

A GUIDE TO

Tribal Nations

OCETI SAKOWIN HOMELANDS



South Dakota

Reservations & Tribal Lands



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Pine Ridge Indian Reservation

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 Travel South Dakota, 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

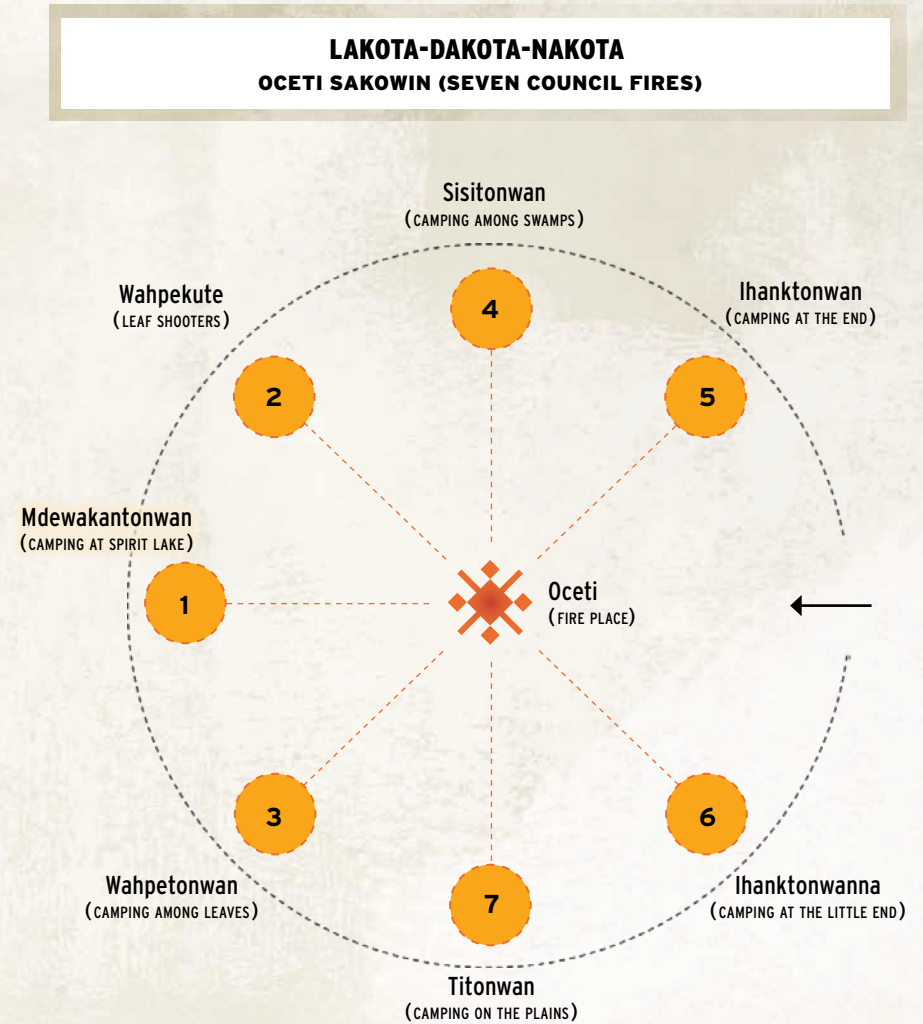
- 1 **MDEWAKANTONWAN**
"SPIRIT LAKE PEOPLE"
- 2 **WAHPEKUTE**
"SHOOTERS AMONG THE LEAVES"
- 3 **WHPETONWAN**
"DWELLERS AMONG THE LEAVES"
WHPETON
- 4 **SISSETONWAN**
"PEOPLE OF THE FISH VILLAGE"
SISSETON

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
- MNIKOWOJU**
"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



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1616 BC • Alignment of Earth/Sky ceremonies in the Black Hills are disrupted by precession, causing the pre-Oceti Sakowin to move to North Carolina through what is now Minnesota.

1500 • The newly formed Oceti Sakowin begin their movement out of North Carolina via Ohio Valley to Minnesota because of an “evil threat” making its way from the east across the ocean, referring to the coming of the “wasicu” (white people).

1600 • After 10 decades of travel, the Oceti Sakowin arrive in northeastern Wisconsin and Minnesota.

1650 • The pre-Assiniboine group split from the northern Yanktonnai over a bison kill dispute.

1668 • Climate change leads to war over resources (rice) between the Santee and Ojibwa. Shifting of the flora southward force the bison out of Minnesota, and a social schism over cross-cousin marriage among the Teton results in a movement out of Minnesota.

1700 • The Santee, including the Yankton and Yanktonnai, move from the northern region to the midsection of Minnesota. The Teton move southward to follow the bison.

1762 • The Santee move near Mankato, and the Yankton divisions move to Lac Qui Parle area while the Teton began their movement south eastward to the Missouri via the Big Sioux River valley.

1776-1830 • All of the Teton clear out of the Missouri River’s east bank and move westward toward the Black Hills. By 1830, all of these divisions are residing west of the Missouri.

1803 • The U.S. purchases the Louisiana Territory. This is done without the initial constitutional approval and treaty negotiations by all tribes living in the 828,000 square acres of the zone.

1804 • Led by Sacagawea, Lewis and Clark begin to explore and report on this newly acquired territory.

1851 • The Treaty of Ft. Laramie defines tribal boundaries so that the U.S. emigrants can safely pass through these areas. The tribes were to be given \$50,000 for 50 years, but this was amended to 10 years.

1862-65 • The Santee go to war with the U.S. because the latter reneges on annuity payments during a time when the Santee were in desperation. When Santee were defeated, 38 of them were selected by Lincoln and all hanged at Mankato, Minnesota.

1866 • The Bozeman Trail War starts when Col. Carrington announced he was to build three forts along the trail while treaty negotiations were taking place. Red Cloud declares war after being told of the colonel’s intention. In December 1866, Captain Fetterman and his entire command were crushed near Ft. Laramie. This defeat hastened the end of the conflict.

1868 • The Fort Laramie Treaty of 1868 ends the war and sets up the Great Sioux Reservation, which is comprised of all land west of the Missouri River’s east bank in what is now South Dakota. The treaty bans the “wasicu” from the area and sets up educational and economic benefits.

1871 • The U.S. House of Representatives inserts a rider in the Appropriations Act that ends treaty-making with Native tribes across the U.S. The tribes feel all acts of Congress are illegal.

1874 • The U.S. Army sends Custer into the Black Hills, without the knowledge of Congress, to seek a suitable place for a fort and see if gold was in abundance. This leads to the Black Hills Gold Rush.

1875 • Congress orders a scientific expedition to discover how much gold is in the Black Hills. This attracts a new wave of prospectors to the area. This forces President Grant to order the arrests of the violators. Congress sends the Allison Commission to meet with tribal leaders regarding the Black Hills and other land sales. The meeting fails when the chiefs refuse to sell.

1876 • President Grant secretly lifts the ban on settlers to prospect in the Black Hills because he could not protect the land from gold seekers without imprisoning a large mass of these prospectors. In order to stop the Lakota from going to war, the government orders all Lakota to report to their agencies. This ultimatum fails, and the U.S. Army is deployed in response. Later, five companies led by Custer engage the Lakota and were wiped out. The government retaliates by altering a required appropriation bill designed to annually fund the reservations of the Lakota. The bill now puts the Black Hills up for sale.

1877 • The Black Hills Act is enacted without the required 3/4 majority of adult male consent to transact a land concession. The U.S. takes the 7.3 million acres of the Black Hills and 40 million acres of the unceded Indian Country. Crazy Horse is killed in a scuffle with soldiers.

1878 • Red Cloud and Spotted Tail’s agencies are moved from the unceded land to Pine Ridge Reservation for the Oglala, and the Rosebud Reservation for the Sicangu.

1887 • The Dawes Severalty Act is enacted, resulting in each family getting individual allotted lands. The unallotted lands are declared surplus and sold to non-Indian homesteaders.

1889 • The Sioux Act of 1889 carves out the west-river Lakota reservations from the Great Sioux Reservation, allotting lands to each appropriate tribal member and taking 11 million acres of the surplus land to sell to non-Indian homesteaders.

1904-1910 • The Homestead Acts diminishes lands on each Lakota reservation.

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, federal 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 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.

2016 • The “Dignity of Earth & Sky” statue is installed on I-90 near Chamberlain. The statue of a Native American woman was designed by sculptor Dale Lamphere to honor the cultures of the Native Nations of the Great Plains.

Oceti Sakowin Dictionary



Drum artwork by Sonja Holy Eagle

"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

MNIKOWOJU (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 Mnikowoju chief

Mahpiya Icahtagya

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

Mdewakanton (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

Mdewakantonwan

(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

Mdewakanton (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

Mnikowoju (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.

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.

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 Mnikowoju, 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 Mnikowoju 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 Mniconjou 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 Mnikowoju 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

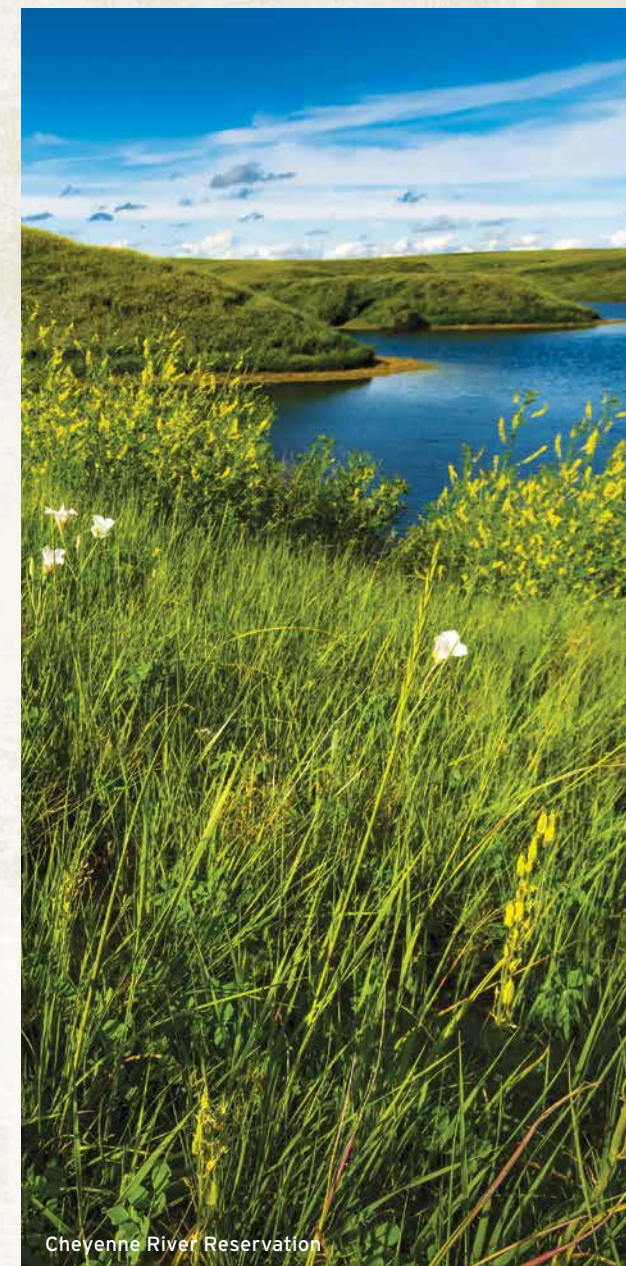
AUTO MECHANIC
BANK
BED & BREAKFAST
C-STORE/GAS
CAMPING/RV
FAST FOOD
GIFT SHOP
GROCERY STORE
HOTEL/MOTEL
LOUNGE/BAR
MEDICAL FACILITY
RESTAURANT/CAFÉ

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



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 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



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

Oglala Sioux Tribe
Pine Ridge, South Dakota
605-867-5821
OglalaLakotaNation.net



Pine Ridge reservation

Rosebud Reservation

ROSEBUD SIOUX TRIBE

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

THE ROSEBUD SIOUX TRIBE: The Rosebud Sioux Tribal members are called Sicangu/Brule (Burnt Thigh) Nation. They were lead members of a subdivision of the Oceti Sakowin (Seven Council Fires) called Titonwe, a contraction of Tintan Otonwan (prairie/plains dwellers). The English equivalent of Titonwe is Teton. They were comprised of seven divisions. Moreover, the Teton (or Ring Band) members were overwhelmed by a prairie fire in 1762 while camping in South Dakota west of southern Minnesota. They were severely burnt about the upper thighs. After this occurrence, they were called Sicangu.

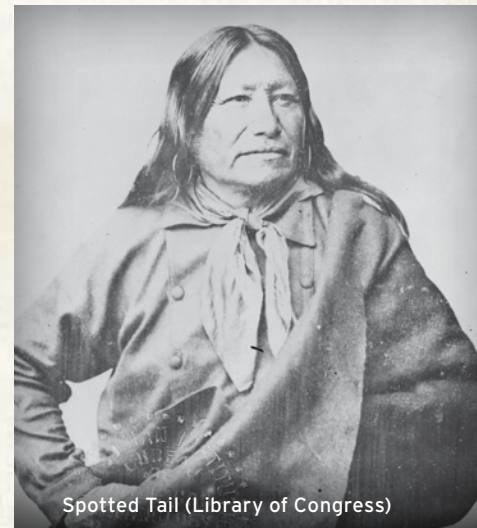
The Fort Laramie Treaty of 1868 created the Great Sioux Reservation in "unceded Indian Territory" as a holding area for the Lakota until all Lakota people could be settled in this reservation. The Sicangu Agency was moved five times before eventually settling at Rosebud Agency in 1878, where rosebuds blossomed in abundance. The 1889 Sioux Act carved out the Rosebud Reservation tract, with 3,330,800 acres allotted to the Sicangu. Encompassing five counties (Todd, Mellette,

Tripp, Gregory and Lyman), it was the largest Lakota reservation set aside for the Sicangu. As time passed, the Rosebud Reservation dwindled in size due to the onslaught of the Homestead Acts and individual selling of the lands approved by the Secretary of State. The land held by the Rosebud Sioux Tribe today is about 922,759 acres, spread across 20 communities. The population of the Rosebud Sioux Tribe is 34,000.

THE SICANGU LEADERSHIP (PAST):

CLEAR BLUE EARTH II (late 1700s? - 1856) is considered the founding father of the Sicangu. He united all of the 21 bands of the Sicangu Oyate and led the Lakota out of Minnesota. **LITTLE THUNDER** (1810 or 20 - 1879) is regarded as a man of the people. He paved a steady course of peaceful coexistence with the Wasicun (non-Indian) and was influential in giving Spotted Tail his leadership opportunity to fulfill the signing of the 1868 Ft. Laramie Treaty.

SPOTTED TAIL (1823-1881) was a member of the Sicangu Wajaje (Osage) band. He was called Jumping Buffalo (Tatunka Napsica) in his early childhood but received the name Sinte Gleska after a trapper gave him a raccoon tail that he wore. He was then given the name Spotted Tail by his people when he became of age. He is considered an outstanding leader and statesman and was the first of the Lakota leaders to sponsor bilingual Indian education, bring in Lakota leaders to support the Fort Laramie Treaty of 1868, and help produce parts of the treaty itself. Spotted Tail attempted to unify and centralize the Sicangu Nation



Spotted Tail (Library of Congress)

tribal government by using the model of the United States. Spotted Tail was a visionary who foresaw long-range goals and sought what was needed.

Spotted Tail was accused of selling the Black Hills, but he advocated for Article 12 of the Fort Laramie Treaty of 1868, which stated a 3/4 majority of male members had to approve of any land concessions involving the Black Hills. Because of his negotiation skills, the coalition of Lakota tribal councils selected Spotted Tail as one of the representatives to deal with the Fort Laramie Treaty of 1868.

SICANGU LEADERSHIP (IRA

GOVERNMENT): When the IRA (Indian Reorganization Act) was enacted, one outstanding leader emerged to enhance Lakota leadership. **ANTOINE ROUBIDEAUX** (1904-1969) was the first to be selected as

tribal president under the IRA government system, and he dedicated his life to tribal government. He served from 1936-38.

ADAM BORDEAUX (1919-1981) served as vice president for an unprecedented nine consecutive terms from 1960-75. The next presidents, **ROBERT BURNETTE** (1926-1984) and **CATO VALANDRA** (1921-1986), greatly enhanced the tribal government. **BEN REIFEL** (1906-1990), a five-term U.S.

Congressman, was raised near Parmelee on the Rosebud Reservation. During his lifetime, he worked for the Bureau of Indian Affairs, served in the U.S. Army during 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 congressman ever elected in South Dakota. **LIONEL BORDEAUX** (1940-2022) was a gifted and phenomenal educator who served 50 years as president of Sinte Gleska University and 14 years as a tribal council representative for Antelope Community. He holds a Ph.D. from University of Minnesota. He initiated the rise of a small community college to a fully blown university that impacted Indian education locally, nationally and worldwide.

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

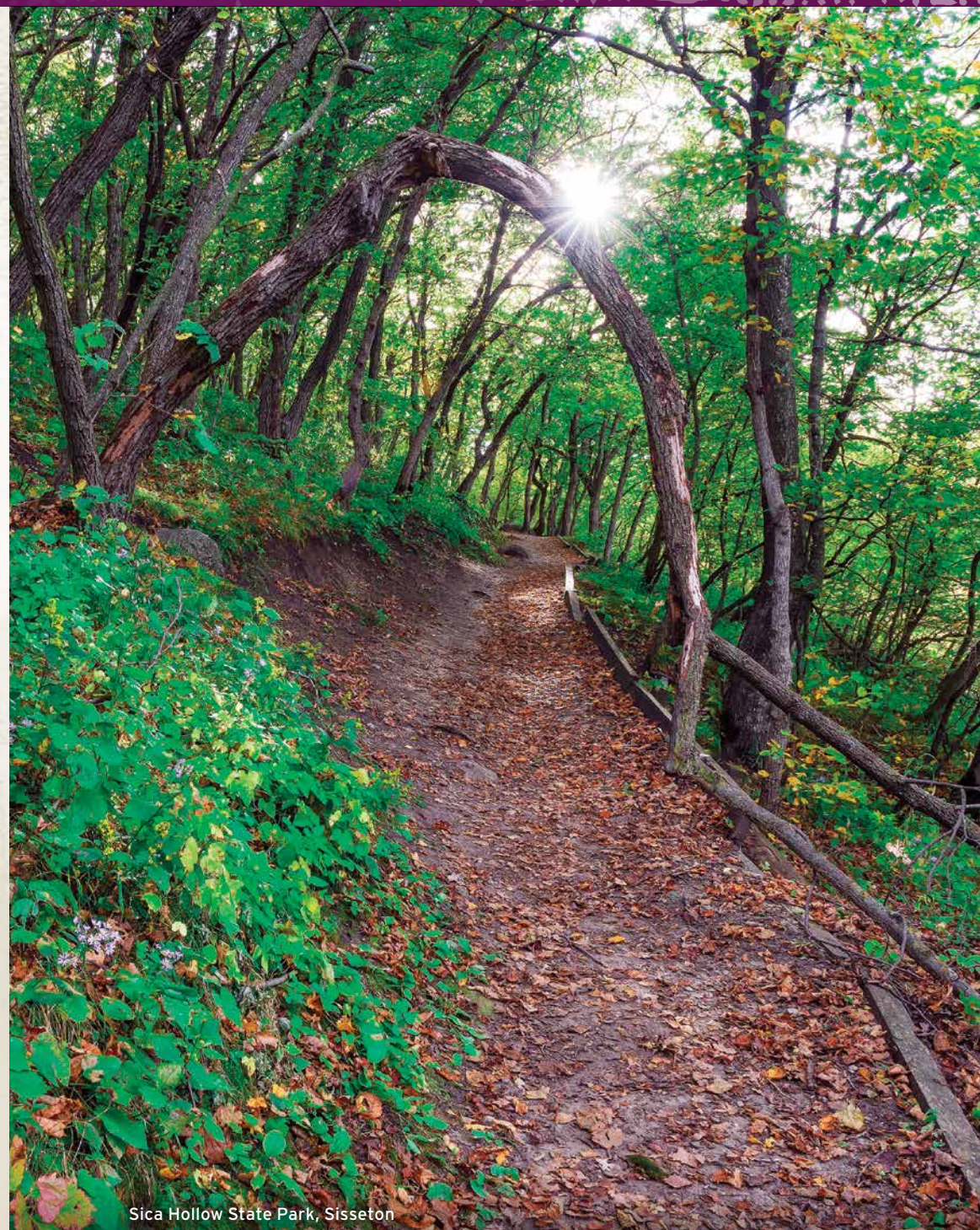
BANK
C-STORE/GAS
CAMPING/RV
CASINO
FAST FOOD
RESTAURANT/CAFÉ

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

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).

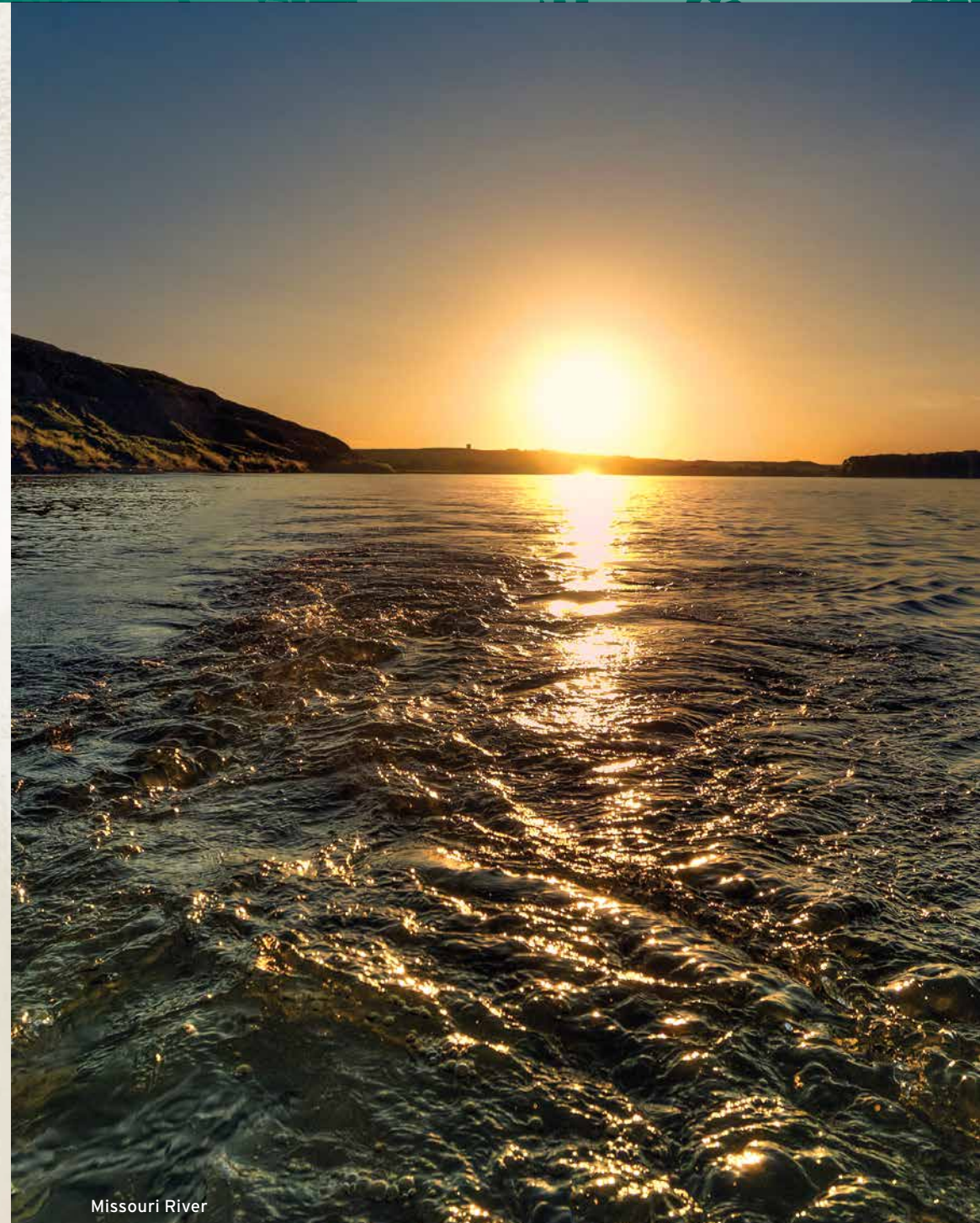
In the 16th and early 17th centuries, the Yankton and Yanktonai were one tribe. The 18th century saw the Yankton range north and west into Minnesota and South Dakota. During this time, the Yanktonai followed the Teton tribes west. By the early 19th century, the Yanktonai hunted buffalo between the Red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

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 **IHANKTONWAN 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.



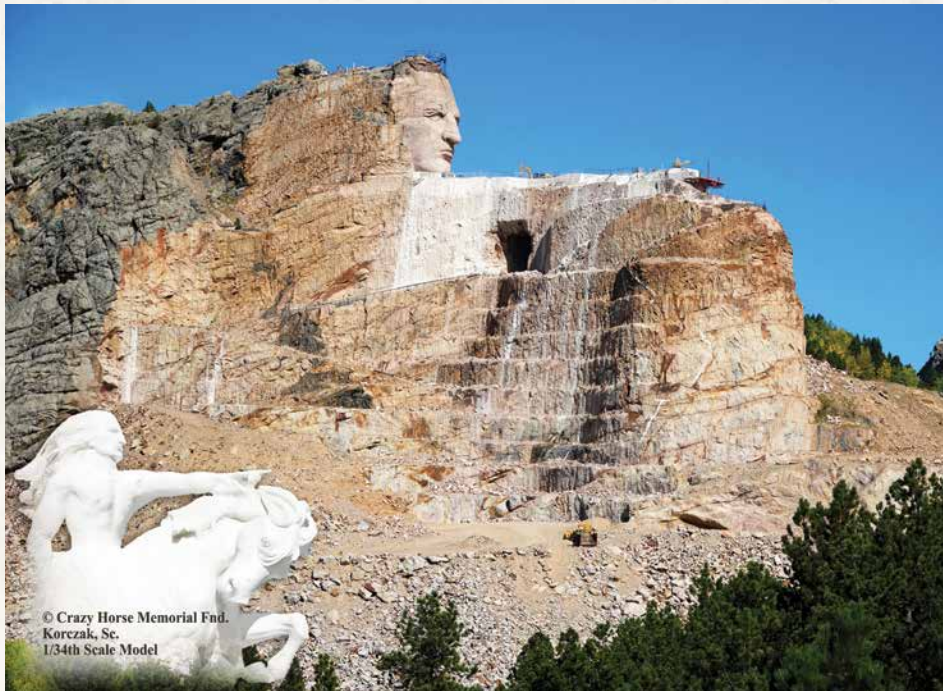
Wind Cave National Park

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 19th century, it is estimated that fewer than 1,000 bison survived.



© Crazy Horse Memorial Fnd.
Korczak, Sc.
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

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

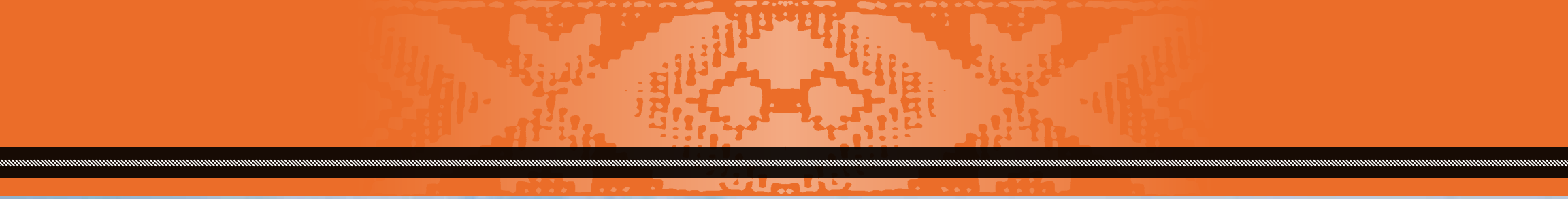
1200 33rd St SE # 314
Watertown, SD 57201
605-886-7305
SDGlacialLakes.com

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



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Lower Brule Sioux Tribe	Yankton Sioux Tribe
Oglala Sioux Tribe	

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South Dakota Attorney General's Office	Marla Bull Bear
Native Discovery	Lauren Coffman
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