 15% of South Dakota's population. The nine tribal nations' land base encompasses 6.8 million acres of land.

Traditional creation stories place the nation's birth in the Black Hills of South Dakota. After being displaced in the 1700s, people of the Seven Council Fires migrated west from the woodlands of Minnesota to the Great Plains. Lakota, Dakota and Nakota customs hold the forces of nature as holy, emphasizing the importance of balance among all things in the universe. This balance remains an instrumental piece of life, as do the cardinal virtues of "woksape" (wisdom), "woohitika"

(bravery), "wowacintanka" (fortitude) and "wacantognaka" (generosity).

## THE BUFFALO NATION

The Great Spirit Skan made us with bones from Stone, bodies from Earth, and souls from himself, Wind and Thunders. The gifts of Sun, Wisdom, Moon and Revealer gave us life. A council of the spirits named us Pte Oyate (Buffalo Nation) and told us to care for the spirits. One day Spider sent Wolf to the Underworld to tell Tokahe that life would be easier on the surface of the earth. Tokahe ignored the warnings of the holy man, Tatanka, and led the people up through Wind Cave. Life there was hard, so Tatanka came to help – as a great, shaggy beast. Since then, the people have lived here with the buffalo.



Bison



# Oceti Sakowin - Seven Council Fires

The people of the Oceti Sakowin call themselves Lakota, Dakota and Nakota, which are dialectic distinctions for the three major divisions of the Lakota, Dakota, Nakota. The nine tribes named themselves, or each other, for the region they inhabited or after a particular characteristic or event. The tribes joined in an alliance for mutual protection, and the Seven Council Fires (Oceti Sakowin) emerged from the three divisions of the Lakota, Dakota, Nakota.

## SANTEE-DAKOTA: EASTERN

- 1 **MDEWAKANTONWAN**  
"SPIRIT LAKE PEOPLE"
- 2 **WAHPEKUTES**  
"SHOOTERS AMONG THE LEAVES"
- 3 **WAHPETONWAN**  
"DWELLERS AMONG THE LEAVES"  
WAHPETON
- 4 **SISSETONWAN**  
"PEOPLE OF THE FISH VILLAGE"  
SISSETON

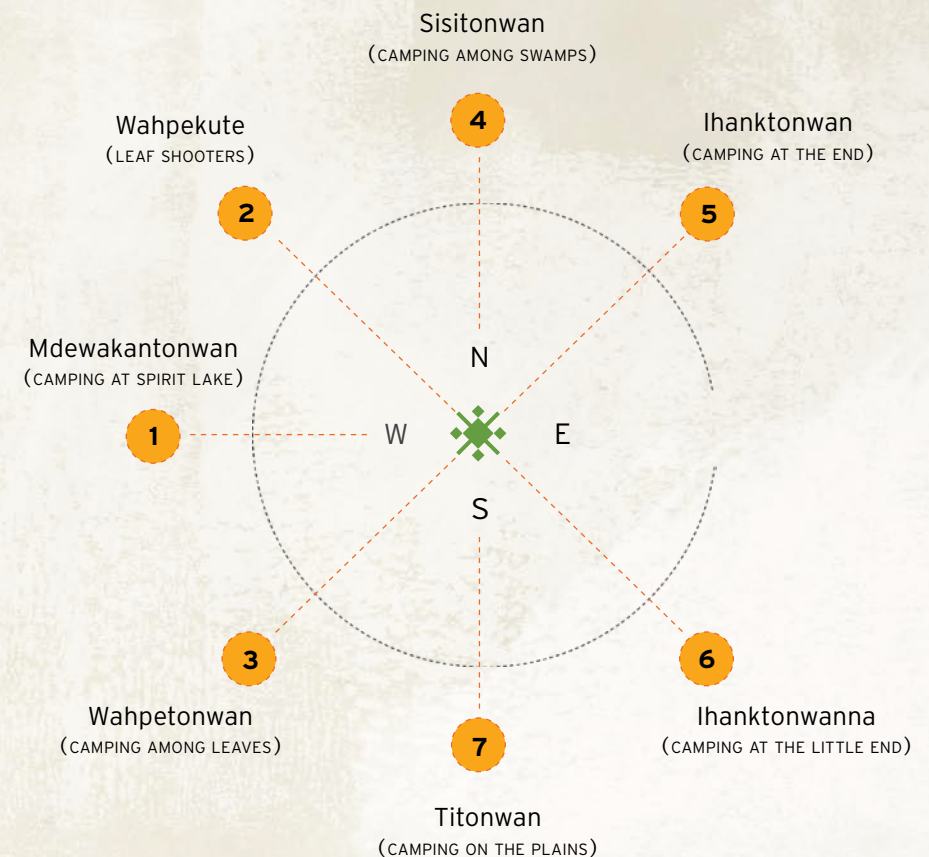
## YANKTON-NAKOTA: CENTRAL

- 5 **IHANKTONWAN**  
"DWELLERS AT THE END"  
YANKTON RESERVATION
- 6 **IHANKTONWANNA**  
"LITTLE DWELLERS AT THE END"  
CROW CREEK RESERVATION

## TETON-LAKOTA: WESTERN

- 7 **TITONWAN**  
"PEOPLE OF THE PRAIRIE"  
TETON
- OGLALA**  
"SCATTER THEIR OWN"  
PINE RIDGE RESERVATION
- KUL WICASA OYATE**  
"THE LOWER BRULE BAND OF  
THE LAKOTA DIVISION OF THE  
DAKOTA PEOPLES."  
LOWER BRULE RESERVATION
- SICANGU**  
"BURNT THIGH"  
ROSEBUD RESERVATION
- HUNKPAPA**  
"DWELLERS AT THE ENTRANCE"  
STANDING ROCK RESERVATION
- MNICOUJOU**  
"PLANTS BY THE WATER"  
CHEYENNE RIVER RESERVATION
- SIHASAPA**  
"BLACK FOOT"  
CHEYENNE RIVER RESERVATION
- OOHENUMPA**  
"TWO KETTLES/TWO BOILINGS"  
CHEYENNE RIVER RESERVATION
- ITAZIPCO**  
"SANS ARC OR NO BOWS"  
CHEYENNE RIVER RESERVATION

## LAKOTA-DAKOTA-NAKOTA OCETI SAKOWIN (SEVEN COUNCIL FIRES)



Used with permission from Native Discovery. Copyright Native Discovery 2007.



**1500** • Plains Village people are living along the Missouri River Valley.

**1760** • The Sioux, having been pushed out of Minnesota by the Chippewa, reach the Missouri River. Enroute, they drive the Omaha from the Big Sioux and James River valleys. Their arrival at the Missouri ignites a long war with the Arikara for control of the Missouri River Valley in central South Dakota.

**1794** • The war with the Arikara comes to an end, with the Sioux driving the Arikara out of central South Dakota.

**1800** • By the early 19th century, the Great Sioux Nation dominates the northern Plains (an area including most of the Dakotas, northern Nebraska, eastern Wyoming and southeastern Montana).

**1803** • The United States purchases the Louisiana Territory from France. The westward expansion that follows eventually leads to depletion of the buffalo, an animal central to the Lakota, Dakota and Nakota way of life.

**1851** • Per the Fort Laramie Treaty of 1851, the tribes guarantee safe passage for settlers in exchange for promises of an annuity in the amount of \$50,000 for 50 years, amended to \$50,000 for 10 years.

**1858** • The Yankton Sioux sign a treaty ceding much of eastern South Dakota to the United States and opening the land for settlement by non-Indian people.

**1862-1865** • The War of the Outbreak occurs. The war starts in Minnesota with the Santee uprising of 1862 and spreads into Dakota Territory. The territory's contribution to the war against the Santee consists of two troops of volunteer cavalry and a number of militia units.

**1865** • The Edmunds Commission, headed by Territorial Governor Newton Edmunds, negotiates a series of treaties.

**1866-1868** • Red Cloud leads the successful fight to close off the Bozeman Trail, a pass leading to the gold mines of Montana. The trail crosses over the traditional hunting grounds of the Teton.

**1868** • The Fort Laramie Treaty of 1868 establishes the Great Sioux Reservation, encompassing most of present-day South Dakota west of the east bank of the Missouri River, including the Black Hills. The U.S. government pledges to keep non-Indian settlers out of this territory.

**1874** • Violating the 1868 Treaty, an illegal expedition led by Lt. Col. George A. Custer discovers gold in the Black Hills, sending a rush of prospectors to the area. As more and more non-Indians enter the area, the Native American people defend their homes and way of life.

**1876** • Non-Indians continue to enter the area of the Great Sioux Reservation. Many of the intruders go to the Black Hills to look for gold. On June 25, Custer attacks a large Native American encampment. Sitting Bull, Gall, Crazy Horse and several Cheyenne leaders defeat Custer and the 7th Cavalry at the Battle of Little Big Horn in Montana.

Custer loses his life along with his entire command of more than 200 men.

**1877** • With passage of the 1877 Act (February 28), the United States takes more than 7 million acres, including the Black Hills, from the Great Sioux Reservation. Crazy Horse is killed at Fort Robinson in Nebraska.

**1889** • An act by the U.S. Congress in March splits the Great Sioux Reservation into six smaller reservations with specified boundaries. Some of the tribes begin performing the Ghost Dance, a religious ceremony thought to extinguish the whites, return the buffalo, and restore the former way of life. South Dakota is admitted to the Union in November.

**1890** • Sitting Bull is murdered on the Standing Rock Reservation. Following this event, Big Foot and his Mnicoujou band flee to Pine Ridge to seek protection under Red Cloud. More than 250 members of Big Foot's band are massacred by the 7th Cavalry on December 29 at Wounded Knee.

**1904** • Land on the Rosebud Reservation is opened for non-Indian settlement.

**1908** • The first steps are taken to open large parts of the Cheyenne River and Standing Rock Reservations to non-Indian settlement. The land is formally opened in 1909.

**1924** • The Citizenship Act of 1924 naturalizes Native Americans born within the territorial limits of the United States.

**1934** • The Indian Reorganization Act recognizes tribal governments as sovereign nations.

**1973** • Members and supporters of the American Indian Movement (AIM) seize the village of Wounded Knee and occupy it for 71 days.

**1975** • The Indian Self Determination and Education Assistance Act authorizes federal government agencies to enter into contracts with, and make grants directly to, federally recognized Indian tribes. This authority gives tribes greater control over funding that affects their welfare.

**1990** • Governor George S. Mickelson and representatives of the state's nine tribal governments proclaim 1990 a "Year of Reconciliation." "A Century of Reconciliation" is declared in 1991.

**2010** • Governor M. Michael Rounds proclaims 2010 as the "Year of Unity," calling for renewed efforts in understanding, cooperation and reconciliation among all races and cultures in South Dakota.

**2011** • Governor Daugaard nominates the first Secretary of the Department of Tribal Relations, JR LaPlante.

**2016** • Dignity: Of Earth & Sky statue was installed on I-90 near Chamberlain, designed by sculptor Dale Lamphere to honor the cultures of the Native Nations of the Great Plains.



# Oceti Sakowin Dictionary



*"Language is vital to Lakota culture. It is our bloodline. History has demonstrated that how we handle our language and how we develop it can cause the Lakota people to grow or it can destroy us."*

*- Albert White Hat Sr.*

*"To elaborate on the language and help provide an educational opportunity for guests to our beautiful lands, you will notice some non-English words throughout this guide. We will try our best to explain the importance of this within the context of the guide while also providing a pronunciation guide. Please be aware that the Lakota/Dakota/Nakota language was traditionally oral, evolving with the people over time. This living language is now captured in many written forms from our various tribes/nations, so no one word or term is more "right" than the other. There may be slight differences in spelling, but we are respectful of each on our journey to relearning and rejuvenating this beautiful language. If any confusion arises, it is best to reach out to a Lakota/Dakota/Nakota language speaker or ask someone you think may know."*

*-Emily B. from Rosebud*

## CHEYENNE RIVER RESERVATION

### Wakpa Wasté Oyanke

(Wa-kpá Wa-ste O-yán-ke)  
Good River Reservation

### Mnicoujou

(Mnee-ko-jou)  
Plants by the Water, a band of Teton Lakota

### Itazipco

(Ee-tah-zip-cho)  
Sans Arc, a band of Teton Lakota

### Sihasapa

(Sihásapa)  
Black Foot, a band of Teton Lakota

### Oohenumpa

(O-o-hay-non-pah)  
Two Kettles, a band of Teton Lakota

### Paha Sapa

(Pa-há Sá-pa)  
Black Hills

### Si Tanka

(Si tán-ka)  
Big Foot, a Mnicoujou chief

### Mahpiya Icahtagya

(Ma-hpi-ya I-ca-hta-gya)  
Touch The Clouds, a chief of the Mnicoujou Teton Lakota

### Wakpokinyan

(Wa-kpo-kin-yán)  
Flies-along-the-creek, a band of Touch The Clouds

## CROW CREEK RESERVATION

### Ihanktonwan

(I-hán-kton-wan)  
Dwellers at the End, the Nakota Yankton and Yanktonias

### Mdwakanton

(Mday-wah-kan-ton)  
Spirit Lake People, the Dakota Isanti

### Wicazo Sa

(Wi-ca-zo Sá)  
Red Pencil, an international Native American studies journal

## FLANDREAU RESERVATION

### Mdwakantonwan

(Mday-wah-kan-ton-wan)  
Spirit Lake People, a band of Dakota Isanti

### Wakpekute

(Wah-pay-koo-tay)  
Leaf Shooters, a band of Dakota Isanti

### Mdwakanton

(Mday-wah-kan-ton)  
Spirit Lake People, a band of Dakota Isanti

### Wahpetons

(Wah-pay-ton)  
People on Lake Traverse or People Among the Leaves/Leaf Shooters, a band of Dakota Isanti

## LOWER BRULE RESERVATION

### Kul Wicasa Oyate

(Kul Wi-ca-sá O-ya-t'e)  
Lower Brule Sioux Tribe

### Tetonwan

(Te-ton-wan)  
People of the Prairie, part of the Lakota Nation

### Sicangu

(Si-chang-hu)  
Burnt Thigh

### Makasan Wakpa

(Ma-ká-san Wa-kpá)  
The White River in southeastern South Dakota

### Mnisose Wakpa

(Mni-so-se Wa-kpá)  
The Missouri River, which flows through the middle of the Dakotas

### Maza Oyate

(Má-za O-ya-t'e)  
Iron Nation. Noble leader of the Lower Brule Sioux Tribe



# Oceti Sakowin Dictionary

## PINE RIDGE RESERVATION

### **Mnicoujou** (Mnee-ko-jou)

Plants by the Water, a band of Teton Lakota

### **Mañpiya Lúta** (Ma-hphi-ya Lu-ta)

Red Cloud, an Oglala Chief

### **Paha Sapa** (Pa-há Sá-pa)

Black Hills

### **Tatanka** (Ta-tán-ka)

The male buffalo

## ROSEBUD RESERVATION

### **Sicangu Lakota Oyate**

(Si-chang-hu O-ya-t'e)  
Burnt Thigh People

**Oceti Sakowin** (O-ce-ti Sak-ow-in) Seven Council Fires

### **Sicangu** (Si-chang-hu)

Burnt Thigh

### **Sinte Gleska** (Sin-te Gle-ská)

Chief Spotted Tail

## SISSETON WAHPETON OYATE TRIBAL LANDS

### **Sisseton Wahpeton Oyate**

(See-see-ton Wah-pay-ton O-ya-t'e)  
Consists of the Sisseton and the Wahpeton

### **Wahpeton** (Wah-pay-ton)

People on Lake Traverse or People Among the Leaves/Leaf Shooters

### **Oyate** (O-ya-t'e)

People or nation

### **Isanati** (I-san-a-ti)

Division of Dakota/Dakotah. Isanti means "The Santee Dakota."

### **Tiospaye** (Ti-o-spa-ye)

A band. A clan. A party under one chief. Often used to refer to one's extended family.

### **Iyakaptapi** (I-ya-ka-pta-pi)

Big Coulee. To ascend/climb

### **Caniyosabyapi Bde**

Buffalo Lake

### **Toka Nuwan**

Enemy Swim

### **Bde Hdakiya** (hda-ki-ya)

Lake Traverse

### **Kaksiza Hanska** (Ka-ksi-za Han-ska)

Long Hollow

### **Ateyapi Tipi**

Old Agency

### **Heipa**

Veblen. Hill head/end or head of the hills.

## STANDING ROCK RESERVATION

### **Sihasapa** (See-hah-sah-pah)

Blackfeet, a band of the Lakota Nation

### **Ihanktonwan** (I-hank-ton-wan)

Camping at the End. This is a division of the Dakotas currently located on the Yankton Reservation.

### **Ihanktonwanna** (I-hank-ton-wan-na)

Camping at the Little End. This is a division of the Dakotas currently located on the Crow Creek Reservation.

### **Hunkpatina** (Hun-kpa-ti-na)

Lower Yanktonai

### **Hunkpapa** (Hun-kpa-pa)

The name of a clan or division of the Teton Sioux. In marching and camping, the tribal members did everything by rule – each family had their own place in the circle. Hence, those who camped at the entrance came to be named Hunkpapa and Hunkpatina.

### **Tatanka Iyotake** (Ta-tan-ka I-yo-ta-ke)

Sitting Bull, a medicine man and an Itancan.

### **Itancan** (I-tan-can)

Leader of the People

### **Susuni** (Su-su-ni)

The Shoshones

## YANKTON TRIBAL LANDS

### **Ihanktonwan** (I-hank-ton-wan)

Camping at the End. This is a division of the Dakotas currently located on the Yankton Reservation.

### **Ihanktowanna** (I-hank-ton-wan-na)

Camping at the Little End. This is a division of the Dakotas currently located on the Crow Creek Reservation.

Definitions in the Oceti Sakowin Dictionary were found in these publications:

Riggs, Stephen Return, and James Owen Dorsey. A Dakota-English Dictionary. Minnesota Historical Society Press, 1992.

Buechel, Eugene, and Paul Manhart. Lakota dictionary: Lakota-English/English-Lakota. University of Nebraska Press, 2003.





# Visitor Guidelines



South Dakota's tribal communities welcome visitors. The following guidelines will help travelers enjoy their visit while honoring the people, lands and culture. A visit to tribal administration offices for additional information is recommended.

Native American communities comprise a diversity of tribal members who practice varying degrees of tradition. Traditionalists expect tribal members and visitors to conduct themselves in a manner that is respectful of tribal religion & ceremonies. With this in mind, it must be recognized that a code of conduct practiced at one community or event may not be appropriate at another.

Some communities may have policies about picture-taking, sketching and audio/video recording. Visitors should always ask for permission. When attending ceremonial events, please prioritize appropriate dress, speech and behavior. An unkempt appearance can be offensive where many people wear their finest.

Do not disturb sites that contain devotions or offerings. These include pipes, bundles, ties, flags of colored material, food offerings and other items. These sites are considered sacred.

The ancestors of today's tribes left many artifacts and ruins behind. Resist the impulse to pick up souvenirs. Native American remains and artifacts are protected federally by the Native American Graves Protection and Repatriation Act, which carries stiff penalties for violations.



Wounded Knee Memorial,  
Pine Ridge Reservation

Scan the QR code to find out more about visitor etiquette on tribal lands.





# Cheyenne River Reservation

## CHEYENNE RIVER SIOUX TRIBE

Creeks with names like Red Earth and Thunder Butte flow through the “Wakpa Wasté Oyanke” or “Good River Reservation.” The mighty Missouri River borders its eastern edge, the rugged Cheyenne River forms its southern border, and the Moreau River flows through the heart of the reservation. This land of sprawling prairies and abundant waters is home to the Cheyenne River Sioux Tribe.

Other boundaries include the Standing Rock Indian Reservation to the north, and Meade and Perkins counties to the west. The Cheyenne River Indian Reservation was created as a result of the U.S. Congress Act of 1889, which broke up the Great Sioux Reservation into smaller reservations. Today, the reservation covers almost all of Dewey and Ziebach counties in South Dakota; however, much of the land inside the boundaries is privately owned. In addition, there are many small parcels of off-reservation trust land in surrounding counties. The total reservation land area is 1.4 million acres, making it the fourth-largest Indian reservation in land area in the United States. The Cheyenne River Sioux Tribe’s (CRST) headquarters is located at Eagle Butte, the largest community on the reservation. U.S. Highway 212 and S.D. Highways 65, 63 and 20 pass through the reservation.

The name Cheyenne River Sioux Tribe was given by the U.S. government when the Cheyenne Agency was moved from Fort Bennett, which was located at the mouth of the Cheyenne River. The name

was created by the Dawes Act of 1887 and is not to be confused with the Cheyenne Nation of Montana and other areas.

The reservation is the home of the Cheyenne River Sioux Tribe, or Cheyenne River Lakota Nation (Oyate), which is made up of parts of four of the traditional seven bands of the Lakota Nation: Plants by the Water or Mnicoujou, Sans Arc or Itazipco, Black Foot or Sihasapa, and Two Kettles or Oohenumpa. These bands speak Lakota.

Lakota people believe they emerged from Wind Cave in the Black Hills, or “Paha Sapa.” These Lakota ancestors roamed the vast areas east of the Rocky Mountains to the Eastern Seaboard.

**1868** • The Treaty of Fort Laramie granted the Lakota a single, large reservation, called the Great Sioux Reservation, that covered parts of North Dakota, South Dakota and four other states. However, about half of this reservation was confiscated by the United States government.

**1889** • On March 2, Congress passed an act that divided the Great Sioux Reservation into six separate reservations: Pine Ridge Agency, Rosebud Agency, Standing Rock Agency, Cheyenne River Agency, Lower Brule Agency, and Crow Creek Agency. Historically, the Great Sioux Reservation was made up of the Cheyenne River Reservation, Standing Rock Reservation, Lower Brule Reservation, Upper Brule (or Rosebud) Reservation, and the Pine Ridge Reservation. Originally, the Great Sioux Reservation encompassed

approximately 60 million acres in present-day South Dakota, Nebraska and Wyoming.

**1890** • Following the Wounded Knee Massacre on the Pine Ridge Reservation, survivors returned to the Cheyenne River Reservation to the community of Bridger, located in the southwestern corner of the reservation. Today, many of the town’s residents are descendants of survivors & victims of the massacre. The massacre is memorialized with an annual horseback ride in December as well as a motorcycle ride in August.

**1948** • Construction of the dams on the Missouri River begins. Communities and their residents are displaced. Visitors can view two repatriation monuments, located next to the Missouri River bridge on the eastern edge of the reservation and north of Eagle Butte along Highway 63, north of the Green Grass turn-off. The Cheyenne River Indian Reservation was home to many great chiefs, including Big Foot and Touch the Clouds.

**BIG FOOT** or Si Tanka (c. 1820-1890), a Mnicoujou chief, remained true to the old ways throughout his life. He was regarded as a wise leader who respected the individual rights of his people. Big Foot, who settled on the Cheyenne River Reservation, led his Mnicoujou band on a journey to flee from the U.S. Army in 1890. Their escape route can be traced through the site of Big Foot Pass in the Badlands. Their journey ended on December 29, 1890, at Wounded Knee on the Pine Ridge Reservation, where more

than 250 Lakota people, including Chief Big Foot, were killed by the 7th Cavalry. Chief Big Foot died under the white flag of truce. Today, a single stone monument marks the mass grave of those who died.

**TOUCH THE CLOUDS** or Mahpiya Icahtagya (c. 1838-1905) was a chief of the Mnicoujou Teton Lakota and was known for his bravery and skill in battle, physical strength, and diplomacy in counsel. The youngest son of Lone Horn, he was brother to Big Foot, Frog and Roman Nose. There is evidence suggesting that he was a cousin to Crazy Horse. When Touch the Clouds’ Wakpokinyan (Flies Along the Creek) band split in the mid-1870s, they traveled to the Cheyenne River Agency. After the death of his father, he assumed the leadership of his band in 1875 and retained leadership during the initial period of the Great Sioux War of 1876-1877.

Hunting opportunities on the reservation include elk, whitetail deer, mule deer, antelope, sharptail grouse, duck, goose, turkey, rabbit and prairie dog. Anglers can catch trout, walleye, salmon, sauger, large- and small-mouth bass, white bass, northern pike, catfish and various panfish.

The tribe raises herds of bison and elk. For information, call the Cheyenne River Sioux Tribe’s Game, Fish & Parks office at 605-964-7812.



# Cheyenne River Reservation

## CHEYENNE RIVER SIOUX TRIBE

### POINTS OF INTEREST AND ATTRACTIONS

Contact the **CHEYENNE RIVER SIOUX TRIBE GAME, FISH & PARKS DEPARTMENT** for hunting and fishing opportunities, licenses and permits. Open weekdays only. Licenses and fishing bait can be obtained at local retailers.

Visit the **H.V. JOHNSON LAKOTA CULTURAL CENTER** in Eagle Butte to learn more about culturally significant items. The museum contains a collection of artifacts from the Cheyenne River Sioux Tribe, including murals, photographs, beadwork, and paintings. Visitors can purchase authentic, locally made artwork as well as art supplies at the center's gift shop.

The **TIMBER LAKE & AREA MUSEUM** in Timber Lake offers a taste of the area's culture and history. Items from the Cheyenne River Sioux Tribe and Standing Rock Sioux Tribe (located to the north) are showcased at the museum. An extensive collection of marine fossils, native to South Dakota, is also on display. Locally made artwork, books by area authors, and other gift items are found in the museum's gift shop.

The **NATIVE AMERICAN SCENIC BYWAY** provides a unique opportunity for visitors traveling through the reservation lands. The byway is approximately 450 miles in length and takes travelers on a journey from the Nebraska border to the North Dakota border.

The route winds through five reservations and tribal lands, including Standing Rock, Cheyenne River, Lower Brule, Crow Creek and Yankton.

Because the **KEYA CAFÉ** is a social enterprise, it is different than any other dining venue on the Cheyenne River reservation. When customers order meals, baked goods, coffee drinks and smoothies at the café, they're directly supporting Cheyenne River Youth Project's culturally appropriate, innovative, and enduring programming that has effectively served Cheyenne River's youth and their families for two generations. At its heart, it's a dining experience that allows customers to play an active role in lifting up the Cheyenne River community.

As with the Keya Café, all purchases made in the **KEYA GIFT SHOP** benefit the youth programming and family services. It's also a critical component of the Social Enterprises Internship, a vibrant business in which the teens can learn the job and life skills they'll need to work in the business world.

**LITTLE MOREAU STATE RECREATION AREA** provided traditional winter campgrounds for the Cheyenne and, later, the Minneconjou and Two Kettle bands of Teton Sioux. During the late 1870s through 1890s, cattle barons grazed thousands of cattle on this rich grassland.

### LOCAL SERVICES

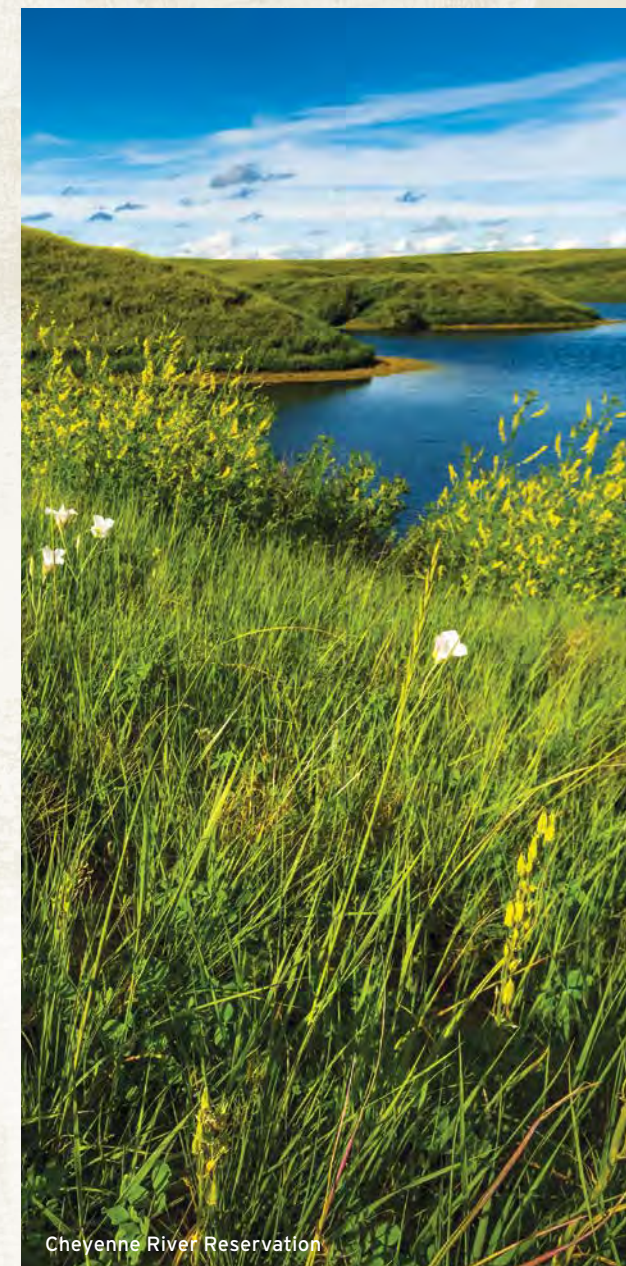
AUTO MECHANIC  
BANK  
BED & BREAKFAST  
C-STORE/GAS  
CAMPING/RV  
FAST FOOD  
GIFT SHOP  
GROCERY STORE  
HOTEL/MOTEL  
LOUNGE/BAR  
MEDICAL FACILITY  
RESTAURANT/CAFÉ

Cheyenne River Sioux Tribe  
contact information:

Cheyenne River Sioux Tribe  
Game, Fish & Parks  
Eagle Butte, South Dakota  
605-964-7812, crstgfp.com

Tribal Office, Eagle Butte, South Dakota  
605-964-4155  
CheyenneRiverSiouxTribe.org

Four Bands Community Fund  
605-964-3687,  
FourBands.org



Cheyenne River Reservation



# Crow Creek Reservation

## CROW CREEK SIOUX TRIBE



Crow Creek Powwow

Imagine the serene beauty as the sun slips quietly behind the Missouri River bluffs that flank the western and southern edges of the **CROW CREEK INDIAN RESERVATION** in central South Dakota. The reservation boundaries to the west and south include Lake Sharpe and Lake Francis Case, two large reservoirs formed by the Big Bend and Fort Randall Dams on the Missouri River.

The land area of Crow Creek Reservation, which lies in Hughes, Hyde and Buffalo counties, is approximately 400 square miles (125,591 acres), making it the third-smallest of South Dakota's nine reservations. About 35 square miles of the reservation are covered by water.

The reservation originally included bottom lands along the Missouri River which had been farmed by the Arikara and other tribes prior to these tribes being wiped out by smallpox and other epidemics in the 1700s. Today, several Arikara or Mandan villages are archeological sites on the reservation.

In 1862, the U.S. government established Fort Thompson, eight miles upstream from the small tributary called Crow Creek. Fort Thompson, one of several military forts built in this region at that time, was named for Clark W. Thompson, the fort's first superintendent. Fort Thompson also served as the headquarters for the Crow Creek Agency, which was created as a "repository" for Native Americans in the aftermath of the Dakota-United States Conflict of 1862 in the neighboring state of Minnesota.

The Crow Creek Sioux Tribe is comprised of descendants of the Dakota and Nakota people: the Ihanktowan (Yankton and Yanktonias/Dwellers at the End) are Nakota, and the Isanti (Mdewakanton Spirit Lake People) are Dakota. Both were river-plains people who did some farming and buffalo hunting.

**OSCAR HOWE** (1915-1983), a Yanktonai, pioneered a new era in Native American art. Born on the Crow Creek Reservation, he received many honors, including the title Artist Laureate of South Dakota. When he died, Howe left behind a legacy of cultural heritage and pride. More than 20 Oscar Howe originals are on display at the Oscar Howe Art Gallery at the Dakota Prairie Museum in Mitchell. He also painted the dome of the Mitchell Carnegie Library and several large murals in the auditorium in Mobridge.

**ELIZABETH COOK-LYNN** (b. 1930) taught native studies for 20 years before becoming a full-time writer. She is the author of two novels and a collection of short stories. She edits the "Wicazo Sa (Red Pencil) Review," an international Native American studies journal. She is also a traditional dancer. Cook-Lynn grew up on the Crow Creek Reservation.



# Crow Creek Reservation

CROW CREEK SIOUX TRIBE



Spirit of the Circle Monument (Photo courtesy of Mike Normile)

## POINTS OF INTEREST AND ATTRACTIONS

The **LODE STAR CASINO AND HOTEL**, operated by the tribe and located in Fort Thompson, features slots, blackjack, poker, a restaurant and lounge, gift shop and live entertainment.

The **NATIVE AMERICAN SCENIC BYWAY** crosses the Crow Creek Reservation. This driving route offers incredible views of the mighty Missouri River and the surrounding prairie

Dedicated in 2002, the **SPIRIT OF THE CIRCLE MONUMENT** at Big Bend Dam honors the more than 1,300 people who died of malnutrition and exposure over a three-year period in the 1860s.

The Crow Creek Reservation has some of the finest hunting and fishing in the area. Guided hunts are provided by the **WILDLIFE MANAGEMENT DEPARTMENT**. Water recreation abounds on the 80-mile Lake Sharpe reservoir. Visitors enjoy boating, fishing, swimming, picnicking, and camping along the water's edge. The tribe maintains a buffalo herd that can often be seen grazing north of Fort Thompson. Please observe from a distance.

## LOCAL SERVICES

C-STORE/GAS  
CAMPING/RV  
CASINO  
GROCERY STORE  
HOTEL/MOTEL  
LOUNGE/BAR  
MEDICAL FACILITY  
RESTAURANT/CAFÉ

Crow Creek Sioux Tribe contact information:

Crow Creek Sioux Tribe  
Fort Thompson, South Dakota  
605-245-2221  
[CrowCreekConnections.org](http://CrowCreekConnections.org)





# Flandreau Santee Reservation

## FLANDREAU SANTEE SIOUX TRIBE

The **FLANDREAU SANTEE SIOUX RESERVATION** is located in the south-eastern region of the state, bordering Minnesota on the east. The reservation covers nearly 5,000 acres of land along and near the Big Sioux River in Moody County. The region is known as the Prairie Coteau and consists primarily of undulating or gently rolling land.

The **FLANDREAU SANTEE SIOUX TRIBE** is comprised primarily of descendants of the Mdewakantonwan and Wakpekute bands of the Isanti division of the "Great Sioux Nation." They refer to themselves as Dakota. The Isanti are comprised of four bands that lived on the eastern side of the Great Sioux Nation: Mdewakanton (People of Spirit Lake), Wakpekute (Leaf Shooters), Wahpetons (People on Lake Traverse or People Among the Leaves/ Leaf Shooters), and Sisseton (People of the Marsh or People of the Fish Village/ Peninsula). They were a river-plains people who did some farming and buffalo hunting.

At the time of European contact, the Santee lived in Minnesota and Wisconsin. After many years of semi-nomadic existence and due to pressure from non-Indian settlers, they ceded their land and entered a reservation in 1851.

The town of **FLANDREAU** (Flandrau) was originally settled in 1857 and was named for U.S. Indian Agent Charles E. Flandrau. The settlement, like others in the region, was abandoned within a year because of threatening activities of the Yankton Sioux.

In 1862, the Santee revolted against reservation life when the government did not meet its treaty obligations and non-Indian traders refused to allow food & provisions to be distributed. This uprising, led by Little Crow, was quickly crushed. Twelve hundred Santee surrendered; 38 were hung by the federal government. The rest were shipped to camps (prisons) in Davenport, Iowa, and Fort Thompson, South Dakota.

Eventually, the Fort Thompson and Davenport groups were reunited at Santee Agency at the mouth of the Niobrara River in Nebraska, where about one-third of them were converted to Christianity. In 1869, 25 of the Christianized families gave up tribal rights and annuities to become citizens and acquire homesteads along the Big Sioux River. They built the **FIRST PRESBYTERIAN CHURCH** in what was to later become the resettled town of Flandreau, and were joined by 15 additional families. The church, built in 1873, is the oldest continually used church in South Dakota. The church's cemetery memorializes many of those early Christian names who shared in the journey from Mankato, Minnesota, to Flandreau.

Non-Indian settlement of the area resumed in 1872. When Moody County was organized in 1873, Flandreau was made the county seat. Sioux Falls politician Richard F. Pettigrew established an Indian school at Flandreau and named it the Briggs Institute. It opened in 1892 and is known today as the **FLANDREAU INDIAN SCHOOL**.

In 1934, the Flandreau Santee Sioux Tribe was formally organized and recognized under the authority of the Indian Reorganization Act of 1934.

**CHIEF LITTLE CROW** or Taoya Te Duta (1818-1863) spent much of his life in Minnesota, where he was the head of a Santee band. Little Crow, a bold and passionate orator, established himself as a spokesman for his people. After becoming chief around 1834, he sought justice for his people but also tried to maintain relations with non-Indians. In 1862, he led the fight, now known as the Minnesota Santee Conflict, protesting starvation and the loss of promised land payments from the federal government. Little Crow was killed the following year.



Flandreau Powwow



# Flandreau Santee Reservation

FLANDREAU SANTEE SIOUX TRIBE



Flandreau Powwow

## POINTS OF INTEREST AND ATTRACTIONS

Located on the Flandreau Indian School campus just north of Flandreau, the **FOUR WINDS CULTURAL CENTER** displays artifacts, memorabilia, and contemporary materials.

Located across the street from the Royal River Casino, **FLANDREAU SANTEE SIOUX TRIBE RODEO GROUNDS** is where the tribe hosts a rodeo the first weekend in June every year.

South of town, the tribe maintains a herd of about 300 buffalo. For tours of the herd, contact the **BUFFALO LAND MANAGEMENT DEPARTMENT**.

**FIRST PRESBYTERIAN CHURCH** is the oldest continuously operating church in the state. The church is associated with the earliest settlement of the Flandreau homestead colony.

## LOCAL SERVICES

AUTO MECHANIC  
C-STORE/GAS  
CAMPING/RV  
CASINO  
FAST FOOD  
GIFT SHOP  
GROCERY STORE  
HOTEL/MOTEL  
LOUNGE/BAR  
MEDICAL FACILITY  
RESTAURANT/CAFÉ

Flandreau Santee Sioux Tribe  
contact information:

Flandreau Santee Sioux Tribe  
Flandreau, South Dakota  
605-997-3891  
FSST-nsn.gov



# Lower Brule Reservation

## LOWER BRULE SIOUX TRIBE

Where the vast, rolling grasslands of the Great Plains meets the Missouri River in central South Dakota is the land of the **KUL WICASA OYATE** (Lower Brule Sioux Tribe), a group of extended families within the Tetonwan (Lakota) Nation. Their traditional name is Sicangu (Burnt Thigh), a name given long ago, it is said, after they were forced to flee a prairie fire that burned through their villages. In the 18th century, French traders began to call them the Brulés (Burnt), and this name has survived into the present.

In recent centuries the tribe settled where the Maka Izita Ska (White River) empties into the Mni Sose (Missouri River). In October of 1865, they were forced to sign a treaty with the U.S. government at Fort Sully, which established the first **LOWER BRULE RESERVATION** on the White River. In the years after this move, the U.S. government demanded that they sign additional treaties and agreements. As a result, the tribe was eventually moved up to their current reservation north of the town of Oacoma, near Chamberlain. In the 1950s and 1960s, the construction of two huge dams along the Missouri River in South Dakota flooded most of their forests, hunting, fishing & gathering grounds, agricultural lands, and settlements, creating the Lake Sharpe and Lake Francis Case reservoirs. Despite these difficult times, the tribe continues to hunt, fish, farm and raise cattle, elk and buffalo, working hard to keep ancestral traditions alive.

**MAZA OYATE** (Iron Nation) (1815-1894) led the Lower Brule Sioux Tribe through some of its most challenging years. He

was a just and noble leader who worked diligently, both as a warrior and statesman, to ensure the survival of his people.

The **NATIVE AMERICAN SCENIC BYWAY** follows the Missouri River through Lower Brule lands for 70 miles, from the Big Bend Dam to Fort Pierre. The route runs almost completely through the beautiful hills and valley breaks of the Missouri, with stunning vistas of Lake Sharpe to the east, and rolling grasslands & buttes stretching to the western horizon. These lands abound with white-tailed and mule deer, buffalo, elk, antelope, eagles, hawks, ring-necked pheasants, prairie chickens, sharp-tailed grouse, ducks, geese, prairie dogs and coyotes. The grasslands support Lower Brule's cattle ranches, three buffalo pastures with a total of about 300 head, and an elk herd of about 140 head.

Near the southern end of the route, just north of the town of Lower Brule, the Missouri runs into a long chain of hills, and the channel abruptly veers north in a huge 30-mile meander known as the **BIG BEND**. For Lower Brule people, the Big Bend is important because of the land it encloses. From the air, this peninsula has the shape of a great bird with a long, thin neck. The head is the Little Bend, an ancient plain partially covered with sand dunes formed at the end of the last Ice Age. The tribe has preserved a portion of this ancient landscape as the Sandhill Prairie, along with its unique ecosystem of plants and animals. The "neck" is the row of hills that extends south to the town of Lower Brule, and the thinnest part of this neck is the Narrows.

For at least 10,000 years, travelers following the Missouri here have cut across the hills rather than traveling the loop. The first detailed map of the area, made by explorers John Evans and James Mackay in 1796-1797, several years before the 1804-1806 Lewis and Clark Expedition, marks it as "Portage des Sioux" - the carrying place of the Sioux. During the steamboat days of the 19th century, boats would often dock on one side, let out passengers, and pick them up on the other side of the loop.

Near this crossing, about 4.5 miles north of the town of Lower Brule, is the tribe's **NARROWS HISTORICAL INTERPRETIVE AREA**, a scenic byway facility. Visitors may follow the ancient route through the hills, passing a small Lakota tipi village, which is erected every summer in the grassland, and a permanent Arikara earthlodge nestled among the hills. The tribe invited the Arikara to build this traditional lodge in recognition of the villages they once had in the Narrows. From the earthlodge, a narrow trail runs up to the northern end of the hills and looks out over the Little Bend. From this bluff, high above the lake, the entire bend glistens in the distance in all directions, and far to the south, the most sacred site of the Lower Brule people, Medicine Butte, is etched on the horizon.

Meriwether Lewis wrote about this view when the Lewis and Clark expedition stopped here on September 21, 1804:

*"The Hills extend thro: the Gouge is about 200 foot above the water. in the bend as also the opposit Sides both above and below the bend is a butifull inclined Plain, in which there is great numbers of Buffalow, Elk & Goats in view feeding & scipping on those Plains."*

At the south end of the Narrows, three miles north of Lower Brule, the **DEPARTMENT OF WILDLIFE, FISH AND RECREATION** offers unique displays of area wildlife and native trees, plants & grasses, especially suitable for children, and has guided hunting packages for buffalo, elk and deer as well as hunting & fishing licenses, and guide services.



Lower Brule Sioux Tribe Headquarters



# Lower Brule Reservation

## LOWER BRULE SIOUX TRIBE

### POINTS OF INTEREST AND ATTRACTIONS

The **NATIVE AMERICAN SCENIC BYWAY** crosses the Lower Brule Reservation. Following the Missouri River, the route provides stunning vistas from the crests of lofty river bluffs and views of rolling hills as it descends into the fertile river bottom.

Along the route and north of the town of Lower Brule is the Big Bend of the Missouri River and the location of the tribe's Narrows Historical Interpretive Area, a scenic byway facility.

The **BIG BEND** is the largest natural meandering loop in any river system in the United States. It features a narrow "neck" of land, formed around a chain of hills approximately 1.5 miles wide. These hills forced the Missouri to meander 30 miles in order to continue its flow southward. This natural landmark was widely known by the Indigenous people of North America who lived and traded for thousands of years in the Missouri River Basin. In more recent history, this area became a landmark for fur trappers, frontiersmen, and military personnel.

The **NARROWS HISTORICAL INTERPRETIVE AREA** is located near the area where travelers traditionally crossed the neck by land to avoid the long trip around the bend. The interpretive area contains a Lakota tipi encampment and an Arikara earthlodge, representing the tribes that settled here throughout the

past 1,000 years. Visitors who walk the **NARROWS RECREATIONAL TRAIL** to the top of the hills will be rewarded with a stunning view of the entire bend.

The tribe maintains a herd of bison in three ranges covering approximately 6,200 acres. One of these preserves, the **BIG GAME UNIT**, is located near the town of Lower Brule and is home to almost 200 elk.

The Lower Brule **DEPARTMENT OF WILDLIFE, FISH AND RECREATION** is located three miles north of the town of Lower Brule. Surrounded by the tribe's bison and elk range, the wildlife facility offers unique interpretive exhibits, and displays of area wildlife, native trees, plants, and grasses. The tribe offers guided hunting packages for buffalo, elk and deer; hunting and fishing licenses; and guide services.

The **LOWER BRULE TRIBAL ADMINISTRATION BUILDING** is a state-of-the-art facility, that houses a spectacular **TRIBAL COUNCIL MEETING CHAMBER**. It symbolizes revitalized growth and economic development while preserving the traditions and culture of the past.

**LOWER BRULE FARM CORPORATION** grows corn, popcorn, edible beans, soybeans, alfalfa, and other farm products. The farm is one of the world's largest growers of popcorn. All crops are grown on tribal lands, and the manufacturing is performed by tribal members.

A variety of **SPECIALIZED TOURS** are offered throughout the year. Some are site-specific while others are seasonal. Timing of seasonal tours can be affected by weather. Seasonal tours include a sweetgrass tour, sage tour, berry-gathering tour and corn tour. Site-specific tours include the interpretive areas tour, wildlife viewing and photo hunting, eco-tours, reservation-wide adventure, agriculture & ranching tour, and economic development tour.

### LOCAL SERVICES

AUTO MECHANIC  
BANK  
C-STORE/GAS  
CAMPING/RV  
CASINO  
FAST FOOD  
GIFT SHOP  
GROCERY STORE  
HOTEL/MOTEL  
MEDICAL FACILITY  
RESTAURANT/CAFÉ

Lower Brule Sioux Tribe  
contact information:

Lower Brule Sioux Tribe  
Lower Brule, South Dakota  
605-473-5561  
[LowerBruleSiouxTribe.com](http://LowerBruleSiouxTribe.com)



Lower Brule Reservation



# Pine Ridge Reservation

## OGLALA LAKOTA NATION

Majestic Badlands, rolling grassland hills, dryland prairie, and areas dotted with pine trees welcome visitors to the **PINE RIDGE INDIAN RESERVATION**. It's where they'll learn of ancient legends, colorful history and heritage as old and wondrous as the Badlands that surround it.

Home of the **OGLALA LAKOTA NATION** (Oglala Sioux Tribe), the reservation covers 11,000 square miles (approximately 2.2 million acres) and includes land in the counties of Bennett, Jackson and Oglala Lakota in southwestern South Dakota. The reservation borders the Nebraska state line to the south, Rosebud Indian Reservation to the east, and Badlands National Park to the north. Tribal headquarters is in the town of Pine Ridge. The Oglala (Scatter Their Own) are one of the seven bands of the Titowan (Lakota) division of the Great Sioux Nation.

There are three diverse geographic regions within the reservation. The southern and eastern sections consist of picturesque grassy plains. The west-central section merges with the small eastern spurs of the Black Hills. The result is an area of rolling pine covered hills and ridges, providing the inspiration for the name Pine Ridge. To the north of the wooded area are approximately 160,000 acres of Badlands National Park.

Pine Ridge Indian Reservation was originally part of the Great Sioux Reservation, established by the Fort Laramie Treaty of 1868, which encompassed approximately 60 million acres. In 1874, the U.S. government

violated the original 1868 treaty by opening millions of acres of the Black Hills to homesteaders and private interests. In 1889, the remaining area of the Great Sioux Reservation was divided into six separate reservations: Cheyenne River Agency, Lower Brule Agency, Rosebud Agency, Pine Ridge Agency, Standing Rock Agency, and Crow Creek Agency.

**RED CLOUD** or Mahpiya Luta (1822- 1909), an Oglala chief, was a respected warrior and statesman. From 1866-1868, he successfully led the fight to close off the Bozeman Trail, which passed through prime buffalo hunting grounds. Once settled at Pine Ridge, Red Cloud worked to establish a Jesuit-run school for Indian children. He is buried on a hill overlooking the Red Cloud Indian School, which was named in his honor.

**CRAZY HORSE** or Thashunka Witco (1849-1877), a respected war leader of the Oglala Lakota, fought against the U.S. government in an effort to preserve the traditions and values of the Lakota way of life. He is most known for his participation in the Battle of Little Bighorn in June 1876 in Montana.

In 1964, **BILLY MILLS** (b. 1938) won the 10,000-meter event at the 1964 Olympic Games in Tokyo. He was the first and only American ever to win that race, and he did it in record time. Mills, an Oglala Lakota, was born on the Pine Ridge Indian Reservation.



Badlands National Park



# Pine Ridge Reservation

## OGLALA LAKOTA NATION

### POINTS OF INTEREST AND ATTRACTIONS

The **RED CLOUD HERITAGE CENTER**, located on the campus of Red Cloud Indian School, houses an extensive collection of prize-winning paintings, graphics and sculptures created by contemporary Native American artists from across North America. Also on display is historical and contemporary Lakota art, including beadwork and porcupine quillwork. The gift shop offers a large selection of unique Lakota fine art. Each summer, the center hosts the **RED CLOUD INDIAN ART SHOW**, which showcases the works of modern Native American artists.

**OGLALA LAKOTA COLLEGE**, near Kyle, provides a site for higher education on the reservation. The accredited college stocks a variety of Native American literature in the bookstore. Visitors can see historical photographs and artwork displays. At the **OGLALA LAKOTA COLLEGE HISTORICAL CENTER**, the displays chronicle the history of the Oglala Lakota from the early 1800s through the Wounded Knee Massacre in 1890. Audio provides greater meaning to the displays. The center honors the struggles of those who came before and lost their lives to protect the Lakota way of life.

The **WOUNDED KNEE MASSACRE SITE** is located south of Porcupine on BIA 27. Visitors are reminded to be respectful, as the burial ground is considered sacred.

The **PINE RIDGE VISITOR CENTER**, located in the Chamber of Commerce building at 7900 Lakota Prairie Drive near Kyle, provides visitor & travel information. Opened in 2009, the center features Lakota art and wildlife displays. Open year-round.

The **WHITE RIVER VISITOR CENTER** is located about 20 miles south of the town of Scenic in the south unit of Badlands National Park where BIA 2 intersects with BIA 27. The center features Lakota exhibits and a video program. Open during summer months.

**SINGING HORSE TRADING POST** offers horse-riding along trails in the shadow of the Black Hills through prairies, canyons, and grasslands, with cultural lessons incorporated.

**CHIMNEY BUTTE** is a landmark and holy site where the area's first known traditional holy man, Wakan TioSpaye (No Braid), once practiced.

### LOCAL SERVICES

AUTO MECHANIC  
CREDIT UNION  
BED & BREAKFAST  
C-STORE/GAS  
CAMPING/RV  
CASINO  
FAST FOOD  
GIFT SHOP  
GROCERY STORE  
HOTEL/MOTEL  
MEDICAL FACILITY  
RESTAURANT/CAFÉ

Oglala Sioux Tribe contact information:

Pine Ridge Chamber of Commerce  
Kyle, South Dakota, 605-455-2685  
[PineRidgeChamber.com](http://PineRidgeChamber.com)

Oglala Sioux Tribe  
Pine Ridge, South Dakota  
605-867-5821  
[OglalaLakotaNation.net](http://OglalaLakotaNation.net)



Pine Ridge reservation



# Rosebud Reservation

## ROSEBUD SIOUX TRIBE

Breathtaking canyons, rolling hills, timberland and colorful community celebrations greet visitors to this area. Located in south-central South Dakota, the **ROSEBUD INDIAN RESERVATION** borders the Pine Ridge Indian Reservation on its northwestern corner and the state of Nebraska to its south. The reservation has large areas of ponderosa pine forest scattered in its grasslands, and deep valleys are defined by steep hills and ravines, often with lakes dotting the deeper valleys.

The reservation's 922,759 acres encompass Todd County as well as tribal lands located in Mellette, Tripp, Gregory and Lyman counties. The tribal headquarters is located in Rosebud. There are 20 communities within the reservation.

The **ROSEBUD SIOUX TRIBE** (Burnt Thigh People), more properly known as Sicangu Lakota Oyate, are descendants of the Sicangu Oyate of the Tetonwan Division of the Oceti Sakowin (Seven Council Fires). Historically, they were warriors, hunters and expert horsemen. Native plants and wildlife were very important to the Sicangu people and continue to be today.

The words "Rosebud" and "Sioux" are not part of the Lakota vocabulary. Rosebud is the site name for the federal agency designated for the Sicangu People in 1877, so named because of the abundance of wild rosebuds that grew in the area.

The name "Sicangu," according to oral history, originated when a sudden prairie fire destroyed a Lakota village. Many men, women and children, on foot some distance from the village, were burned to death. People who could get to a nearby lake saved themselves by jumping in, but many were badly burned on their upper legs from running through the tall, burning grass. This led to the name Sicangu, which the French later translated as "Brule" or "Burnt."

The Rosebud Sioux tribal lands were originally reduced to a reservation by the U.S. Congress Act of 1889. The boundaries were further reduced by subsequent Homestead Acts. The Sicangu people were moved five times before the Rosebud Agency was finally established.

**BEN REIFEL** (1906-1990), a five-term U.S. Congressman, was born near Parmelee on the Rosebud Reservation. During his lifetime, he worked for the Bureau of Indian Affairs, served in the U.S. Army in World War II, and received a doctoral degree from Harvard University. Reifel ran for office in 1960 and served until his retirement in 1971, the only Native American South Dakota congressman ever elected.

**WHITE EAGLE** (1956-1995) was the first Native American to sing lead roles in American musical theater and opera. He graduated from the prestigious Merola Opera Program at the San Francisco Opera, and performed with the Pennsylvania Opera Theater, Florentine Opera, Cleveland Opera and others. White Eagle was a member of the Rosebud Sioux Tribe.

The Rosebud Sioux Tribe, Sinte Gleska University, Bureau of Indian Affairs, the Todd County School District, St. Francis

Indian School, and the Indian Health Service provide the majority of employment on the reservation. The major economic occupation is cattle ranching and farming. The tribe operates a ranch and a hunting program for small game, big game and waterfowl. For hunting and fishing information, including guide service, contact the Rosebud Sioux Tribe Department of Game, Fish and Parks at 605-747-2289.



Thahca (thā-hca), "deer"



# Rosebud Reservation

## ROSEBUD SIOUX TRIBE

### POINTS OF INTEREST AND ATTRACTIONS

City parks in Mission and White River and **GHOST HAWK PARK** in **CRAZY HORSE CANYON** offer rest and relaxation with camping and picnic facilities. Miles of rugged trails through the pine-covered hills and canyons of the reservation provide exceptional hiking. Enjoy an exciting rodeo or a colorful wacipi (powwow) or take in a weekend softball tournament or community celebration.

The **SICANGU HERITAGE CENTER** at Sinte Gleska University houses the official archives of the Rosebud Sioux Tribe, as well as artifacts collected by the university. It is located in the community of Antelope, just east of Mission. The university was established in 1971 to create an environment of learning centered on Lakota language and culture. Everything, down to the university's logo design, represents aspects of Sicangu Lakota beliefs, legends and history.

**SINTE GLESKA UNIVERSITY** is among the few tribal universities in the nation with its own bison ranch and herd. The university is leading the nation in research centering on bison, traditional Lakota buffalo ceremonies, curriculum development, and sustainable, culturally appropriate and environmentally safe economic development. The university welcomes visitors to tour the ranch and the campus by appointment.

The **BUECHEL MEMORIAL LAKOTA MUSEUM** in St. Francis is named for Father Eugene Buechel. It features Lakota artifacts collected by the priest during his years of teaching at the St. Francis Mission. The impressive collection includes a child's fully beaded vest, a cradleboard and a buffalo hide robe. A gift shop, located in the museum, provides beadwork, leather crafts, quilts, and other fine items.

**ROSEBUD RESERVATION LAKES** like Chases Woman, Ghost Hawk, and Indian Scout are surrounded by groves of cottonwood and willow trees. Most are accessible by hiking trails or roads. Some feature picnic areas.

**HONEY LODGE** is a youth-led social enterprise that sells raw honey and natural beeswax products at events, area stores, and online. All Honey Lodge products are processed and packaged by youth entrepreneurs.

Settled by Chief Milk's Sicangu Band when the reservation was established, the community known as **MILK'S CAMP COMMUNITY** was originally known as Ponca District. Milk's band settled near the mouth of Whetstone Creek in the eastern part of the Great Sioux Reservation north of present-day Bonesteel and east to the Missouri River before settling south of present-day Herrick, SD. Many of the people from this district are descendants of early French fur traders. In the 1950s, the tribal council abolished Upper and Lower Ponca communities to create the district as it is known today.



Anunkhasan (anunkha-san), "bald eagle"

**TIPI STAYS** located in the Milk's Camp Community offers amazing landscapes, exciting recreational activities, and authentic cultural & historical knowledge and workshops. Enjoy the natural beauty of Sicangu Lakota lands while staying in the traditional dwellings of the Lakota people. This a perfect getaway for people of all ages. All sales go to support the youth programming of Lakota Youth Development, a nonprofit organization.

### LOCAL SERVICES

AUTO MECHANIC  
BANK  
BED & BREAKFAST  
C-STORE/GAS  
CAMPING/RV  
CASINO  
FAST FOOD  
GIFT SHOP  
GROCERY STORE  
HOTEL/MOTEL  
LOUNGE/BAR  
MEDICAL FACILITY  
RESTAURANT/CAFÉ

Rosebud Sioux Tribe contact information:

Rosebud Sioux Tribe  
Rosebud, South Dakota  
605-747-2381  
RosebudSiouxTribe-nsn.gov



# Sisseton Wahpeton Oyate Reservation

## SISSETON WAHPETON OYATE

Nestled amidst the rolling hills of north-eastern South Dakota and southeastern North Dakota is the home of the Sisseton Wahpeton Oyate, consisting of the Sisitowan (People of the Fish Village/ Peninsula) and the Wahpetowan (People Among the Leaves/ Leaf Shooters). Lush, gently sloping prairies circle the Tribal Headquarters at Agency Village. Every hill and valley are a testament to the glaciers that once covered this land.

The Sisseton and Wahpeton bands are subdivisions of the eastern Dakota/ Dakotah People and two bands of the eastern Isanti/ Santee division who speak the Dakota dialect. The word "Dakotah" can be translated into English as "friend" and is the preferred identification of the Sisseton and Wahpeton bands. The real significance of the word, "Dakotah" derives from the word "WoDakotah," which means "harmony."

At the time of initial contact with European traders and missionaries in the mid-1700s, the Sisseton and Wahpeton bands resided in villages extending from Manitoba, Canada, to the present homelands on the Lake Traverse Reservation and further south in Minnesota and northern Iowa. In the mid-1850s, other missionaries identified and described the villages of the Sisseton and Wahpeton bands, noting that a typical village ordinarily consisted of 25 to 150 lodges, and each village was comprised of "tiospaye," meaning "one's extended family."

There are currently seven separate districts: Big Coulee (Iyakaptapi/To Ascend/ Climb), Buffalo Lake (Caniyosabyapi Bde), Enemy Swim (Toka Nuwan), Lake Traverse (Bde Hdakiya), Long Hollow (Kaksiza Hanska), Old Agency (Ateyapi Tipi), Veblen (Heipa/Hill Head/End or Head of the Hills). In 2004 the census determined that 9,894 of 13,000 total members were residing among these districts.

Missionary Rev. Stephan Riggs reported that in the 1850s, many Sisseton Wahpeton villages had a population ranging from 5,000 to 9,000 residents.

The Lake Traverse and the Devil's Lake reservations and their boundaries were established by the Lake Traverse Treaty of 1867. From 1884 until 1913, the tribe's government was based upon the concept of the Soldier's Lodge. The Soldier's Lodge was a society dedicated to the preservation of Dakota tribal traditions. In 1934, the tribe was urged to adopt the provisions of the Indian Reorganization Act, but the tribal delegates rejected being an IRA form of government, citing they were a "treaty tribe." However, the system was changed in 1913 to an advisory committee, which was the basis of government until 1946. It was at that time the current system of bylaws and tribal government was established by the tribe, returning governance to the Sisseton Wahpeton Sioux Tribe, citing the authority to do so because of the Treaty of 1867.

Tribal lands cover more than 111,000 acres. The Sisseton Wahpeton Oyate were known as the Sisseton Wahpeton Sioux Tribe from 1946 (and briefly, in 1994, as the Sisseton Wahpeton Dakota Nation) until 2002 when a measure was passed altering "Sioux Tribe" to the traditional Dakota word "Oyate," meaning "people or nation."

Some historic and great leaders have come from the Sisseton Wahpeton Oyate.

**GABRIEL RENVILLE** (1824-1892) was chief of the Sisseton Wahpeton Sioux Tribe from 1866 until his death in 1892. As part of a large fur-trader family of French and Sioux origins, he was an unlikely candidate for chief of the Sisseton Wahpeton. However, with the coming of the Dakota War of 1862, his fortunes changed. In 1863, he was appointed to the post of Chief of Scouts in the service of Minnesota state militia by Colonel Henry Hastings Sibley, who later became the first governor of the state of Minnesota. Renville's service to the U.S. Army ended in 1865. For his loyalty, he was appointed by Sibley as chief of the Sisseton Wahpeton. His people seconded Sibley's appointment a year later by declaring Renville chief for life. His tenure as chief saw the creation and dissolution of the Lake Traverse Reservation, and the transition of his people into the modern world. He is buried atop a bluff near Old Agency, South Dakota.

**PAUL WAR CLOUD** (1930-1973), a Sisseton Wahpeton, was born in 1930 near Sica (pronounced *she-cha*) Hollow. A self-taught

artist, War Cloud realistically depicted Dakota culture and tradition in his paintings. A War Cloud mural titled "Unity Through the Great Spirit" hangs at the Cultural Heritage Center in Pierre.

**MASTER SERGEANT WOODROW WILSON KEEBLE** (1917-1982) was a U.S. Army National Guard veteran of both World War II and the Korean War. He was a full-blooded member of the Sisseton Wahpeton Oyate. Keeble was posthumously awarded the Congressional Medal of Honor in 2009.

**FLOYD WESTERMAN** (1936-2007) was a Dakota musician, activist and actor. Late in his life, he became a leading Hollywood actor, often depicting Native Americans in American films and television. He is sometimes credited as Floyd Red Crow Westerman. Westerman was born Floyd Kangi Duta Westerman on the Lake Traverse Reservation.

There are also many notable poets, artists, singers, songwriters, dancers, and more that make up the beautiful nation of the Sisseton Wahpeton Oyate.



Song to the Great Spirit Building



# Sisseton Wahpeton Oyate Reservation

## SISSETON WAHPETON OYATE

### POINTS OF INTEREST AND ATTRACTIONS

The **SISSETON WAHPETON OYATE BUFFALO FARM AT ENEMY SWIM** was established in 2009, and has one of seven herds in the United States with documented 100% pure buffalo genes. The farm is an integral part of activities on the reservation and the focal point of many cultural, spiritual and educational programs as well as healthy lifestyles.

**THE SONG TO THE GREAT SPIRIT** building at Sisseton Wahpeton College is built in the shape of four drummers sitting around a drum. Located in Agency Village.

The **TIOSPA ZINA TRIBAL SCHOOL** building at Agency Village is constructed in the shape of an eagle.

### LOCAL SERVICES

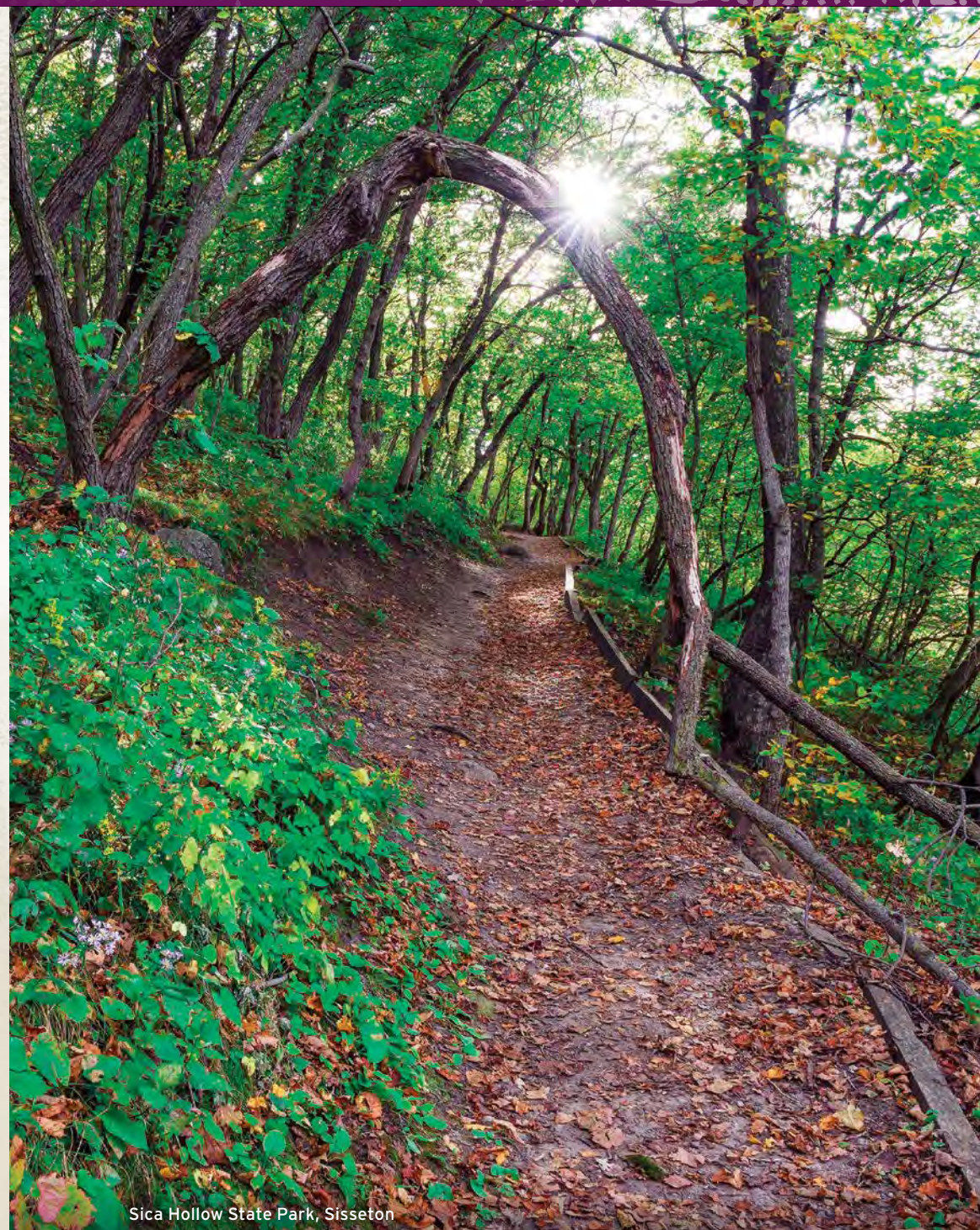
BANK  
C-STORE/GAS  
CAMPING/RV  
CASINO  
FAST FOOD  
RESTAURANT/CAFÉ

Sisseton Wahpeton Oyate  
contact information:

Sisseton Wahpeton Oyate  
Agency Village, South Dakota  
605-698-3911  
SWO-NSN.gov



Sisseton Wahpeton Wacipi



Sica Hollow State Park, Sisseton



# Standing Rock Reservation

## STANDING ROCK SIOUX TRIBE

Covering 2.3 million acres, the Standing Rock Indian Reservation is the fifth-largest reservation in the United States. It stretches across the expansive tallgrass prairie, rolling hills, and buttes that border the Missouri River. Lake Oahe, a Missouri River reservoir, is on the east side of Standing Rock. The Grand River is to the south, and the Cannon Ball River is to the north. The reservation includes lands in South Dakota and North Dakota.

Standing Rock Reservation takes its name from a natural formation that resembles a woman with a child on her back. Today, this sacred stone stands on a monument outside the Standing Rock Agency's office in Fort Yates, North Dakota.

The reservation is home to two bands of the Lakota Nation: the Sihasapa (or Blackfoot) and the Hunkpapa (or Campers at the Horn). It is also home to two bands of Dakota, including the Upper Yanktonai (called the Ihanktonwana or Little End Village) and the Lower Yanktonai (called the Hunkatina or Cut Heads). The reservation was established in July 1873 by the Fort Laramie Treaty of 1868, which broke up the Great Sioux Nation into smaller reservations.

The Hunkpapa and Sihasapa people were known as the horsemen of the plains and primarily hunted buffalo for their needs. The Yanktonai were a river-plains people who did some farming and buffalo hunting.

Standing Rock is the birthplace of **SITTING BULL** (1831-1890), one of the most widely recognized Native American historical figures. Known in his language as Tatanka Iyotake, Sitting Bull was a medicine man and an Itancan, (Leader of the People). He was born along the Grand River and lived the traditional lifestyle of his people. In his lifetime, he fought to preserve and protect the ways of the people, and stood firm against all attempts by the U.S. government to buy land sacred to the Lakota and Dakota people, and to being relocated to the reservation set aside for the Nation.

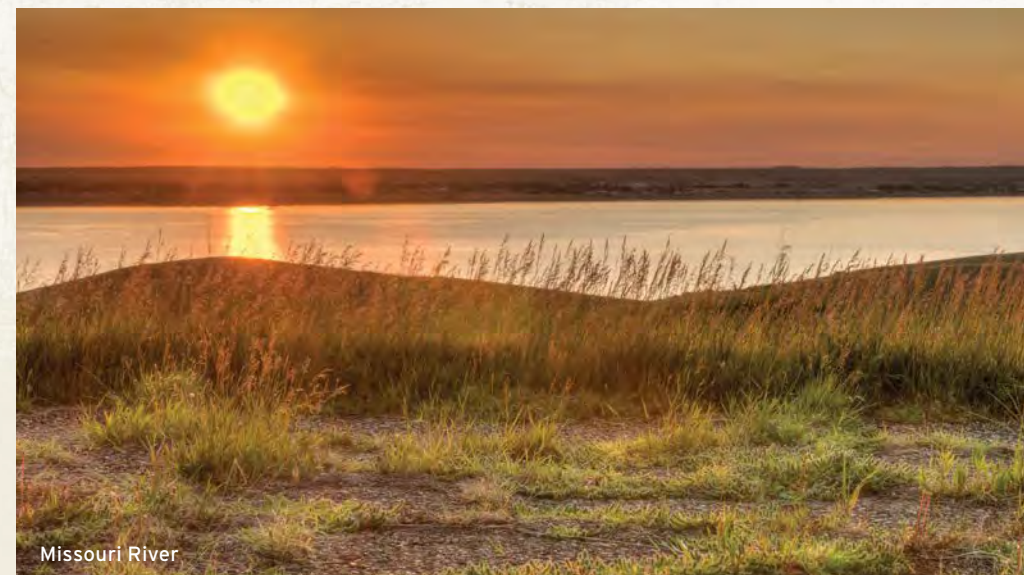
Sitting Bull was killed on December 15, 1890, during an attempt to arrest him. Two burial sites memorialize Sitting Bull: the original burial site, located at **FORT YATES**, and the site to where the grave was allegedly relocated across the Missouri River from **MOBRIDGE**. At the Fort Yates site, a rock and bronze sign honors Sitting Bull. A bust carved by Korzcak Ziolkowski honors Sitting Bull at the site near Mobridge. This site overlooks the western bank of the Missouri River on the eastern boundary of the reservation.

Just north of Mobridge on Highway 1806, the **INDIAN MEMORIAL AREA** is home to the **JEDEDIAH SMITH HISTORICAL MONUMENT**, which describes the life and accomplishments of this famous explorer.

In addition to its rich culture and history, Standing Rock offers great scenic drives and recreational opportunities.

The **STANDING ROCK NATIONAL NATIVE AMERICAN SCENIC BYWAY** runs along historic Highway 1806 and Highway 24 for 86 miles. It crosses the lands of the Lakota and Dakota people, who preserve the history of several explorers, trappers and chiefs who were essential in the shaping of the American West. Memorial markers, interpretive signs, and monuments commemorate the heritage of the Lakota and Dakota nations, allowing visitors to learn history from the Native American and early settlers' points of view. Standing Rock offers historical step-on guided tours along the scenic byway, covering the lives of Sitting Bull, Gall, Two Gun Hart, Moustache Maude, Hugh Glass, Jim Bridger and Jedediah Smith, and how they made history on the Standing Rock Reservation.

Standing Rock offers an abundance of water recreation on Lake Oahe. **THE BAY**, located near Grand River Casino and Resort west of Mobridge, and **PRAIRIE KNIGHTS CASINO AND RESORT**, near Fort Yates, provide RV hookups, camping areas, and ample space for boating and fishing.



Missouri River



# Standing Rock Reservation

STANDING ROCK SIOUX TRIBE



Sitting Bull Memorial

## POINTS OF INTEREST AND ATTRACTIONS

In the town of Fort Yates, North Dakota, overlooking the Missouri River, **STANDING ROCK MONUMENT** is said to represent the petrified form of a woman and her child.

**SITTING BULL AND SACAGAWEA MONUMENTS** overlook the Missouri River and stand in a remote spot on SD Highway 1806, two miles southwest of Mobridge. Many believe this to be the final resting place of Native American spiritual and social leader Sitting Bull.

**SITTING BULL VISITOR CENTER** is located on the Sitting Bull College Campus in Fort Yates, North Dakota. The center offers useful information regarding local events, places to visit, and special events.

The **SITTING BULL COLLEGE BOOKSTORE & BOUTIQUE** is located on campus in the Sitting Bull College Science & Technology Center. The boutique offers a variety of clothes, jewelry, arts & crafts, and star quilts.

**GRAND RIVER CASINO AND RESORT** is located near Mobridge and offers a variety of gaming options, gift shop, lodging, and restaurant.

**PRAIRIE KNIGHTS CASINO AND RESORT** is located at 7932 Hwy 24, offering a wide variety of high-stakes gaming options, spacious hotel rooms and buffet-style meals. Savor fine dining at the Hunter's Club, one of North Dakota's premier restaurants, and enjoy live music monthly.

## LOCAL SERVICES

AUTO MECHANIC  
BANK  
BED & BREAKFAST  
C-STORE/GAS  
CAMPING/RV  
CASINO  
FAST FOOD  
GIFT SHOP  
GROCERY STORE  
HOTEL/MOTEL  
LOUNGE/BAR  
MEDICAL FACILITY  
RESTAURANT/CAFÉ

Standing Rock Sioux Tribe  
contact information:

Standing Rock Sioux Tribe  
Fort Yates, North Dakota  
701-854-8500  
[StandingRock.org](http://StandingRock.org)



# Yankton Reservation

## YANKTON SIOUX TRIBE

On the banks of the Missouri River, immediately downstream from Fort Randall Dam in southeastern South Dakota, hours can be spent peacefully watching the water flow, observing the animals and birds that frequent the area, and enjoying the breathtaking beauty of the surrounding shoreline.

Known as the Ihanktonwan Dakota Oyate (Dwellers of the End Village), the Yankton Sioux Tribe's land is located in Charles Mix County along the Missouri River bottom bordering the state of Nebraska. The area of the reservation is approximately 262,300 acres. It is the second-largest Indian reservation in the United States that is located entirely within one county.

The reservation is the homeland of the Ihanktonwan (Yankton) and the Ihanktowanna (Yanktonai) who refer to themselves as Nakota (Nakhota).

In the 16th and early 17th centuries, the Yankton and Yanktonai were one tribe. The 18th century saw the Yankton range north and west into Minnesota and South Dakota. During this time, the Yanktonai followed the Teton tribes west. By the early 19th century, the Yanktonai hunted buffalo between the Red and Missouri rivers.

In 1804, the Yankton engaged Lewis and Clark in two ceremonies of smoking from the "pipe of peace" and in a party with music and dance. Clark described the Yanktons as "stout, bold looking people."

The Yanktons ceded 2.2 million acres of land to Iowa between 1830 and 1837. In 1858, the tribe ceded another 11 million acres. By 1860, the tribe had turned over almost all of its remaining land to the U.S. government, and most Yanktons moved to the Yankton Reservation in South Dakota. When established, the reservation had 435,000 acres but starting in 1887, homesteading by non-Indian settlers withdrew much of the reservation from tribal control. In 1932, the Yankton created their first Tribal Constitution. They became a recognized tribe shortly after the implementation of the Indian Reorganization Act of 1934.

Folklore has it that while Lewis and Clark convened with the Yanktons in 1804 on Calumet Bluff, a male child was born. Learning of this fact, Captain Lewis sent for the child and wrapped him in an American flag. Lewis proceeded with a speech in which he prophesied that the boy would live to become eminent among his people and a great friend of the white men.

**STRUCK BY THE REE** (1804-1888) grew up to become chief of the Yankton Tribe. As a leader, he befriended the whites, yet remained dedicated and loyal to his people. He died in Greenwood, South Dakota.



Missouri River



# Yankton Reservation

## YANKTON SIOUX TRIBE

### POINTS OF INTEREST AND ATTRACTIONS

The Yankton Tribe maintains a **BUFFALO HERD** that roams near the **TREATY OF 1858 MONUMENT** that stands on a hill north of Greenwood overlooking the Missouri River. The monument pinpoints the spot where a treaty designating land for the Dakota Sioux was signed.

Just north of the Treaty Monument is **STRUCK BY THE REE'S GRAVE**.

A stone image commemorating this great leader marks his gravesite.

**LAKE FRANCIS CASE**, a Missouri River reservoir, draws visitors who enjoy swimming, fishing, camping and other outdoor activities. **FORT RANDALL DAM**, the large earthen dam that creates Lake Francis Case, is located at Pickstown.

Wildlife and waterfowl can be observed in their natural habitat at **LAKE ANDES NATIONAL WILDLIFE REFUGE** north of Pickstown. Grebes, pelicans, herons, and gulls are commonly spotted waterfowl species. White-tailed deer and ring-necked pheasants inhabit the grasslands surrounding the lake.

The **YANKTONWAN COMMUNITY COLLEGE** was established by the tribe in 1997 to preserve the Nakota/Dakota language, history, and culture for the purpose of vocational and technical education, leading to degrees and certificates in higher education. It is located in Marty.

Beginning near Running Water and following the Missouri River, the southern section of the **NATIVE AMERICAN SCENIC BYWAY** winds through the Yankton Tribal Lands and is intersected by the Oyate Trail (Highway 46) near Wagner.

### LOCAL SERVICES

BANK  
BED & BREAKFAST  
C-STORE/GAS  
CASINO  
FAST FOOD  
GIFT SHOP  
GROCERY STORE  
HOTEL/MOTEL  
LOUNGE/BAR  
MEDICAL FACILITY  
RESTAURANT/CAFÉ

Yankton Sioux Tribe contact information:

Yankton Sioux Tribe  
Marty, South Dakota  
605-384-3641  
YanktonSiouxTribe.net



Treaty of 1858 Monument



# Landscapes & Landmarks

South Dakota's captivating landscapes continue to play an important role in the lives of the Lakota, Dakota and Nakota. The land holds legends and history from creation and promises hope and strength for the future.

The **NATIVE AMERICAN SCENIC BYWAY** extends through the center of the Great Sioux Nation in central South Dakota. It offers breathtaking views of the Missouri River, diverse landscapes, abundant wildlife, and tribal history and culture. The route takes travelers through the lands of the Yankton, Crow Creek, Lower Brule,

Cheyenne River and Standing Rock Sioux tribal nations, north through South Dakota from Nebraska to North Dakota.

Oyate (oh-YAH-tay) in the Dakota/Lakota language means a people or nation. Ochanku (oh-CHANG-koo) means well-traveled road. Thus, the Oyate Ochanku or **OYATE TRAIL** means "a well traveled road of nations." The 388-mile highway, stretching from Vermillion to Edgemont, offers off-the-interstate travelers unique cultural and historical opportunities on South Dakota highways 18 and 50 (courtesy of Oyate Trail, Winner, South Dakota).

**NICOLLET TOWER AND INTREPRETIVE CENTER** (not affiliated with the Sisseton Wahpeton Oyate). To view the area's characteristic prairie hills, visit the Nicollet Tower and Interpretive Center west of Sisseton in northeastern South Dakota. The 75-foot tower, named for mapmaker Joseph N. Nicollet, offers a tri-state view. In 1839, Nicollet, a Frenchman, was befriended by Sisseton Wahpeton people who helped him navigate the area for his map-making. A video entitled "Dakota Encounter" relates the story of the interaction between Nicollet and the Native Americans in the area; it is shown at the tower's Interpretive Center. The tower also houses an enlarged replica of the map created by Nicollet with the help of his native friends. Also view wildlife artwork by John S. Wilson. Located 3 miles west of Sisseton on SD Hwy. 10. Open daily, May-October, 10 a.m. - 5 p.m.; other times by appointment. Confirm hours before traveling.

Tradition centers on the pine-covered "paha sapa" or **BLACK HILLS**, home to many spiritually significant sites, including caves, springs, and creeks. Many of the Great Plains tribes believe the story of their creation begins in these beautiful mountains. At the highest point, the Black Hills reaches 7,242 feet. This apex, Black Elk Peak, is located within the **BLACK ELK WILDERNESS**, named for the Lakota leader who had a great vision in the area.

At the northeastern end of the Black Hills, near Sturgis, stands "mato paha" or **BEAR BUTTE**. This site holds great spiritual significance for several Plains Indian tribes. Today, Bear Butte is a state park and a site for religious ceremonies and vision quests. Visitors may hike the sacred mountain, but a stop at the Visitors Center first for an orientation is recommended. While hiking, visitors may see bits of colorful cloth in the trees. These prayer cloths represent the prayers offered by worshipers and should not be disturbed.

Buffalo remain an important focus of the Lakota, Dakota and Nakota people. Legend tells of the Great Spirit taking on the form of a wooly beast to feed his starving people. White buffalo have special, sacred significance. A white buffalo signifies good fortune and forecasts a time of plenty and peace. Today, many of the nine tribes in South Dakota maintain **BUFFALO HERDS**. Watch for them as you travel across the open prairies. Herds can also be viewed at Bear Butte State Park, Custer State Park, Wind Cave National Park and Badlands National Park. Please observe buffalo at a distance.

The Badlands, a maze of buttes and spires, were originally named "mako sica" (meaning "land bad") by the Lakota. Created by a million years of erosion, **BADLANDS NATIONAL PARK** stretches 244,000 acres, with approximately 120,000 acres located on the Pine Ridge Reservation.



Wind Cave National Park

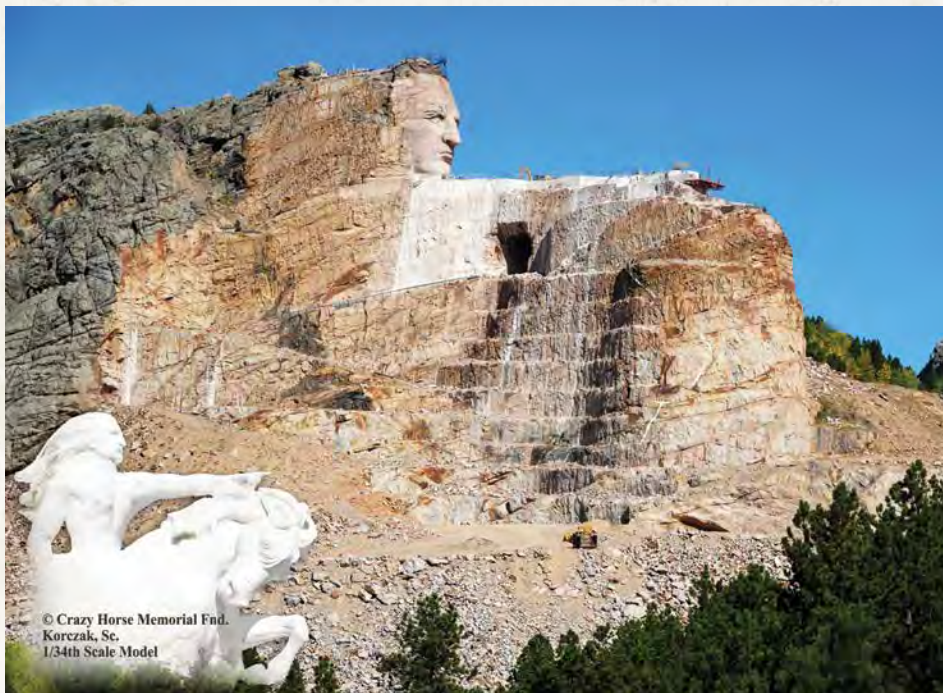


# Landscapes & Landmarks

Landmarks tied to the Sioux Nation also take on the form of great leaders. **CRAZY HORSE MEMORIAL** in the Black Hills is a sculptural depiction of the legendary Lakota leader, Crazy Horse. Crazy Horse's nine-story-high face has been completed, and work continues on the rest of the colossal mountain carving. Visitors can see the carving-in-progress and visit the **INDIAN MUSEUM OF NORTH AMERICA** at Crazy Horse Memorial near Custer.

Several different varieties of wildflowers bloom along the walking paths at **MOUNT RUSHMORE NATIONAL MEMORIAL**. Native Americans found many uses for plants and flowers, from food to medicines. Audio tour wands are available in several languages, including Lakota, which gives the Native American perspective on the Black Hills and Mount Rushmore.

Thirty to 60 million bison once roamed the great plains of North America. By the close of the 19<sup>th</sup> century, it is estimated that fewer than 1,000 bison survived.



© Crazy Horse Memorial Fnd.  
Korczak, Se.  
1/34th Scale Model

Located one mile north of Deadwood on US Highway 85, **TATANKA: STORY OF THE BISON** affords visitors a view of spectacular, larger-than-life bronze sculptures featuring 14 bison pursued by three Native American horseback riders. The hands-on Interpretive Center depicts the history of bison in North America.

The **LEWIS AND CLARK VISITOR CENTER** is located atop historic **CALUMET BLUFF** in Nebraska where Lewis and Clark convened with the Yankton Sioux Tribe. The visitor center overlooks the Missouri River, Lewis and Clark Lake, and the city of Yankton.

Set along a beautiful landscape, **OGLALA LAKOTA LIVING HISTORY VILLAGE** is an immersive exploration of the culture and Indigenous knowledge of the Oglala Sioux Tribe.

**KLEIN MUSEUM**, located in Mobridge, features history and artifacts of the area.

**SICA HOLLOW STATE PARK** is known first for its autumn colors. This beautiful state park also features hiking and horseback riding trails.

**MOODY COUNTY MUSEUM** promotes a greater understanding of the history and heritage of the region, including the area's Native American culture and influence.

**WIND CAVE NATIONAL PARK** is more than just a park to the Lakota. It is a place of great spiritual significance.

**GOOD EARTH STATE PARK AT BLOOD RUN** is one of the oldest sites of long-term human habitation in the United States. The river, abundant wildlife, fertile flood plains, availability of pipestone (catlinite) and protection from winds made the area an important gathering place for seasonal ceremonies and a significant trading center for many tribal peoples from 1300 - 1700 A.D.

**THE AKTÁ LAKOTA MUSEUM & CULTURAL CENTER** brings American Indian history to life. Located on the campus of St. Joseph's Indian School in Chamberlain. The museum is devoted to preserving and promoting the arts and history of the Northern Plains Indian people, specifically the Lakota, Dakota and Nakota. Visitors can view beautiful exhibits of contemporary art and historical artifacts.

**THE GREAT RACE** - the Lakota tell a story about a race between the two-leggeds and the four-leggeds. A race between the buffalo and man to establish order in the universe. The racetrack was the red clay valley that encircles the entire Black Hills. The racetrack was formed during the contest, and the Black Hills was lifted higher by the tumult of the racing animals.

**DIGNITY: OF EARTH & SKY** statue was installed on I-90 near Chamberlain, designed by sculptor Dale Lamphere to honor the cultures of the Lakota and Dakota people.



# Native American Art

## PURCHASING AUTHENTIC ART



Akta Lakota Museum, Chamberlain

For generations, Native Americans have passed on their rich artistic traditions, knowledge and skills. Native American culture is woven into the fabric of South Dakota's heritage. Lakota, Dakota and Nakota art colors our homes, schools, businesses and museums. Treasured artifacts blend with modern Native American art in museums and galleries across South Dakota. From brightly colored beadwork to finely crafted horse dance sticks, each piece contributes to the ongoing story of the Lakota, Dakota and Nakota people. Visitors can find Native American displays in museums, galleries, visitor centers and retail shops across the state, and locations that offer Native American art for sale.

**PURCHASING AUTHENTIC ART** Under the Indian Arts and Crafts Act, all Native American/Alaska Native art and crafts products must be marketed truthfully regarding the Native American heritage and tribal affiliation of the artist or craftsman.

Scan the QR code to find out more about visitor etiquette on tribal lands.



### TIPS FOR BUYING

- 1 WHEN PURCHASING FROM A DEALER, SHOP WISELY AND CHOOSE ONE WITH A GOOD REPUTATION.
- 2 REQUEST A WRITTEN GUARANTEE OR WRITTEN VERIFICATION OF AUTHENTICITY.
- 3 GET A RECEIPT THAT INCLUDES ALL THE VITAL INFORMATION ABOUT YOUR PURCHASE, INCLUDING PRICE, MAKER AND MAKER'S TRIBAL AFFILIATION.
- 4 FAMILIARIZE YOURSELF WITH DIFFERENT MATERIALS AND TYPES OF NATIVE AMERICAN ARTS AND CRAFTS, AS WELL AS THE INDICATORS OF A WELL-MADE, HANDCRAFTED PIECE.
- 5 REALIZE THAT AUTHENTIC, HANDMADE PIECES MAY BE EXPENSIVE. IF A PRICE SEEMS TOO GOOD TO BE TRUE, BE SURE TO ASK MORE QUESTIONS ABOUT THE ITEM AND ITS MAKER.

Taken from the U.S. Department of Interior,  
Indian Arts and Crafts Board.



# Powwows & Celebrations

Colorful finery, elaborate feather-work and intricate beadwork describe the visual atmosphere of a powwow or “wacipi” (Lakota, Dakota and Nakota for “they dance,” pronounced wah-CHEE-pee). Spirited drumming and singing fill the air as dancers complete their fancy footwork. Many of today’s powwows feature competitions in categories such as traditional, fancy, and jingle-dress dancing. During the intertribal dance, spectators have a chance to enter the dance ring. Vendors at powwows provide an opportunity for visitors to sample foods like Indian tacos, fry bread and “wojapi,” a fruit sauce or jam.

The wacipi, as practiced in the Plains region, is a social event which can last from one to several days. It is a time when Lakota, Dakota and Nakota tribal people conduct honorings, giveaways and family gatherings. Friends meet, camp, visit and reconnect as tribal nations. During the summer months, the celebration is usually held outdoors, with a shade or covered

area where the audience and dancers sit. The center area, or arena, is reserved for the dancing. Dances are either for men or women, and competitions are divided into age categories. The dancers move in a clockwise direction, which represents the circle of unity and the never-ending cycle of life. Singers are usually under or adjacent to the shade or covered area between the audience and the dance arena. Powwow singers and drummers play a very important part of the celebration, providing rhythm for the dancers. They sing many types of songs, including honor & family, war & conquest, joy, encouragement, humor, and mourning. Attire worn by a dancer is called “regalia” and should not be referred to as a costume. Development of a dancer’s regalia often takes years to create and may include gifts which have deep meaning.

Catch the spirit at one of these or many other wacipi celebrations across the state. When attending, please remember to be respectful.



Powwow





# Powwows & Celebrations



This list includes official tribal powwows, but tribal communities also have their own powwows throughout the year.

**KENEL MEMORIAL DAY POWWOW**

Late May, Kenel

**SISSETON WAHPETON OYATE WACIPI**

Early July, Sisseton

**FLANDREAU SANTEE ANNUAL TRADITIONAL POWWOW**

Third weekend in July, Flandreau

**FORT RANDALL CASINO POWWOW**

Third weekend in June, Pickstown

**OGLALA NATION POWWOW AND RODEO**

First weekend in August, Pine Ridge

**KUL-WICASA OYATE FAIR AND CONTEST POWWOW**

Second weekend in August, Lower Brule fair grounds

**CROW CREEK SIOUX TRIBE ANNUAL POWWOW AND RODEO**

Third weekend in August, Fort Thompson

**ROSEBUD FAIR RODEO AND CONTEST POWWOW**

Fourth weekend in August, Rosebud

**CHEYENNE RIVER SIOUX TRIBE FAIR, RODEO & POWWOW**

Early September, Eagle Butte

**GATHERING OF THE WAKANYEJA**

Mid-September, St. Joseph Indian School in Chamberlain

**BLACK HILLS POWWOW: HE SAPA WACIPI NA OSKATE**

Early October, Rapid City



Many powwows are held at the same time each year; however, it's best to call ahead to verify dates and times. This is only a partial listing.

Visit [TravelSouthDakota.com/Powwows](https://www.TravelSouthDakota.com/Powwows) for more information.





Fort Randall Casino, Hotel & Restaurant

Many of South Dakota's tribes operate casinos. In addition to gaming, the casinos offer entertainment, motels and RV parks, and good food at great prices. If you like to gamble a bit, one of these tribal casinos is a sure bet.

**DAKOTA CONNECTION CASINO**

46102 Cty Hwy 10, Sisseton  
1-800-542-2876  
DakotaConnection.com

**DAKOTA SIOUX CASINO & HOTEL**

16415 Sioux Conifer Road, Watertown  
1-800-658-4717  
DakotaSioux.com

**DAKOTA MAGIC CASINO**

16849 102nd St., SE, Hankinson, ND  
1-800-325-6825  
DakotaMagic.com

**FORT RANDALL CASINO,  
HOTEL & RESTAURANT**

38538 SD-46, Lake Andes  
1-800-362-6333  
FortRandallCasino.com

**GOLDEN BUFFALO CASINO & MOTEL**

321 Sitting Bull St., Lower Brule  
605-473-5577  
TheGoldenBuffaloCasino.com

**GRAND RIVER CASINO & RESORT**

2 US-12, Mobridge  
605-845-7104  
GrandRiverCasino.com

**LODE STAR CASINO & HOTEL**

1003 SD Hwy 47, Fort Thompson  
605-245-6000

**PRAIRIE WIND CASINO,  
HOTEL & RESTAURANT**

112 Casino Dr, Oglala  
1-800-705-9463  
PrairieWindCasino.com

**EAST WIND CASINO**

110 Grandma B Dr, Martin  
605-685-1140

**ROSEBUD CASINO & QUALITY INN HOTEL**

US-83, Mission  
605-653-3489  
RosebudCasino.com

**ROYAL RIVER CASINO & HOTEL**

607 S. Veterans St., Flandreau  
1-877-912-5825  
RoyalRiverCasino.com



# Tribal Headquarters

# Regional Tourism Associations

**CHEYENNE RIVER SIOUX TRIBE**

PO Box 590, Eagle Butte, SD 57625  
605-964-4155

**CROW CREEK SIOUX TRIBE**

PO Box 50, Fort Thompson, SD 57339  
605-245-2221

**FLANDREAU SANTEE SIOUX TRIBE**

PO Box 283, Flandreau, SD 57028-0283  
605-997-3891

**LOWER BRULE SIOUX TRIBE**

PO Box 187, Lower Brule, SD 57548  
605-473-5561

**OGLALA SIOUX TRIBE**

PO Box 2070, Pine Ridge, SD 57770  
605-867-5821

**ROSEBUD SIOUX TRIBE**

PO Box 430, Rosebud, SD 57570  
605-747-2381

**SISSETON WAHPETON OYATE**

PO Box 509, Agency Village, SD 57262  
605-698-3911

**STANDING ROCK SIOUX TRIBE**

PO Box D, Fort Yates, ND 58538  
701-854-8500

**YANKTON SIOUX TRIBE**

PO Box 1153, Wagner, SD 57380  
605-384-3641

The four South Dakota Regional Tourism Associations are also a source of information concerning travel on reservations and tribal lands.

**BLACK HILLS & BADLANDS**

1851 Discovery Circle  
Rapid City, SD 57701  
605-355-3600  
BlackHillsBadlands.com

**SOUTHEAST SOUTH DAKOTA**

317 Broadway, Suite 7  
Yankton, SD 57078  
605-665-2435  
SoutheastSouthDakota.com

**GLACIAL LAKES & PRAIRIES**

1200 33rd St SE # 314  
Watertown, SD 57201  
605-886-7305  
SDGlacialLakes.com

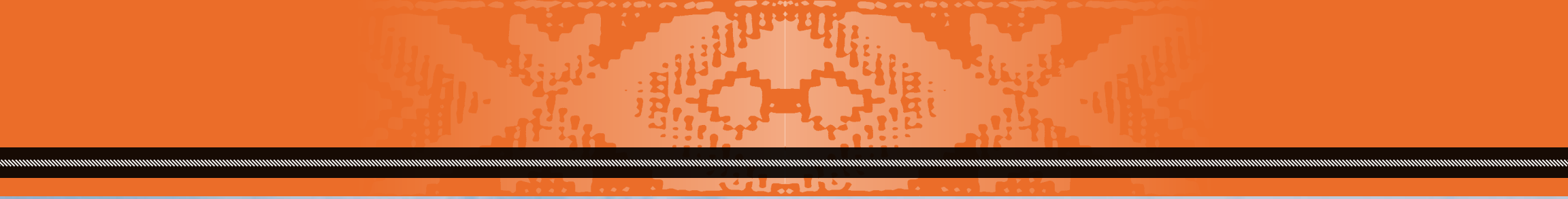
**SOUTH DAKOTA MISSOURI RIVER**

20207 South Dakota Highway 1804  
Pierre, SD 57501  
605-224-4617  
SDMissouriRiver.com



Native American star quilt





Deer, Lower Brule Reservation





**This brochure was produced by the South Dakota  
Department of Tourism with contributions from:**

Cheyenne River Sioux Tribe	Rosebud Sioux Tribe
Crow Creek Sioux Tribe	Sisseton Wahpeton Oyate
Flandreau Santee Sioux Tribe	Standing Rock Sioux Tribe
Lower Brule Sioux Tribe	Yankton Sioux Tribe
Oglala Sioux Tribe	

**Additional information was provided by:**

South Dakota Native Tourism Alliance	David Kelly
South Dakota Department of Tribal Relations	Representative Tamara St. John
South Dakota State Historical Society	Jen Martel
South Dakota Attorney General's Office	Marla Bull Bear
Native Discovery	Lauren Coffman
The Wakpa Sica Reconciliation Place	Sarah Reynolds
R. James Walker: Diagram of the Seven Council Fires, The Structure of Society	Representative Shawn Bordeaux
President Anthony Reider	Mike Normile
Gary Kills A Hundred	Karen Kern
Bill Wells	Courtney Two-Lance
Mark Wells	Roy Stone Jr. AKA Roy Lost His Blanket-Stone Jr.
Lester Thompson	Victor Douville
Ivan Sorbel	Gus Yellow-Hair
Rilda Means	Stacey LaCompte

*South Dakota*  
GREAT FACES. GREAT PLACES.

**TravelSouthDakota.com**

605-773-3301  
1-800-S-Dakota (1-800-732-5682)  
South Dakota Department of Tourism  
711 East Wells Avenue, Pierre, SD 57501-3369  
SDinfo@state.sd.us





A GUIDE TO  
*Tribal Nations*  
OCETI SAKOWIN HOMELANDS

[TravelSouthDakota.com](http://TravelSouthDakota.com)

605-773-3301 // 1-800-S-Dakota (1-800-732-5682)

South Dakota Department of Tourism // 711 East Wells Avenue, Pierre, SD 57501-3369 // [SDinfo@state.sd.us](mailto:SDinfo@state.sd.us)