

**Outline #9**  
**Lakotas and the Horse Culture on the Great Plains, 18<sup>th</sup> Century-1890**

I. Overview

II. The Mandans and the Decline of Plains Agriculture in the 18<sup>th</sup>-19<sup>th</sup> Centuries. Please read the document on the Mandans' History (taken from the Mandan's website) and answer these questions.

- A. From where did the Mandans come? Where did they live by the late 1700s?
- B. Who were the Hidatsa?
- C. The article suggests that the Mandans were a fairly large and prosperous people, at least up until the 1770s. How did they live? What were the sources of their prosperity?
- D. What caused the Mandans to be "no longer strong and fearless" and to become "practically extinct"?

III. Rise of the Horse Culture

IV. Lakota/Sioux as Exemplars of Horse Culture

A. Please read the "[Lakota] Tribal History" (taken from the Cheyenne River Sioux Tribes' website) and answer the following questions.

1. When was the "Golden Age" of the Lakotas? Why does LeBeau refer to that period in that way?
2. Why do you think LeBeau referred to the Lakotas as "lords" of their territory?
3. How does LeBeau describe the Lakotas' economy?
4. How does LeBeau describe the Lakotas' government and religion?

B. Lakota Expansion and Diplomacy

1. Conflict with Pawnees
2. Cheyenne and Arapaho Alliance

V. Manifest Destiny: U.S. Expansion & Implications for American Indians, 1840s-1850s

A. Expansion in the 1840s: Texas, Oregon, California, and New Mexico

B. Shift in Indian Policy from Removal to Concentration - Reservations

C. California Gold Rush (clip: *Speck of the Future*)

1. Impact on California Indians (Speck, 1:10:20)
  - a. Environmental/Economic changes
  - b. "Diggers"

- c. Vagrancy Law (1850)
- d. Indian enslavement
- e. Denial of access to courts
- f. Massacres
- g. Scalp Bounties
- h. Rape
- i. Population Decline: 150,000 to 30,000

#### D. Impact on Plains Indians (*Speck*)

- 1. Cholera epidemics, buffalo declining
- 2. Intertribal warfare
- 3. Ft. Laramie Conference and Treaty, 1851
- 4. Black Hills
- 5. Conquering Bear

### VI. Major Conflicts between the Lakotas and the United States, 1866-1890

#### A. Mineral Strikes as Source of Conflict

#### B. Powder River War, 1866-68

- 1. Red Cloud
- 2. Treaty of Fort Laramie, 1868
  - a. Great Sioux Reservation

#### C. Great Sioux War (1876-1877) and Aftermath

- 1. Black Hills
- 2. Great Sioux Reservation & Black Hills
- 3. RR Survey, 1874
- 4. George Armstrong Custer
- 5. Black Kettle and Washita Massacre, 1868
- 5. Gold
- 6. Freedom Trail/Thieves' Road
  - a. What was Custer looking for in the Black Hills?
  - b. What was the result of his discovery?
- 7. Sitting Bull (Tatanka-Iyotanka)
- 8. Schism between on-reservation and off-reservation Lakotas
- 9. Buffalo Hunting
- 10. Strong Heart Warrior Society
- 11. 15,000 miners in Black Hills
- 12. Rejection of U.S. offer of \$6 million to buy Hills
- 13. Ultimatum: All Lakota to reservation or be taken there by force
- [14. Peace Policy's emphasis on assimilation as reason for use of force]

- a. Why do you think U.S. government issued ultimatum?
- b. Why do you think Lakotas did not sell Black Hills?

[fast forward at “Hard Times” to “Good Day to Die”]

15. Sitting Bull’s vision
  16. Phil Sheridan
  17. George Crook, John Gibbon, Alfred Terry
  18. Sun Dance – 3000 Lakotas and Cheyennes
  19. Wakan Tanka
  20. Little Bighorn/Greasy Grass (June 1876)
  21. Crow Scouts
  22. Lame White Man, Gall, and Crazy Horse
- [fast forward at house to grasslands]
23. Winter Campaign and defeat of Lakotas, 1876-77
  24. Seizure of Black Hills
  25. Sitting Bull fled to Canada
  - [26. Extermination of buffalo as factor in Lakota defeat]

- a. What did Rick Williams mean when he said, “Custer’s last stand was really the last stand of Indian peoples?”
- b. Why did some Crow Indians and other Native Americans assist the Army in making war against the Lakota? (See Pawnee quotes below)

## VII. Lakota Response: Revitalization (clip: *Kill the Indian, Save the Man*)

- A. Ghost Dance
- B. Wovoka
- C. James McLaughlin
- D. Death of Sitting Bull
- E. Big Foot
- F. Wounded Knee Massacre, 1890

Addendum: Quotes from Pawnee Indians who served in U.S. Army in 1860s and 1870s:

"The Sioux and Cheyennes were our enemies and I had this chance to operate against them [by joining the Army]."

"[S]o many [Pawnees] wanted to go [to the army] because life was hard on the reservation, they were hungry, and they wanted to be warriors and feel successful again."

## **The Mandan – History**

### **MHA Nation – Three Affiliated Tribes**

[http://www.mhanation.com/main/history/history\\_mandan.html](http://www.mhanation.com/main/history/history_mandan.html)

... The Mandan had a origin narrative of coming out of the earth... [T]hey came from the east out of the earth and entered the Missouri at the White Earth River in South Dakota...

... In the earliest historical accounts the Mandan were firmly established in stationary villages in the neighborhood of the Heart River. Verendrye says they were a large and powerful nation and feared none of their neighbors. Their manufactures were almost necessities among the other tribes, and in trade they were able to dictate their own terms. Their forts were well fortified. The smallest village he visited had one hundred and thirty houses. Verendrye's son visited one of the larger villages, declared that it was twice as large. There were at least one thousand houses in several villages. Lewis and Clark declared that in the two villages of one hundred huts there were three hundred and fifty warriors. At this rate there should have been at least fifteen thousand Mandan in 1738 dwelling prosperously in large and well-fortified towns. (Will, Spinden, p. 99).

The Mandan had created a focal point of trade on the Missouri River. All of the plains tribes came to barter for agricultural good and products. Called the "Marketplace of the Central Plains", the Mandan established what was to be the forerunner of trading posts that came later to the area. There is little information for the next sixty-six years. The Mandan prospered and grew powerful up to 1772... Formerly they lived happily and prosperously in nine large villages on the Missouri near the mouth of the Heart River. Six or seven of these villages were on the west side and two or three were on the east side of the river. For a great many years they lived there when one day the smallpox came to those on the east side of the river. The survivors then proceeded up the river some forty miles where they settled in one large village. After the smallpox reduced the villages on the west to five, the five went up to where the others were, in the neighborhood of some Arikara, and settle in two villages. A great many Mandan had died and they were no longer strong and fearless. They made an alliance with the Arikara against the Sioux. All this happened before 1796 and is chronicled in Henry and Schoolcraft. Lewis and Clark found the two villages one on each side and about fifteen miles below the Knife River. Both villages consisted of forty to fifty lodges and united could raise about three hundred and fifty men. Lewis and Clark describe them as having united with the Hidatsa and engaging in continual warfare against the Arikara and the Sioux.

... In 1837, smallpox attacked them again, raged for many weeks and left only one hundred and twenty-five survivors. The Mandan's were taken in by the Arikara, with whom they intermarried. They separated, again forming a small village of their own at Fort Berthold. In 1850 there were three hundred and eighty- five Mandan, largely of mixed blood, living. There are only a few of the full-blooded Mandan left. The culture has changed, the language has changed, and as a nation the Mandan are practically extinct...

**[LAKOTA] TRIBAL HISTORY**  
**WAKPA WASTE OYANKE (The Good River Reservation)**  
**by Sebastian (Bronco) LeBeau of the CHEYENNE RIVER SIOUX TRIBE**  
[http://www.sioux.org/more\\_history.html](http://www.sioux.org/more_history.html)

... [T]here existed for our people a period of time which is often called the GOLDEN AGE of Siouan culture, dating from the year 1775 (as the fledgling United States of America prepared to fight King George III in a battle for independence and self-rule) to around 1868...

The three divisions of Siouan speaking people:

LAKOTA-people who spoke in the "L" dialect and constitute the western division of the linguistic group. They are called the TITONWAN-(Dwellers of the Plains).

DAKOTA-people who spoke in the "D" dialect and constitute the eastern division of the linguistic group. They are called the ISANYETI-(Knife Makers).

NAKOTA-people who spoke in the "N" dialect and constitute the northern and southern divisions of the linguistic group. The southern branch are called the IHANKE-TOWAN-(Camps at the End) and the northern branch are called the HOHE-(Stonies).

In the Siouan language all three proper division names mean "Allies" or "Friends"...

Moving onto and flooding out across the plains, the three divisions of the Siouan people soon became the undisputed "LORDS" of a territory which stretched in a east to west line from the banks of the Mississippi river to the foothills of the Rocky mountains. In a line running north to south, the people(s) ranged up into Canada, the homeland of the fierce Cree; and all the way down to the Republican River located in the present state of Kansas (Bunge, 1984)...

Within the boundaries of their domain, the three divisions of Sioux people roamed freely; coming and going as they pleased, answering to no authority except their own. Their lives were spent in hunting and gathering food stuffs, and as they learned of and adapted to living on the Great Northern Plains, they developed a unique and sophisticated culture ...

**LAKOTA TITONWAN KIN-(The Lakota Dwellers of the Plains)**

During the GOLDEN AGE of Siouan dominance and control of the northern plains, our people developed a nomadic hunter/gather existence which came into fruition with the coming of the horse. The "HORSE CULTURE" of the roaming bands of Lakota people has lent to the Lakota a certain "air" of mysticism that has captured and fired the imaginations of thousands of non-Indian people across the world.

The Lakota people make up what we call the OCETI SAKOWIN-(Seven Council Fires). This is a name which signifies that the Lakota people are sub-divided into seven different independent bands that constitute the western division of the Siouan people. The seven bands belonging to the Oceti Sakowin are the:

Sicangu-(Burnt Thighs). The Sicangu currently live on the Rosebud Reservation in S.D. There is a smaller sub-division of these people and they are called the Kul'Wicasa-(Lower

Burnt Thighs). Today history has adopted the French word/form of this proper Lakota name and today this band is called the Brule. Kul'Wicasa ki Oyate-(The Lower Burnt Thigh People) are currently located on the "Lower Brule Reservation" in S.D.

Hunkpapa-(Camps at the Edge). The Hunkpapa currently live on the Standing Rock Reservation in N.D. and up in the country of Canada. The name Hunkpapa can also be translated as (End of Entrance) or (Camps at End of Horns).

Oglala-(Scatter Their Own). The Oglala currently live on the Pine Ridge Reservation in S.D.

Mnikoju-(Plants by the Water). The Mnikoju currently live on the Cheyenne River Reservation in S.D. Among the elders of the reservation there are several different ways of saying this Lakota proper name: Mnikoju; Mnikowoju; Hokwoju; and Mni Ho Hwoju.

Itazipco-(Without Bow). The Itazipco currently live on the Cheyenne River Reservation in S.D. Itazipcola is the full way of saying this name. The la is dropped during speech because it is "understood" by the listener. Sans Arc which is the French word/form of this proper Lakota name can translate either as No Bow, Without Bow, or Plain Bow.

Siha Sapa-(Black Feet). The Siha Sapa currently live on the Cheyenne River Reservation in S.D.

Oo'henumpa-(Two Kettle). The Oo'henumpa currently live on the Cheyenne River Reservation in S.D. Oo'henumpa can also be translated as: Two Boiling, which is referring to the cooking paunch/pot/kettle itself.

Today in this modern era the nomadic Horse Culture which our people lived by has come to be regarded as the stereotype of how all Indian people should be portrayed...

... [T]he Lakota lacked an effective "centralized" governing body which could have united all the bands of the Oceti Sakowin into a single, cohesive political force which would have helped bring all the bands together under a single leader in order to fight the "common" enemy... So although our governing political system allowed our people a great amount of freedom and latitude to live according to their own standards of social and cultural mores, this very same political ethic of "individualism" was also our greatest weakness...