

Chapter 1 : South Carolina - Indians, Native Americans - Santee

The Flandreau Santee Sioux Indian Reservation is 2, acres of land located along and near the Big Sioux River in Moody County, South Dakota, in a region known as the Prairie Coteau, which consists primarily of undulating or gently rolling land.

Riggs, an American Board member, in an attempt to train native teachers. As a boarding school, established in the winter of , it had an enrollment of and an average attendance of From , the school had 2, pupils on the roll. After 67 years, the school closed in Financial support from the government and religious societies were a mixed blessing. Besides its financial support the government tried to control what was taught at the school. For example, Riggs was constantly defending usage of the Dakota language while teaching. In , he was ordered by the government to teach only in the English language. The government contract was terminated and the American Missionary Association, a Congregational body, operated the school until the fourth decade of the twentieth century. Reasons for opening a school for the Santee included the separation of church and state and of the then current beliefs about the best way to lead the Indians to civilization. In , a Santee Industrial School was completed. It opened with thirty-six students and three teachers. The students found the physical conditions of school life more comfortable, particularly after the brick building was finished, than life in the ill-heated log houses in which most of their families lived. Whether this comparative luxury compensated for the rigid discipline imposed by the school authorities and the absence of parental affection is another question. Due to the presence of the Santee Normal Training School and a number of district schools on the reservation, and the fact that the plant was in poor shape and "not well thought of by the Indians," the boarding school closed in These church schools were later consolidated. At the beginning of , the churches rented the institution to the government, which, in turn, was conducted as a school for about fifty boys. The south building housed the third-sixth grades. That yearning was met shortly before the opening of the new school building, where classes were being held in what was known as the C-5 District School which was made up of only one building and two doublewide trailers. At first, the one building was enough to house the students. In the fall of , the school consisted of 12 students supervised by one teacher and a cook. A year later, the school consisted of 80 students that filled the buildings and 15 staff members. At first limited to kindergarten through eighth grade, it subsequently added a four-year high school. Although the school is of the most modern design, with sky lights and carpeting, the traditions and heritage of the Santee have not been forgotten. A mural in the school pictured below depicts the history of the Santee: The history of the Santee tribe is shown on a wall mural as one enters the school. Artist Tom Kronen of Omaha used brilliant colors to span the era from sylvan days before the white man came to the "ill-famed Minnesota Massacre," and public hangings of the Santee before the survivors were driven from their homes. The bleakness of a winter trek to a new home in Nebraska blends with the hope of the future as a modern Santee youth sits with a book in hand, looking back over history. Today, the Santee Community School has an enrollment of students, with a ninety-eight percent Native American population. There is one administrator, twenty-three certified teachers, and sixteen classified staff members. The curriculum offers a variety of classes ranging from the basic math, English, and Social Studies classes to Industrial Technology and computer classes. Every other year a class in Santee History is offered to the junior and senior classes. Information for this page has been obtained from: History of the Santee Sioux. University of Nebraska Press, Niobrara Tribune, Issues, December and May

Chapter 2 : Santee Sioux Language and the Santee Indian Tribe (Santee Dakota, Santees)

History of the Santee Sioux Tribe of Nebraska Known as the "frontier guardians of the Sioux Nation," which ranges from Minnesota to the northern Rocky Mountains in Montana and south through the northwestern part of Nebraska, the Santee division of the Sioux Nation was called the Dakota and consisted of four bands.

The Santee Tribe was basically a woodlands tribe, living in semi-permanent villages and engaging in some farming. Fort Snelling, built in 1825, allowed further white settlement contrary to treaty specifications. The treaty authorized the Santee cession of all their land east of the Mississippi River. Lands west of the Mississippi were to be allotted exclusively for the Santee. Altogether, the Santee gave up 35 million acres, the "garden spot of the Mississippi Valley. With the absence of game, insufficient means to raise adequate crops, and lack of annuity payments to purchase food and supplies from agency traders, the tribe faced eventual starvation. These factors contributed to the paranoia and mistrust felt by both sides as isolated outbreaks of violence occurred between the settlers and renegade bands of the tribe. These factors led to the events which triggered the Santee Uprising of 1862. An argument developed between two young Santee men over the courage to steal eggs from a white farmer. The test for courage became a dare to kill, ending in the killing of three white men and two women. Events following the surrender of the Santee and the release of their white captives permanently stained American history. Colonel Henry Sibley, commander of the U. S. Army, had surrendered believing that they would receive just and fair treatment as promised by the Colonel. However, an Army commission was formed to prosecute the Santee "conspirators," who were denied access to legal counsel. Consequently, over three hundred Santee were sentenced to death. One additional Santee was granted a reprieve before the scheduled execution. In December of 1862, thirty-eight Santee were executed in Mankato, Minnesota which is the largest mass execution ever carried out by the US government. Two thousand Santee refugees were herded on boats and shipped upstream to their new home. The tribe suffered over 400 deaths during the first months at Crow Creek, mostly due to disease and undernourishment. Recognizing the unfeasibility of making Crow Creek a permanent reservation site, a reserve in northeastern Nebraska along the Missouri River was finally chosen, and the Santee again moved to a new home in what is presently Knox County. The reservation originally consisted of 100,000 acres. Today, the Santee Sioux Reservation encompasses an area of roughly 90,000 acres. The reservation is bordered on the north by the Missouri River and stretches approximately 17 miles to the south and is 13 miles from east to west. The village of Santee is located in the northwestern area of the reservation and borders the river. The Santee Normal Training School, established by missionaries in 1863, greatly influenced the development of the tribe during the latter decades of the 19th century. In 1884 the school closed because of insufficient funding. In spite of severe punishment from the US Government and removal from their traditional homelands in 1862, the Santee Sioux nation continues to strive toward self-determination through economic development and education.

Chapter 3 : Ancient Sioux Tribes, A Ghost Dance, and a Savior That Never Came | Ancient Origins

Santee Sioux Nation History. The Santee were the "frontier guardians of the Sioux Nation," that ranged from the Santee's home in what is currently Minnesota, across the Plains and to the northern Rocky Mountains in Montana and south through the northwestern part of Nebraska.

Birchfield Overview The Siouan-language peoples comprise one of the largest language groups north of Mexico, second only to the Algonquian family of languages. Many Siouan-language peoples are no longer identified as Sioux, but have evolved their own separate tribal identities centuries ago, long before contact with non-Indians. The name Sioux originates from a French version of the Chippewa Nadouessioux snakes. The immense geographical spread of Siouan-language peoples, from the Rocky Mountains to the Atlantic Ocean, from the Great Lakes to the Gulf of Mexico, attests to their importance in the history of the North American continent—most of that history having occurred before the arrival of non-Indians. Those known today as Sioux the Dakota, the Lakota, and the Nakota, living primarily in the upper Great Plains region, are among the best-known Indians within American popular culture due to their participation in what Americans perceive to have been dramatic events within their own history, such as the Battle of the Little Big Horn in the late nineteenth century. American students have been told for more than a century that there were no survivors, despite the fact that approximately 2, Indian participants survived the battle. The lands of the Sioux have also been a focal point for some of the most dramatic events in the American Indian Movement of recent times, especially the day occupation of Wounded Knee, South Dakota, in , which brought national media attention to the Pine Ridge Reservation. Sioux writers, poets, and political leaders are today among the most influential leaders in the North American Native American community of nations, and the Sioux religion can be found to have an influence far beyond the Sioux people. In the East and Southeast, from early colonial times, there was much disagreement regarding the nature of the relations with the Indian nations. There was also a constant need to have allies among the Indian nations during the period of European colonial rivalry on the North American continent, a need that the newly formed United States felt with great urgency during the first generation of its existence. After the War of , things changed rapidly in the East and Southeast. Indians as allies became much less necessary. It was the discovery of gold in , however, at the far southern end of the Cherokee Nation near the border with Georgia that set off a Southern gold rush and brought an urgency to long-debated questions of what the nature of relations with the Indian nations should be. Greed for gold would play a pivotal role in the undermining of Sioux national independence. At mid-century streams of men from the East first passed through Sioux lands on their way to the gold fields of California. They brought with them smallpox, measles, and other contagious diseases for which the Sioux had no immunity, and which ravaged their population by an estimated one-half. Later, in the s, the discovery of gold in the heart of Paha Sapa the Black Hills, the sacred land of the Sioux, brought hordes of miners and the U. Army, led by Lieutenant Colonel George Armstrong Custer, into the center of their sacred "heart of everything that is" in a blatant violation of the Treaty of Fort Laramie of . The Sioux had no way of knowing about the process that had worked itself out in the East and Southeast, whereby, in direct contravention of a U. Supreme Court decision *Worcester vs. Georgia*, Indians would no longer be dealt with as sovereign nations. No longer needed as allies, and looked upon as merely being in the way, Indians entered a perilous time of being regarded as dependent domestic minorities. Many Eastern and Southern Indian nations were uprooted and forced to remove themselves beyond the Mississippi River. By the time American expansion reached Texas, attitudes had hardened to a point at which Texans systematically expelled or exterminated nearly all of the Indians within their borders; however, Sam Houston, during his terms as president of the republic of Texas and as governor of the state of Texas, unsuccessfully attempted to accommodate the needs of Indians into Texas governmental policy. To the Sioux in the second half of the nineteenth century, the U. The Sioux watched the great buffalo herds be deliberately exterminated by U. Army policy; and within a generation they found themselves paupers in their native land, with no alternative but to accept reservation life. They found it impossible to maintain honorable, peaceful relations with the United States. At first, attempts were made to

acculturate the Sioux, to assimilate them out of existence as a separate people; then in the mid-twentieth century, the government attempted to legislate them out of existence through an official policy of "termination" of Indian nations. Only within recent decades have there been attempts on the part of the U. In the s, under the occasional prod of court decisions and a national consciousness focused on civil rights legislation for minorities, attempts were made to recognize and respect significant remaining vestiges of Indian sovereignty. Finally, by legislation in Indians were allowed to openly practice their religions without threat of criminal prosecution. The gains have not come without bloodshed and strife, however, especially in the lands of the Sioux and especially during the mid-19th a time of virtual civil war on the Pine Ridge Reservation. Since that time, much healing has occurred; but the question of what the nature of the relations between the Native peoples of this continent and the people of the United States will be remains open. According to the census, South Dakota ranked eleventh among all states for the number of Indians represented in its population 50,, which was 7. Minnesota ranked twelfth with a reported total of 49, Indians, or 1. Montana ranked thirteenth with a reported total of 47, Indians, or 6. North Dakota ranked eighteenth with a reported total of 25, Indians, or 4. Nebraska ranked thirty-fifth with a reported total of 12, Indians, or 0. Many Native Americans from these areas have migrated to urban industrial centers throughout the continent. Contemporary estimates are that at least 50 percent of the Indian population in the United States now resides in urban areas, frequently within the region of the tribal homeland but often at great distances from it. Other populations of Sioux are to be found in the prairie provinces of Canada. Acculturation and Assimilation Beginning in the late nineteenth century the U. The prime weapon of cultural genocide as practiced by the United States was a school system contracted to missionaries who had little regard for traditional Sioux culture, language, or beliefs. Sioux children, isolated from their families, were punished if they were caught speaking their native tongue. Their hair was cropped, and school and dormitory life was conducted on a military model. Many children attended the school located at Flandreau, South Dakota. Throughout this ordeal, the Sioux were able to retain their language and religion, while learning English and adjusting to the demands of American culture. Some Sioux began attaining distinction early in this process, such as physician Charles Eastman. Today, the Sioux people are at home in both worlds. Sioux intellectuals and academicians, such as noted author Vine Deloria Jr. These are crafts that have been handed down from generation to generation. Intertribal powwow competitions, festivals, and tribal fairs bring forth impressive displays of Sioux traditional crafts. Intertribal powwows featuring dance competitions are the ones at which visitors are most welcome. A number of powwows tend to occur annually on the same date. Alcoholism has proven to be especially debilitating. Many traditional Indian movements, including AIM, have worked toward regaining pride in Native culture, including efforts to combat alcohol abuse and the toll that it takes among contemporary Native peoples. Language The Iroquoian language family, the Caddoan language family, the Yuchi language family, and the Siouan language family all belong to the Macro-Siouan language phylum, indicating a probable divergence in the distant past from a common ancestor language. The Caddoan language family includes the Caddo, Wichita, Pawnee, and Arikara languages, which are found on the central Plains. Yuchi is a language isolate of the Southern Appalachians. Members of the Siouan language family proper are to be found practically everywhere east of the Rocky Mountains except on the southern Plains and in the Northeast. The immense geographical spread of the languages within this family is testimony to the importance of Siouan-speaking peoples in the history of the continent. They have been a people on the move for a very long time. Oral traditions among some of the Siouan-speaking peoples document the approximate point of divergence for the development of a separate tribal identity and, eventually, the evolution of a separate language unintelligible to their former kinspeople. Siouan-speaking peoples of all contemporary tribal identities, however, share creation stories The elaborate costume displayed by this Sioux girl is common at large celebrations and powwows. They come from the stars, which can be contrasted, for example, with the Macro-Algonkian phylum, Muskogean-speaking Choctaws who emerged from a hole in the earth near the sacred mother mound, Nanih Waiya. It can be contrasted also with the Aztec-Tanoan phylum, Uto-Aztecan-speaking Hopi, who believe they have ascended upward through successive layers of worlds to the one they presently occupy. Siouan-speaking peoples also exhibit a reverence for the number seven,

whereas Choctaws hold that the sacred number is four. There are fundamental cultural differences between Native American peoples whom Europeans and Americans have considered more similar than different. For example, the Macro-Siouan phylum, Iroquoian-speaking Cherokees and the Macro-Algonkian phylum, Muskogean-speaking Choctaws have both been categorized by non-Indians as members of the so-called "Five Civilized Tribes" due to similarities in their material culture; whereas knowledgeable Choctaws consider the Cherokees to have about three too many sacred numbers. Today the Sioux language consists of three principal, mutually intelligible dialects: The Sioux language is not restricted to the United States but also extends far into the prairie provinces of Canada. The Sioux were also masters of sign language, an ancient vehicle of communication among peoples who are native to the North American continent. Family and Community Dynamics The basic unit of traditional Sioux family and community life is the *tiyospaye*, a small group of related families. In the era of the buffalo, the *tiyospaye* was a highly mobile unit capable of daily movement if necessary. A *tiyospaye* might include 30 or more households. From these related households a headman achieved the position of leadership by demonstrating characteristics valued by the group, such as generosity, wisdom, fortitude, and spiritual power gained through dreams and visions. Acculturation, assimilation, and intermarriage have made inroads into Sioux traditional family and community relationships. The more isolated and rural portions of the population tend to be more traditional. In traditional Lakota community life, fraternal societies, called *akicitas*, are significant within the life of the group. During the era of the buffalo when Lakota society was highly mobile, fraternal societies helped young men develop leadership skills by assigning them roles in maintaining orderly camp movements. Membership was by invitation only and restricted to the most promising young men. Another kind of fraternity, the *nacas*, was composed of older men with proven abilities. The most important of the *nacas* societies, the *Naca Omincia*, functioned as something of a tribal council. Operating by consensus, it had the power to declare war and to negotiate peace. A few members of the *Naca Omincia* were appointed *wicasa itancans*, who were responsible for implementing decisions of the *Naca Omincia*. Many vestiges of traditional Lakota community organizational structure have been replaced, at least on the surface, by structures forced upon the Lakota by the U. One important leader in the society was the *wicasa wakan*, a healer respected for wisdom as well as curative powers. This healer was consulted on important tribal decisions by the *wicasa itancans*, and is still consulted on important matters by the Lakota people today. Religion The Sun Dance, also known as the Offerings Lodge ceremonial, is one of the seven sacred ceremonials of the Sioux and is a ceremonial for which they have come to be widely known. The Sun Dance takes place in early July at Rosebud, and at other times among other Sioux communities. The ceremonials, however, are not performed for the benefit of tourists. Attendance by tourists is discouraged. Another reason for its prominence is because the American Indian Movement adopted many of the practices of the Sioux religion for its own and carried those practices to many areas of the continent where they had not been widely known. The so-called New Age movement within American culture has also become captivated by the religious practices of the northern Plains Indians, primarily the Cheyenne and the Sioux practices that are largely foreign to Indians in many other areas of the continent, but which are perceived by many Americans as representative of Indians in general. The practice of many Native American religions throughout the continent was forced underground in the late nineteenth century as news spread about the massacre of unarmed Minneconjou Sioux men, women, and children by the U. While fleeing their own agency after the murder of Sitting Bull, they tried to reach what they perceived to be the safety of the protection of Chief Red Cloud at Pine Ridge, who was on friendly terms with the U. Perhaps because the massacre at Wounded Knee was one of Sioux people on Sioux land, the Sioux have been strong contemporary leaders in asserting the religious rights of Native peoples. These efforts have also been vigorously pursued on behalf of incarcerated Native Americans, where penal authorities in practically every state historically have been contemptuous of the religious rights of Native American inmates.

Chapter 4 : Sioux - History, Modern era, Acculturation and Assimilation, Traditional crafts, Dances and songs

The Santee Sioux were found guilty of joining in the so-called "Minnesota Uprising," which was actually part of the wider Indian wars that plagued the West during the second half of the 19th century.

Indians were not given the money or food set forth to them for signing a treaty to turn over more than a million acres of their land and be forced to live on a reservation. Indian agents keep the treaty money and food that was to go to the Indians, the food was sold to White settlers, food that was given to the Indians was spoiled and not fit for a dog to eat. Indian hunting parties went off the reservation land looking for food to feed their families, one hunting group took eggs from a White settlers land and the rest is history. Information below tells how President Lincoln and Minnesota Governor Alexander Ramsey set out to exterminate Indians from their home land. Lincoln was concerned with how this would play with the Europeans, whom he was afraid were about to enter the war on the side of the South. He offered the following compromise to the politicians of Minnesota: They would pare the list of those to be hung down to 39. In return, Lincoln promised to kill or remove every Indian from the state and provide Minnesota with 2 million dollars in federal funds. Remember, he only owed the Sioux 1. So, on December 26, 1862, the Great Emancipator ordered the largest mass execution in American History, where the guilt of those to be executed was entirely in doubt. Regardless of how Lincoln defenders seek to play this, it was nothing more than murder to obtain the land of the Santee Sioux and to appease his political cronies in Minnesota. Scott Barta Scott Treaty. Colonel Marshall, Captain Grant, Captain Bailey, and Lieutenant Olin, and lately sitting in Minnesota, you cause to be executed on Friday the nineteenth day of December, instant, the following names, to wit [39 names listed by case number of record: The other condemned prisoners you will hold subject to further orders, taking care that they neither escape, nor are subjected to any unlawful violence. Abraham Lincoln, President of the United States" "On December 6 President Lincoln notified Sibley that he should "cause to be executed" thirty-nine of the convicted Santees, Execution date was the 26th of December. At the last minute, one Indian was given a reprieve. They sang the Sioux death song until soldiers pulled white caps over their heads and placed nooses around their necks. At a signal from an army officer, the control rope was cut and thirty-eight Santee Sioux dangled lifeless in the air. I have the honor to inform you that the thirty-eight Indians and half-breeds ordered by you for execution were hung yesterday at Mankato at 10 a. Everything went off quietly and the other prisoners are well secured. Punitive expeditions were then sent out over the next few years to hunt down those Dakota who had not surrendered and to ensure they would not return. After 38 of the condemned men were hanged the day after Christmas in in what remains the largest mass hanging in United States history, the other prisoners continued to suffer in the concentration camps through the winter of 1863. In late April of the remaining condemned men, along with the survivors of the Fort Snelling concentration camp, were forcibly removed from their beloved homeland in May of 1863. They were placed on boats which transported the men from Mankato to Davenport, Iowa where they were imprisoned for an additional three years. She was executed on December 20th for the murder of a 6 year old girl whom she had beaten to death after an earlier argument. A memorial to the memory of the dead now stands in downtown Mankato in Reconciliation Park. Click any image to view larger size photo. A new window will open. Thanks to UNA member Scott for pictures of the memorial. To save the banner right click your mouse and "save as". Please copy and save this banner to your own files and place it on your web page. Please feel free to share this banner with everyone that you know. Link it to <http://www.una.org>

Chapter 5 : Largest mass hanging in United States history

It follows the Santee Sioux history starting with accounts from explorers who encountered these wonderful people, to the Sioux Uprising, to their exile from their land, to the present day. You will find yourself unable to put this book down.

Ready to fight back? Sign up for Take Action Now and get three actions in your inbox every week. You can read our Privacy Policy here. Thank you for signing up. For more from The Nation, check out our latest issue. Support Progressive Journalism The Nation is reader supported: Travel With The Nation Be the first to hear about Nation Travels destinations, and explore the world with kindred spirits. Sign up for our Wine Club today. Did you know you can support The Nation by drinking wine? Ad Policy The execution took place on a giant square scaffold in the center of town, in front of an audience of hundreds of white people. He never ordered the executions of any Confederate officials or generals after the Civil War, even though they killed more than , Union soldiers. The only Confederate executed was the commander of Andersonville Prison and for what we would call war crimes, not rebellion. Minnesota was a new frontier state in , where white settlers were pushing out the Dakota Indians also called the Sioux. A series of broken peace treaties culminated in the failure of the United States that summer to deliver promised food and supplies to the Indians, partial payment for their giving up their lands to whites. After six weeks, Henry Hastings Sibley, first governor of Minnesota and a leader of the state militia, captured 2, Dakota, and a military court sentenced to death. Abraham Lincoln and American Slavery. He commuted the sentences of of the Indians a politically unpopular move. Lincoln and Congress subsequently removed the Sioux and Winnebago who had nothing to do with the uprising from all of their lands in Minnesota. Mankato today is a city of 37, south of Minneapolis, notable for its state university campus, which has 15, students. In Mankato, which has heretofore neglected its bloody past, a new historical marker is being erected at the site of the scaffold, at a place now called Reconciliation Park. The marker, a fiberglass scroll, displays the names of the thirty-eight Dakota who were executed. The Minnesota History Center in St. The website and online video are particularly impressive. To submit a correction for our consideration, click here. For Reprints and Permissions, click here.

Chapter 6 : Santee History II

Summer - Santee Agency is moved to present day site, which at the time was called Breckenridge. - First church built by Samuel D. Hinman where present day Our Most Merciful Savior Church is located.

Reserves shared with other First Nations 20th century activism Main article: The occupiers controlled the town for 71 days while various state and federal law enforcement agencies such as the Federal Bureau of Investigation and the United States Marshals Service laid siege. Two members of A. Republic of Lakotah Main article: Republic of Lakotah The Lakota Freedom Delegation, a group of controversial Native American activists, declared on December 19, the Lakota were withdrawing from all treaties signed with the United States to regain sovereignty over their nation. One of the activists, Russell Means , claimed that the action is legal and cites natural , international and US law. Dakota Access Pipeline protests In the summer of , Sioux Indians and the Standing Rock Sioux Tribe began a protest against construction of the Dakota Access oil pipeline , also known as the Bakken pipeline, which, if completed, is designed to carry hydrofracked crude oil from the Bakken oil fields of North Dakota to the oil storage and transfer hub of Patoka, Illinois. Thousands of indigenous and non-indigenous supporters joined the protest, and several camp sites were set up south of the construction zone. The protest was peaceful, and alcohol, drugs and firearms were not allowed at the campsite or the protest site. Leaders were chosen based upon noble birth and demonstrations of chiefly virtues, such as bravery, fortitude, generosity, and wisdom. Societies were composed of smaller clans and varied in number among the seven divisions. They settled quarrels among families and also foreign nations. However, men with obscure parents who displayed outstanding leaderships skills and had earned the respect of the community might also be elected. Crazy Horse is an example of a common-born "Shirt Wearer". Two of their central religious ceremonies are the Sun Dance and the Ghost Dance. These later studies identify Assiniboine and Stoney as two separate languages, with Sioux being the third language. Sioux has three similar dialects: The term Dakota has also been applied by anthropologists and governmental departments to refer to all Sioux groups, resulting in names such as Teton Dakota, Santee Dakota, etc. This was mainly because of the misrepresented translation of the Ottawa word from which Sioux is derived. In the past, they were a Woodland people who thrived on hunting, fishing and farming. The US gave the name "Dakota Territory" to the northern expanse west of the Mississippi River and up to its headwaters. According to Nasunatanka and Matononpa in , the Yanktonai are divided into two sub-groups known as the Upper Yanktonai and the Lower Yanktonai Hunkpatina. The Yankton-Yanktonai moved into northern Minnesota. In the 18th century, they were recorded as living in the Mankato region of Minnesota. Lakota people The Sioux likely obtained horses sometime during the seventeenth century although some historians date the arrival of horses in South Dakota to , and credit the Cheyenne with introducing horse culture to the Lakota. The Teton Lakota division of the Sioux emerged as a result of this introduction. Dominating the northern Great Plains with their light cavalry, the western Sioux quickly expanded their territory further to the Rocky Mountains which they call Heska, "white mountains". The Lakota once subsisted on the bison hunt, and on corn. They acquired corn mostly through trade with the eastern Sioux and their linguistic cousins, the Mandan and Hidatsa along the Missouri River. Today, many Sioux also live outside their reservations.

"This is a lucid and detailed account of the tragic effects of frontier expansion upon the native inhabitants of Minnesota. It depicts the condition of the eastern Sioux in the era of fur trading, considers the treaties that exchanged land for annuities, interprets the uprising of , and traces Santee history."-Midcontinent American Studies Journal.

A time when only the children of the Great Spirit were here to light their fires in these places with no boundaries! In that time, when there were only simple ways, I saw with my heart the conflicts to come, and whether it was to be for good or bad, what was certain was that there would be change. They were the masters of the North American plains and prairies, feared by other tribes from the great lakes to the Rockies. Migrating west from Minnesota, the Sioux became nomads of the plains, taking advantage of horses which were originally brought to the Americas by the Spanish in the s. Though the Sioux were known as great warriors, the family was considered the center of Sioux life. However, infidelity was punished by disfigurement. The roles of men and women were clearly defined with the men expected to provide for and defend the family. Women were the matriarchs, ruling the family and domestic lives of the band. The Sioux were a deeply spiritual people, believing in one all-pervasive god, Wakan Tanka, or the Great Mystery. Religious visions were cultivated and the people communed with the spirit world through music and dance. This was also practiced by mourners during burial ceremonies. War and battles were another underlying principle of the Sioux people, because through it, men gained prestige, and their prestige was reflected in the family honor. Sometimes called the Tetons referring to their dialect and location west of the Dakota on the plains the seven tribes include: The Lakota were located in Minnesota when Europeans began to explore and settle the land in the s. Living on small game, deer, and wild rice, they were surrounded by large rival tribes. Conflict with their enemy, the Ojibwa eventually forced the Lakota to move west. By the s, the Lakota had acquired horses and flourished hunting buffalo on the high plains of Wisconsin, Iowa, the Dakotas, and as far north as Canada. The Tetons, the largest of the Lakota tribes dominated the region. In retaliation, in U. The treaty, however, was not honored by the United States; gold prospectors and miners flooded the region in the s. After that battle the Sioux separated into their various groups. The massacre by U. As the buffalo quickly came almost extinct, both the Dakota and Lakota were forced to accept white-defined reservations in exchange for the rest of their lands.

Chapter 8 : The Trials & Hanging | The U.S.-Dakota War of

It depicts the condition of the eastern Sioux in the era of fur trading, considers the treaties that exchanged land for annuities, interprets the uprising of , and traces Santee history."-Midcontinent American Studies Journal"A remarkably comprehensive study.

Print this Page "The trials of the Dakota were conducted unfairly in a variety of ways. The evidence was sparse, the tribunal was biased, the defendants were unrepresented in unfamiliar proceedings conducted in a foreign language, and authority for convening the tribunal was lacking. More fundamentally, neither the Military Commission nor the reviewing authorities recognized that they were dealing with the aftermath of a war fought with a sovereign nation and that the men who surrendered were entitled to treatment in accordance with that status. As weeks passed, cases were handled with increasing speed. On November 5, the commission completed its work. President Lincoln and government lawyers then reviewed the trial transcripts of all men. As Lincoln would later explain to the U. On December 26, , 38 Dakota men were hanged at Mankato. One had been given a reprieve at the last minute. An estimated 4, spectators crammed the streets of Mankato and surrounding land. Stephen Miller, charged with keeping the peace in the days leading up to the hangings, had declared martial law and had banned the sale and consumption of alcohol within a ten-mile radius of the town. As the men took their assigned places on the scaffold, they sang a Dakota song as white muslin coverings were pulled over their faces. Drumbeats signalled the start of the execution. With a single blow from an ax, the rope that held the platform was cut. William Duley, who had lost several members of his family in the attack on the Lake Shetek settlement, cut the rope. Before morning, most of the bodies had been dug up and taken by physicians for use as medical cadavers. Following the mass execution on December 26, it was discovered that two men had been mistakenly hanged. Letter from Hdainyanka to Chief Wabasha written shortly before his execution: You told me that if we followed the advice of General Sibley, and gave ourselves up to the whites, all would be well; no innocent man would be injured. I have not killed, wounded or injured a white man, or any white persons. I have not participated in the plunder of their property; and yet to-day I am set apart for execution, and must die in a few days, while men who are guilty will remain in prison. My wife is your daughter, my children are your grandchildren. I leave them all in your care and under your protection. Do not let them suffer; and when my children are grown up, let them know that their father died because he followed the advice of his chief, and without having the blood of a white man to answer for to the Great Spirit.

Chapter 9 : Santee Sioux Nation - Home

The earlier linguistic three-way division of the Sioux language identified Lakota, Dakota, and Nakota as dialects of a single language, where Lakota = Teton, Dakota = Santee-Sisseton and Nakota = Yankton-Yanktonai.

From to , they fought with other tribes against the British in the Yemassee War and were defeated. The tribe was attacked by coastal tribes in , possibly the Cusabo , who attempted to remove them on behalf of the colonists. Many Santee were captured and sent to the West Indies as slaves. Remaining Santee fled to Hickerau, the spiritual place of the Santee, located near present-day Ellore. Many Santee moved to Oklahoma in as part of the Catawba. Some remained in South Carolina. Santee mounds are located in Orangeburg. Excavation led to repatriation of ancestral remains. The Santee also maintained a ceremonial and burial mound in what is now the Santee National Wildlife Refuge. Dwellings â€” Santee Indians Spanish accounts from the s stated they lived in bark and mud-covered huts on the banks of the Santee River. Food â€” Santee Indians Farming: Corn, beans, squash, greens, peaches, melons, tobacco, and pumpkins. Gathered wild nuts and berries Fishing: Variety of fish from the Santee River Hunting: Deer, raccoons, geese, and turkeys Clothing â€” Santee Indians Men: Loincloth and moccasins Women: Ceremonial dresses were decorated with wood, clay, and seed-type beads, as well as turkey feathers. The women of high social standing wore dresses decorated with hawk feathers. Special clothing was decorated mainly with turkey and hawk feathers, but feathers from other birds were also used and everyday clothing was not decorated. All clothing was made from deerskins. Both men and women were bare from the waist up. They buried chiefs, shaman, and warriors on earthen mounds. A structure made of wooden poles was placed on top of the mound to protect the body. Relatives hung offerings such as rattles and feathers on the poles. The height of the burial mound indicated the importance of the deceased. Common people were buried by wrapping their bodies in bark and setting them upon platforms. The closest relative of the deceased would paint their face black and keep a vigil at the grave for several days. After a time, corpses were removed from the burial site and their bones and skull were cleaned. Families placed the bones of loved ones in a box and cleaned and oiled them each year. At places where a warrior was killed, the Santee would make a marker of stones or sticks. Each time the site was passed by a Santee, they were expected to add a stone or stick in remembrance of the fallen. The Indian Tribes of North America. Smithsonian Institution Press, , p. Gale Research, , pp.