

1. Description

1.1 Name of society, language, and language family:

The Sioux, sometimes known by alternate names referring to their band or dialect such as the Dakota Sioux, Nakota Sioux and Lakota Sioux, or Teton Sioux belong to the Siouan, Siouan Proper, Central, Mississippi Valley, Dakota/Lakota language family (1).

1.2 ISO code (3 letter codes from ethnologue.com):

Dak (Dakota) & Lkt (Lakota) (1)

1.3 Location (latitude/longitude):

Traditionally the combined Sioux Nation cut a wide territory. The Dakota Branch traditionally settled Canada & Southern Minnesota 43° 30' N to 49° 23' N - 89° 29' W to 97° 14' W. Whereas, the Lakota Branch ranged from North and South Dakota, Nebraska, Kansas, Colorado, Wyoming and Montana (10).

1.4 Brief history:

Following the theory that Native Americans first migrated from Asia over the Bering Strait into North America, then following a general southerly migration over North and South America. The ancestors of the modern day Sioux were one of the groups who originally settled in the southern United States, and then migrated north to the headwaters of the Mississippi River during the 16th century. During the 17th century, they fought a long series of wars with the Algonquin's who, because they had obtained firearms from the French were able to push the Sioux into modern day southern Minnesota. It was during these early migrations and wars that the Sioux divided into the modern incarnation of the Sioux, the Eastern, Middle and Western Sioux or Dakota and Lakota. *For a complete breakdown of the Sioux nation refer to figure 1.* The Dakota branch settled in the Lake Superior Region, while the Lakota's began a migration into the Great Plains. By the 1760's the Lakota's were invading the Great Bend of the Missouri River region, however, like their attempts against the Algonquin in the 16th century were thwarted by the Arikara who were armed and mounted by the Spanish. By the 1770's the Arikara had been wiped out by a series of small pox epidemics and the Sioux who had since acquired the horse (1775), crossed the Missouri river discovering the sacred Paha Sapa (Black Hills), which would become a central point in their resistance to white encroachment in the latter half of the 19th century. For the next several decades, however, the Sioux flourished in this region until being forced out by Americans with their ideology of Manifest Destiny, and for the quest for gold. By 1877 the last free band of Sioux were rounded up and forced onto the reservation, thus starting a new and tragic chapter in their existence (17, pg. 1-25).

1.5 Influence of missionaries/schools/governments/powerful neighbors:

The most powerful influence on traditional Sioux culture was the United States government who since first contact, have enacted numerous policy's aimed at destroying their traditional culture and assimilating the Sioux into "mainstream" America. They are perhaps best noted for their resistance against the numerous broken treaties of the US government and the general encroachment of Americans into their sacred territory's, culminating in the Sioux wars of the 1860's and 1870's most notably Little Big Horn. Less well known were policy's enacted by the US government such as boarding schools, which sought to strip them of everything that defined them, from their language, to their religion and even their appearance. Despite the efforts of the American Indian Movement (AIM) in the 1960's and 1970's led by activists like Russell Means, the Sioux are still struggling to recover from the disastrous effect of the US government and its policy's (10).

1.6 Population size, mean village size, home range size, density

Currently the approximate combined Dakota and Lakota population is roughly 45,425 individuals (both full blooded and mixed blood) in both the United States and Canada (1).

2. Economy

2.1 Main carbohydrate staple(s):

Berries, roots, turnips, wild rice, grain and corn (the more agricultural products were associated with the Dakota Branch of the Sioux) (3, pg. 179).

2.2 Main protein-lipid sources:

Bison, deer, moose, antelope, fish, elk, rabbit, duck, chipmunks, squirrels, caribou (3, pg. 91-98).

2.3 Weapons: Bow and arrow, blowguns?

The traditional weapon of the Sioux was of course the bow and arrow. The preferred wood for making a suitable bow was Osage orange, however, as the Sioux migrated further West this wood became increasing scarce, and in its place pine, elm, ash, and cedar among others were substituted. Occasionally however, several men would travel east and return with a "load" of Osage orange. Regardless of the wood the bows were then secured with sinew and the bow string formed from either sinew and/or animal intestine were attached and allowed to dry until the bow was tightened together as a result of the heat. The arrows themselves were made from any hard wood, and were cut to the proper shape and size, before being fitted with a tip made of stone or flint that had been sharpened to form a point. The tip of the arrow indicated its use: an arrow intended for war was a short sharp tip with "shoulders" extending backwards and outward, forming barbs, whereas the hunting tip was longer and more tapered. Aside from the bow and arrow lances were also used for both hunting and warfare. They ranged from 10-12 feet long and fitted with a double edge blade made of bone or elk horn. War clubs and tomahawks were frequently used in war as well. On the defensive side the shield was the

most important weapon, made of two sections of hide from a buffalo's neck that are sewn together for double thickness and dried (5, pg. 113-118).

2.4 Food storage:

Overall lack of information, however, dried meat was kept in rawhide cases, and was jerked forming pemmican. Meat that was of a tough consistent was ground into powder placed in a raw hide bag and used for making soups (5, pg. 100).

2.5 Sexual division of production:

Traditionally men hunted and, women and children accompanied them on the hunt to help kill animals wounded in the chase, however, butchering was the primary job of women. Women were responsible for collecting fruits, berries, tubers, constructing and deconstructing the tipi and making of clothing however, men made and decorated ceremonial and war objects (10).

2.6 Land tenure:

As a result of their nomadic nature and their belief system, land tenure did not exist among the Sioux until after being forced onto the reservations and as a result of allotment (10).

2.7 Ceramics:

The Sioux appear too traditionally to have very rudimentary forms of pottery. According to sources interviewed by Howard a type of white stone, possibly "rotten granite", was heated, then crumbled and used to temper clay. The pots themselves were hand molded, dried, and then fired (4, pg. 71).

2.8 Specified (prescribed or proscribed) sharing patterns:

The division of food appears to have been fairly egalitarian in former times. When an animal was slain, the hunter would give notice to the other hunters and tribe members by giving a particular shout that was recognized among the tribe members. If no one responded to the call then the hunter could carve the carcass and carry it home, however, if someone responded then the meat was divided equally, i.e. if one person appeared it was divided into half's, if two showed up then it was divided into thirds and so on. The hunter was allowed to keep the skin, the liver, entrails, and brains, and often meat would be distributed to members of the tribe even if they had not respond to the hunter's initial call (3, pg. 98).

2.9 Food taboos:

No, taboo appears to exist with regards to certain types of food; however, there is ritualized fasting associated with nearly every ceremony / ritual and is practiced before, during and/or after said ceremonies and / or rituals, such as the boy's passage rite with dictates that he does not consume any food for four days while he embarks on his vision quest (3, pg. 207).

2.10 Canoes/watercraft?

The Sioux employed two basic types of watercrafts, a birch-wood/rawhide canoe, and vessel known as "*Watta-Takankaha*" which translated to bull boats and are very similar to the Egyptian Coracles. The birch wood canoes averaged about thirty feet in length and could carry 11-12 natives. They were constructed by stretching the bark from a white birch tree over a very light frame of white cedar with the edges being sewn together by rawhide. The so-call "bull boats" were simply perfectly round vessels that resemble a huge bowl, and were composed of a wicker frame over which buffalo hides were stretched and secured with rawhide strings (5, pg. 164-166).

3. Anthropometry

3.1 Mean adult height (m and f):

Males: 172.4 cm with a std. of 5.64 and a cv. of 3.27

Females: 160 cm with a std. of 5.29 and a cv. of 3.30 (9, pg. 99).

3.2 Mean adult weight (m and f):

Unknown

4. Life History, mating, marriage

4.1 Age at menarche (f):

Unknown, but likely early teens.

4.2 Age at first birth (m and f):

Unknown

4.3 Completed family size (m and f):

Traditionally a family would consist of the man, his wives, children, and occasionally a widowed grandparent. If the man was married to two or more sisters then generally they resided in the same home with the man, however, if they weren't sisters the second wife would typically construct their own separate home (12, pg. 801).

4.4 Inter-birth-interval (f):

For Sioux women and men living in a monogamous marriage the inter-birth intervals were 2.9 years and 4.4 years for those living in a polygamous marriage (11, pg. 115).

4.5 Age first marriage (m and f):

I have found two conflicting data sets for age at first marriage, Howards writes that traditionally Sioux girls married at around age 18 whereas, men married around age 20, this seems rather high when compared to other indigenous cultures which have a propensity for earlier marriages, however, this increased marriage age may be attributed to the Sioux's circumspect view of sexuality (4, pg. 81). On the other hand Hans found that Sioux girls generally married between 10 and 12, and generally too much older males (5, pg. 94). Bonvillain, bridges the gap wherein, writes that traditionally Sioux marriage favored higher marriage ages, such as those found by Howard, but there was a change early on towards a pattern suggested by Hans, which she attributes to the embracement of the horse and the expansion of a nomadic hunter lifestyle, which relied on female labor (7, pg. 30-33).

4.6 Proportion of marriages ending in divorce:

Formerly divorce was very common in Sioux culture, especially for women who if they wanted a divorce simply only had to throw her husband's personal belongings into the village circle thus giving public notice that she was divorcing her husband. With regards to males they could divorce their wives however there was much more formality involved in the process. Much like the Cheyenne the male initiated the divorce by taking a "give-away" stick and throwing it at a male during the next dance that would be able to provide for the women. There were no permanent obligations attached to catching the stick or requirement for marriage by the catcher and the women (6, pg. 81-82).

4.7 Percent marriages polygynous, percent males married polygynously:

26% or 48 of 185 interviewed in the early 20th Century, adjusting for outside influence from Euro-Americans, the percentage may have been slightly higher traditionally (11, pg. 197).

4.8 Bride purchase (price), bride service, or dowry?

Bride price was the traditional form of securing a wife and was a symbol of the man's ability to provide for his prospective wife. Prior to the acquisition of the horse, weapons, hides, pelts, and porcupine quills would be common gifts. After the acquisition of the horse it became the medium of exchange and as the horse rose in prominence among the Sioux, the price for brides increased exponentially for choice wives, and could range from 3-10 horse or if the bride was sought by more than one male the number could rise. In rare circumstances if a man could not afford a bride price and the women naturally had no other suitors and wished to marry the man, he would come to live in her lodge and perform bride service for her parents. Dowry were also provide by the bride's family in the form of an awl, a tipi, robes, sinew thread, cooking pots and utensils (3, pg. 177-1789).

4.9 Inheritance patterns:

Decent was traced through matrilineal line, except for accession to chieftain ship which was traced patrilineal line. Traditionally the Sioux as nomadic hunters and gathers did not have a conception of land tenure and furthermore, upon death of an individual interred the body with his possessions and most of the family possessions also; therefore, a solid inheritance pattern seems unlikely but would flow though the matrilineal side for materials items (3, pg. 176).

4.10 Parent-offspring interactions and conflict:

Each person filled specific roles. "The mother's male siblings taught her sons survival skills and assisted with physical development, hunting, scouting, and being a warrior. These uncles were also responsible for protecting their nieces from danger. The father's brothers were responsible for teaching the child a man's responsibilities to his family, tribe, and nation and the importance of accountability, consequences, and spiritual development. The biological mother and father's role was insulated from negative interaction with their children. They never disciplined as this was the domain of older, same-sex siblings. They served as the primary warmth and support system for their children, the source of unconditional support. Traditional family culture provided that Dakota children learned to trust explicitly and implicitly every adult in their family unit. Historical "kinship law" prescribed how that trust would be developed and maintained by a system of counterbalances between adults and children based on their ability to reason. In early childhood, the "non-reasoning stage," infants and toddlers were not expected to know right from wrong and were simply protected from harm. Since they were not responsible for behavior, they were not blamed, corrected, punished, or disciplined. If old enough to comprehend, they were subject to scare tactics by older siblings to discourage unacceptable behavior. In adolescence, harsh discipline that was often physically rough or pointed verbal sarcasm aimed to hurt feelings was administered by same-sex siblings and cousins. The counterbalance was provided by the parents who never administered discipline. This process was in place until the child learned the proper behavior expected of all Sioux" (14, pg. 49).

4.11 Homosexual activities, social attitudes towards homosexuals:

The social status of homosexuals/transgendered individuals appears to be one of neutrality. Known among the Sioux as *winte*, they were neither honored, as they were in Cheyenne society, nor were they completely ostracized. These individuals, in theory were, not subjected to scorn or ridicule; rather, they was recognized as "Wakan", or sacred, his position having been supernaturally dictated. In practice, however, it appears that winktes may have been slightly ostracized from the mainstream of Sioux society, as they usually lived in their own tipis on the edge of the camp circle; the area occupied by old widows and orphans. Nevertheless, many of them achieved considerable recognition for their skill in female arts such as cooking, bead, and quill work, the tanning of

hides, etc. Lame Deer a holy man noted that "if nature puts a burden on a man by making him different, it also gave him a power". These two-spirit individuals, accordingly, were reputed to have the gift of prophesy, curing abilities and as such were sought after to give a newborn child a secret name. Such a name, given by a berdache, was supposed to bring its bearer good luck and long life (8, pg. 5-6).

4.12 Pattern of exogamy (endogamy):

Formerly exogamy was practiced, and it was common for Sioux to marry Cheyenne and vice versa, as they had formed a permanent alliance and saw such marriages as good for providing kinship and reinforcing their military alliance. Marriage between Sioux and whites and Sioux and Chippewa's were also common providing networks for fur trading with respect to Sioux-White marriages. Children born of these marriages and or the non-tribal spouse were considered Sioux once they were able to speak the language (15, pg. 108).

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?

Partible paternity did not exist biologically children had one father and one mother, however, the traditional Sioux family structure was a complex web of relationships in which children had several mothers and fathers. A mother's sisters were equally considered mothers to her children, and her husband's brothers were also fathers (14, pg. 49).

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows")

The Sioux believe that conception was caused by the father's sperm, which was nurtured in the mother's womb. There was no recognition of the ovum, but the body of the child was considered to have been created from the mother's blood and that conception resulted from the union of male and female powers, with actual life not being given to the child until birth, where *Wakan Tanka* bestowed a spirit on the child (2, pg. 134).

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?

Unknown, but doubtful given the Sioux belief that the child was created by the fathers sperm, nurtured in the womb (2, pg. 134).

4.16 Occurrence of sexual coercion, rape

Sexual coercion and/or rape seems very unlikely. First, prior to the encroachment of Euro-American, the Sioux had a strict code of conduct during times of war, likened to the modern day Geneva Convention, which among other things prohibited rape (3, pg. 160-161). Secondly and most important, as mentioned above the Sioux had a very circumspect view of sexuality and believed that anything relating to sex involved great power (*wak'an*) (2, pg.134). The term *wak'an* or *wakan* appears frequently in literature on the Sioux and is always given to objects of extreme sacred power. Therefore, drawing from the above facts, the practice of rape and sexual coercion would seem unlikely and not in agreement with Sioux culture.

4.17 Preferential category for spouse (e.g., cross cousin)

It appears that early in their history the Sioux did in fact "practice cross cousin marriage, as indicated by the extensive and boorish flirting privileges", however, at some point in their history there was a sharp move away from cross cousin marriage with it being deemed incestuous, placing a greater emphasis on exogamy (4, pg. 86).

4.18 Do females enjoy sexual freedoms?

The Sioux believe that anything relating to or referring to sexuality was imbued with enormous powers and therefore should be treated circumspectly. For men sexual relations were at odds with his warrior ethos and therefore were not engaged in prior to ceremonial activities, or war expeditions as it could render his sacred powers temporary impotent. On the other hand they believed women had stronger sexual desires, and tried to seduce men. In all sexual intercourse was seen as a necessity used sparingly for the procreation of children and adultery was met with harsh penalties for both parties (2, pg., 134).

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

While polygyny was practiced, extramarital affairs seem to be extremely rare as there was a great sense of honor attached to remaining faithful throughout a marriage and if they had remained so they were honored by a ceremony in their forties. Additionally the Sioux abided by a very strict code of conduct with placed value on among other things fidelity and virtue. Furthermore, adultery on the part of women was grounds for her to lose her children, should the marriage result in a divorce as a result of the affair. Thus while extramarital affairs likely occurred in small numbers, because it was a serious violation, gift giving would seem highly unlikely (3, pg. 161).

4.20 If mother dies, whose raises children?

If a women and man were divorced then, unless the wife had committed adultery, the child remained with the mother, therefore taking that into account and given that traditionally Sioux culture was matrilineal, the conclusion can be drawn that if the mother died the child would likely be raised by a female relative, likely her sister, or in the absence of a sister then the mother and so on (3, pg. 176-177).

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females

Unknown

4.22 Evidence for couvades

Unknown, no evidence found for or against.

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)

Unknown, no evidence found for or against.

4.24 Kin avoidance and respect?

Complete avoidance was demanded between sons and their mother-in-laws and between daughters and their father-in-law. Not only did they not look at each other they did not speak. There was partial avoidance between all persons a man called sister, female cousins, and fathers-in-law which dictated they not look directly at the individual (23, pg. 113-116).

4.24 Joking relationships?

Joking relationships were dictated by gender, with the strongest joking relationship existed between brothers and sisters-in-law (23, pg. 118).

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations

The Sioux traced their descent through the matrilineal line, but practiced bilateral residence and practiced patrilineal for the descent of names and for positions of status like headmen or chief, which were passed to the eldest male hier (3, pg. 110-111).

4.26 Incest avoidance rules

Early in the Sioux history there was preference for cross cousin marriage, however it was abandoned being sight as being incestuous, furthermore, they abided by a strict code of conduct and practiced exogamy and acts such as incest were seen as huge breeches of conduct and were dealt with severely (3, pg. 61).

4.27 Is there a formal marriage ceremony?

Evidence for this is slightly conflicting as the term formal is rather ambiguous., many researches claim there is no formal ceremony, only a wedding feast and is a marriage of cohabitation, however, Palmer found that traditionally, at an appointed time the groom would be led into is betrothed's home and seated opposite the door at which time his bride would place a pair of moccasins she had made on his feet, taking her place next to the fire (3, pg. 179).

4.28 In what way(s) does one get a name, change their name, and obtain another name?

Names in traditional Sioux culture were/are constantly changing. When an individual is born they are given a birth name which could be based on an environmental phenomenon or other factor surrounding the birth. However, this name would/could change several times throughout an individual's life, for example for some deed, physical attribute, or war records, etc. Similarly, females were named in the same fashion, however, generally revolved some aspect of the household, and were associated with more feminine terminology. Nevertheless, these names were generally not used unless speaking in the third person or if giving praise, instead kinship terminology was more frequently used (3, pg. 110-111).

4.29 Is marriage usually (or preferred to be) within community or outside community? (M/f difference?)

Formerly exogamy was practiced, and it was common for Sioux to marry Cheyenne and vice versa, as they had formed a permanent alliance and saw such marriages as good for providing kinship and reinforcing their military alliance. Marriage between Sioux and whites and Sioux and Chippewa's were also common providing networks for fur trading with respect to Sioux-White marriages. Children born of these marriages and the non-tribal spouse were considered Sioux once they were able to speak the language (15, pg. 108).

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?

Largely the girl had a choice in who she married. Although there are instances were for political or economic reasons she would be forced into a marriage against her will by her father. However, the traditional form, involved the prospective male courting the girl by first addressing her in private along a trail where she may be returning with water. If she did not rebuke him at this time he formerly began courting her by covering his face as a sign of respect and placing himself outside her lodge and serenading her with his flute. If she was indeed interested she would step out of the lodge, if not she ignored him. If she stepped out of the lodge, the male stood beside her draping his robe over her, serving as a formal announcement of engagement. At this time the male negotiated the terms of the bride price with the women's brother, or if she didn't have a brother the mother's brother would take the duties and if she too did not have a brother the parents would act as intermediaries (3, pg. 178).

4.31 Evidence for conflict of interest over who marries who:

Traditionally the women had the final say in who she married except for in extreme cases and therefore conflict did not arise, however, it was common for several men to court the same women, however she had the final say (3, pg. 178).

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

Unknown

4.15 Out-group vs. in-group cause of violent death:
Unknown

4.16 Reported causes of in-group and out-group killing:
Unknown

4.17 Number, diversity and relationship with neighboring societies (external relations):

The Sioux had an established bond of peace with the Cheyenne and by extension the Arapaho (who were allies of the Cheyenne) and thus formed a permanent military alliance between the three. All other tribes were considered *t'oka* or enemies and acts of hostility were sanctioned by the White Buffalo Cow Women a scared deity in traditional Sioux dogma (2, pg. 130).

4.18 Cannibalism?

Cannibalism among the Sioux took the model of starvation. According to winter counts kept by various tribes, there were at least three known instances of cannibalism as a result of starvation in 1826 (3, pg. 87).

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

Traditionally the Sioux resided in bands averaging from 10-20 nuclear families or 50-100 people, who were generally related to each other. Frequently the core of a band were a group of brothers (in the Sioux classification system: biological, adopted and parallel cousin) with their wives and children. Occasionally two or more such groups would join together during the spring hunting season, and then separate again for the winter (12, pg. 801).

5.2 Mobility pattern: (seasonality):

As the Sioux became more nomadic and reliant on the buffalo for their main source of food the seasonal migration of the buffalo began dictating their mobility patterns. As a result of the buffalos migratory patterns the Sioux thus became even more depended on the horse to sustain these hunts and therefore as a result the substantial number of horses needed to sustain this lifestyle also factored into their mobility patterns, as they were forced to remain where water and vegetation was plentiful, usually in riverine environments and upper drainage areas. As noted in greater detail below, during the winter and fall months the Sioux would migrate and set up camps in river bottoms and along creek beds which offered water, vegetation for the horses and general protection from the elements, and then during the spring and summer would venture out from there in search of bison (21, pg. 11-12).

5.3 Political system: (chiefs, clans etc, wealth or status classes):

Each band of Sioux had a leader called a "chief" in English translations, who spoke for his people, when the separate bands converged for the seven fires council. Within the individual bands a council mimicking the seven council existed which was comprised of respected adult males, of the village. As men came of age and achieved status they were invited to sit at the council. These councils directed by the main chief involved issues from camp movement, camp welfare, hunting parties, relations with other camps and tribes, and approved war parties. Generally in times of war, there was a separate war chief, which was generally younger than the main chief who had distinguished himself in battle and thus led war parties; occasionally however, the main chief comprised this duty as well. Camp police were also appointed to carry out the will of the chief and the council. The chief position was held by consent of the tribe and generally was obtained by a variety of factors including achievement in both hunting and warfare, and the position could be passed to a male heir, however, if that heir had not yet distinguished himself the position would go to another qualified individual. If the main chief did not lead war parties he would generally be viewed as the peace chief and thus provided counterbalance to the war chief (12, pg. 801-809).

5.4 Post marital residence:

Post marital residence varied between the sub-divisions of the Sioux nation. For example the Dakota traditionally took up matrilineal residence, whereas the Lakota, traditionally were more patrilineal, however, this could vary among the different sub-sets of each sub-division (Dakota / Lakota. See Figure 1 for breakdown of the Sioux Nation). For instance the Lakota branch of the Sioux would take up matrilineal residence if he could not afford a brides price and thus performed bride service to her parents (3, pg. 178).

5.5 Territoriality? (Defined boundaries, active defense):

The Sioux had a defined territory that cover approximately five modern day states, early on they formed a permanent military alliance with the Cheyenne and the Arapaho and largely defended their territory from invaders especially the area surrounding the Black Hills which held scared meaning to them. These defenses increased as the migratory pattern of the buffalo changes and with the buffalo's subsequent brush with extinction (2, pg. 130).

5.6 Social interaction divisions? (Age and sex):

The proper behaviors of individuals when dealing with other individuals were governed by principles of familiarity and respect, reciprocity, gender and age. An individual adjusted his actions with the degree of familiarity or respect due the other person, secondly with how the person behaved towards them, thirdly towards the gender of the opposite person and fourth in relation to the generation to which the other belonged (23, pg. 113-116).

5.7 Special friendships/joking relationships:

Joking relationships were dictated by gender, with the strongest joking relationship existed between brothers and sisters-in-law (23, pg. 118).

5.8 Village and house organization:

Formal villages were always circular, whereas informal villages or camps were generally linear, usually seen strung out along a river bed. Formal camps were used more frequently in the summer and were usually larger than winter camps which tended to be informal and of smaller size located along a river or creek bed where there was wood and protection from the wind and drifting snow. The camp circle was an integral part of the formal village and was arranged to that every lodge was contiguous along a portion of the circle. An opening left at the east served as the formal entryway to the camp. The doorways to each individual lodge faced the center of the circle except for those at either side of the entryway which faced east. The lodge of the leading chief was located on the west, at the place of honor, directly opposite the entryway. A large lodge generally consisting of two lodges combined together was erected in the center of the circle and served as the council lodge. There a council fire burned, signifying the autonomy of the village. The individual lodges were microcosms of the camp circle. Across from the doorway was the place of honor where the husband sat. In front of him might be an altar cut into the earth; his sacred bundles and war equipment were hung from the lodge posts and in the center was a circular fireplace paralleling the council fire. Each individual had a specific place in the lodge and were laterally divided, from the husband's point of view at the back, the right side was the male side, and the left side belonged to the female (12, pg. 801).

5.9 Specialized village structures (men's houses):

Several specialized village structures and/or additional structures existed within the camp circle or within proximity to it. Lodges were erected within the enclosed area of the camp by men for their societies and public dances. Temporary brush structures in which young men stayed, sweat lodges and menstrual lodges were placed outside of the camp circle. Lodges for disgraced individuals such as murderers and occasionally individuals with homosexual tendencies were placed a great distance from the main village (12, pg. 801).

5.10 Sleep in hammocks or on ground or elsewhere?

Traditionally, they slept on the ground, which were lined with several buffalo robes and other skins, in sufficient quality to provide comfort and warmth for the individual. Skins from smaller animals, such as, wolves, badgers, and foxes were stuffed with grass and formed into pillows (5, pg. 100).

5.11 Social organization, clans, moieties, lineages, etc.:

Lack of Information

5.12 Trade:

During the latter part of the eighteenth century, the Sioux engaged in trade with other Plains tribes. Trade with Europeans began at the turn of the nineteenth century, and for the first quarter of that century trade was monopolized by French traders from St. Louis. Many Sioux bear French surnames today as a result of marriages between French traders and Sioux women, done to strengthen trade between the French and the Sioux, as well as other Euro-American traders. By 1850 trade goods such as beads, blankets, hair pipes, and metal axes, blades, and cooking utensils dominated the culture (10).

5.13 Indications of social hierarchies?

There was a defined hierarchy with the head chief being at the top, then the war chief if he was different from the head chief, the council which was made up of respected adult males and then the *akicita* (scamp police) who were in charge of policing the camp and ensuring that the bison hunt would not be jeopardized by overzealous individuals and that the decisions of the chiefs and the counsel were carried out (10).

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

Unknown

6.1 Specialization (shamans and medicine):

Holy men/women known as *wicasa wakan* shared to a greater or lesser extent in universal powers associated with the incompressibility of the universe. Through their personal experiences they sought to impose order and some degree of understanding to Wakan Tanka (great incompressibility / universe). These individuals gained their power / insight about Wakan Tanka through dreams and visions which were believed to be direct contact with wakan and thus they became conduits through which wakan powers flowed. It was through these powers that they were able to cure, concoct love potions, and have prophecies (18, pg. 28-30).

6.2 Stimulants:

There is a common misconception about all Native Americans participating in the use of stimulants, especially hallucinogens; this however is largely the by-product of Hollywood. Towards the end of the 20th century several groups adopted peyotism, however, this was in response to being forced onto reservations and the attempt made to destroy their heritage. Traditionally however,

stimulants were not used in the modern since. The Sioux believed that by smoking their pipes they could communicate with spirits. Each family had its own pipe, however, the sacred pipe or the Buffalo Calf Pipe was the central force from which all other pipes drew their powers of communication (19, pg. 67-73).

6.3 Passage rituals (birth, death, puberty, seasonal):

At menarche Sioux women are secluded alone in menstrual hut out-side the camp circle. An older kinswoman or another female, chosen by the family for her reputation, usually attended to her needs and instructed her in her new duties as a potential wife and mother. The Sioux believed that the influences that surrounded a young woman during her first menses have a profound effect on her throughout her lifetime. The Buffalo ceremony is then performed to invoke the spirit of the buffalo and thereby secure for the initiate the virtues most desired in a Sioux woman-chastity, fecundity, industry, and hospitality, and also to announce to the people that the girl was now a woman. The ceremony is conducted by a holy man about ten days after the young woman's first menstrual period at the request of the girl's father. During the ceremony, the shaman prays as he smokes a pipe which he then passes around to the people gathered in and around the lodge. While they smoke he paints the right side of a buffalo skull red and then painted a red stripe from the occipital region to the middle of the forehead. He then fills the nasal cavities with sage. The young woman is then brought into the lodge and instructed by the holy man to sit cross-legged-as men and children sit. The holy man then prays to the sun, the moon, the earth, and the four winds. "We are about to purify and to make sacred a virgin from who will come the generations of our people. The young woman is then told to remove her dress, and her mother is instructed to arrange her hair so that it falls in the front like a woman's and the holy man paints the part of her hair and the right side of her forehead red like the buffalo skull and said, "Red is a sacred color. Your first menstrual flow was red. Her mother then removes the belt that held the menstrual bundle and the ceremony ended with a feast in the girl's honor (16, pg. 57-59). For males the rite of passage begins when he attends his first sweat lodge and concludes with his vision quest. In the vision quest the boy is guided by a holy man who gives the boy instructions and decides if he is ready to be isolated in a place deemed as having sacred powers, such as the Black Hills. If deemed ready the boy will remain without food for several nights and prays for a vision that will reveal his particular destiny and his unique relationship with the supernatural. After the boy has had the vision, he returns and the holy man interprets the vision and the boy receives a new name symbolizing his revelation (15, pg. 78).

6.4 Other rituals:

One of the most important rituals of all Sioux society was the sun dance and even been characterized as the greatest ceremony of the plains tribes. The sun dance was held for the purpose of propitiating by personal sacrifice the Great Spirit (Wakan Tanka) and placating the pernicious spirits of the earth. It was performed by men willing to show that they were willing to submit to personal suffering in the hope that the community would be blessed in the harvest or in war, or any other undertaking for which they wished to be blessed. As a side note Sitting Bull performed the sun dance days prior to the Battle at Little Big Horn and as a result of the self-inflicted torture associated with the dance, was largely uninvolved in the actual conflict itself. The sun dance pole which ranges from about 12 feet in diameter at the base to twenty feet in length is placed firmly in the ground around a carefully constructed lodge and the dancers suspended themselves from the pole by incision made by hole men into their breast muscles, backs, arms and variety of other limbs, from a cross bar situated near the top. They then begin dancing and singing with their face point upward towards the sun, around the pole, often times with their feet barely touching the ground, rocking, and swaying in all manner of direction. Generally the dance last for three days, during which the dancers continually dance around the pole until the ceremony ends on the third day or on the specified time (20, pg. 4).

6.5 Myths (Creation):

The Sioux have a subterranean origin story in which humans were led to the surface of the earth by Inktoni, the trickster-culture hero, who then abandoned them. The earth and sky were formed after the supernaturals were sent there by Takuskanskan, the prime mover, partly as punishments and rewards for social transgressions (10).

6.6 Cultural material (art, music, games):

Traditional crafts include pictographic hide painting and ornamentation with porcupine quillwork. After the introduction of trade goods, Sioux women were particularly known for their elaborate and voluminous bead-work. Music and dance play an important part in Sioux performance arts. Each ceremony is usually dictated by its own prescribed set of songs and dances which attempt to connect with the supernatural (10).

6.7 Sex differences in RCR:

Both men and women played pivotal but separate roles in ceremonies/rituals. For example during rituals they would hold the sacred pipe during the enactment of the ceremony. During the sun dance women are called upon to sing as the lodge for the dance is erected and they often dance alongside their husband, although they are not pierced like the men, however, they can still offer up flesh to the spirits. There were also just as many holy women as there were holy men, as this position was dictated by visions/dreams and not social structure. Moreover, women are central to the Sioux belief system as many of their "deities" are women', i.e. White Buffalo Women and are generally eluded two in creation stories as having populated the earth from her womb (3, pg. 180-190).

6.8 Missionary effect:

Missionary work first began in 1674 when a French Jesuit named Father Jacques Marquette first contacted the Sioux, however his attempts proved fruitless. Other French Jesuits made attempts at converting the Sioux from 1727-1737 however; like Father

Marquette's their attempts they were unsuccessful. During the middle half of the nineteenth century British and American ministers had some limited success in conversion. During the 1820's Protestant missionaries from the United Foreign Mission Society established missions among the Sioux. Presbyterian ministers followed up with the Sioux beginning in the 1830 and were followed by Roman Catholics in the 1850's and 1860's; however the majority of them were not swayed by these missionaries (7, pg. 34).

6.9 RCR revival:

Unknown, no evidence found for or against.

6.10 Death and afterlife beliefs:

The Teton believe that each Individual has four aspects of soul. The last may be inherited in another individual at birth, and thus this constitutes a reincarnation system. Once the mortal soul was released, in the Dakota Sioux branch it traveled a spirit path to a river where it was greeted by *May Owichapaha* ("She who pushes them over the bank") who then sat in judgment over the souls. The Lakota believed that the Milky Way was the trail to the spirit world. For those who were accepted into the spirit world they crossed a bridge over the river, those who weren't were pushed over the bank and were doomed to wander the earth as ghosts. The Lakota branch also had similar beliefs of acceptance into the spirit world. The corpse itself was dressed in the individual's finest clothes and wrapped in all the family robes and placed on a scaffold or in the branches of trees. The Dakotas eventually buried the body; however, the Lakota are believed to have left the body exposed so the physical remains could be consumed by animals which fed them in turn and perpetuated the cycle of life (3, pg. 214-216).

6.11 Taboo of naming dead people?

No evidence found (3, pg. 214-216).

6.12 Is there tekonymy?

Unknown

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.)

Sioux conceptions of religion are very difficult to categorize as one thing or the other. From their perspective the world was characterized by its oneness, its unity. They believed that humankind was created in the womb of mother earth, just as the buffalo was which provided much of their food. They both emerged upon the earth and populated it. For the Sioux the important distinction was between the common or ordinary and the extraordinary or incomprehensible, the latter of which characterized their conception of the universe. One of incomprehensibility neither to be fully known nor controlled. Humankind thus existed not outside of nature but as part of it, and because of this stood in awe and fear of the universe, venerated it, and dared to manipulate it to the best of their limited capacity. Through Wakan, they could share with the incomprehensibility through ritual. Central to their conception of religion and the universe was their perception of time and history which was circular and non-ending depicted by its symbol the circle. Wakan was the animating force of the universe, the common denominator of its oneness, the totality of these life-giving forces was referred to as Wakan Tanka, which was characterized further by 16 benevolent wakan powers, personified as nonhuman beings yet shared human characteristics. Among these were natural phenomena such as the sun, moon, wind, rock, etc. Aside from these benevolent forces, there were also Wakan characterized by evil forces. Thus in their understanding of the Wakan it was not a neutral power, nor did it exist freely in the universe; it instead was bound and directed, predisposed for good or evil (18, pg. 25-31).

7. Adornment

7.1 Body paint:

Men traditionally painted their face with red paint daily and on ritual occasions more elaborate patterns of facial and body paint were used. Similarly for ritual occasions women would paint the part in their hair with vermilion (12, pg. 810). Red paint was considered a sacred color; black was also used by mixing grease and charcoal or soot and was a symbol of victory. White clay was used a sign of mourning (13, pg. 140).

7.2 Piercings:

Both men and women pierce their ears, and during the sun dance men pierce their body and attach rawhide strings to their body and suspend themselves from the sun dance pole. At the conclusion of the sun dance young parents will bring their child before the sacred pole. The holy person brings sharp tools and with proper purification, pierces the child's ears. They view this piercing as physically piercing the child's hear but figuratively as piercing the child's intellect, their mind, so that they can hopefully hear the voices of the spirits (22, pg. 87).

7.3 Haircut:

Men traditionally wore their hair as long as possible, braiding it on either side of the head. A scalp-lock, formed of a circular area around the crown of the head, braided separately, was distinctive of a man's hairstyle. Women also grew their hair long parting it in the middle, and braiding it on either side (12, pg. 810).

7.4 Scarification:

Tattooing appears to have occurred occasionally with women, but doesn't appear to be common. Generally tattoos consisted of a blue dot on the forehead or a series of lines on the chin and were linked to death beliefs and/or admission to the afterlife (13, pg.

140). During times of mourning women would gash their legs and walk around the camp streaming with blood and men would stab their legs in various places and ride around the camp circle (12, pg. 810).

7.5 Adornment (beads, feathers, lip plates, etc.):

Sioux women were/are known for their beadwork and as such traditionally elaborate beadwork designs would be sewn into moccasins, and shirts, which were further ornamented with rawhide fringe. Feathers and feather bonnets were also extremely popular among men and represented a particular war honor. Denalium shells were also popular among women for decorating the yoke of their dresses (12, pg. 810).

7.6 Ceremonial/Ritual adornment:

Unknown, no evidence found for or against.

7.7 Sex differences in adornment:

Unknown, no evidence found for or against.

7.8 Missionary effect:

Unknown, no evidence found for or against.

7.9 Cultural revival in adornment:

Unknown, no evidence found for or against.

8. Kinship systems

8.1 Sibling classification system:

Wic'owe in one sense may be used to designate all of a person's siblings and cousins of both sexes; *hakata* singles out a person's opposite sex sibling and cousins (18, pg. 137).

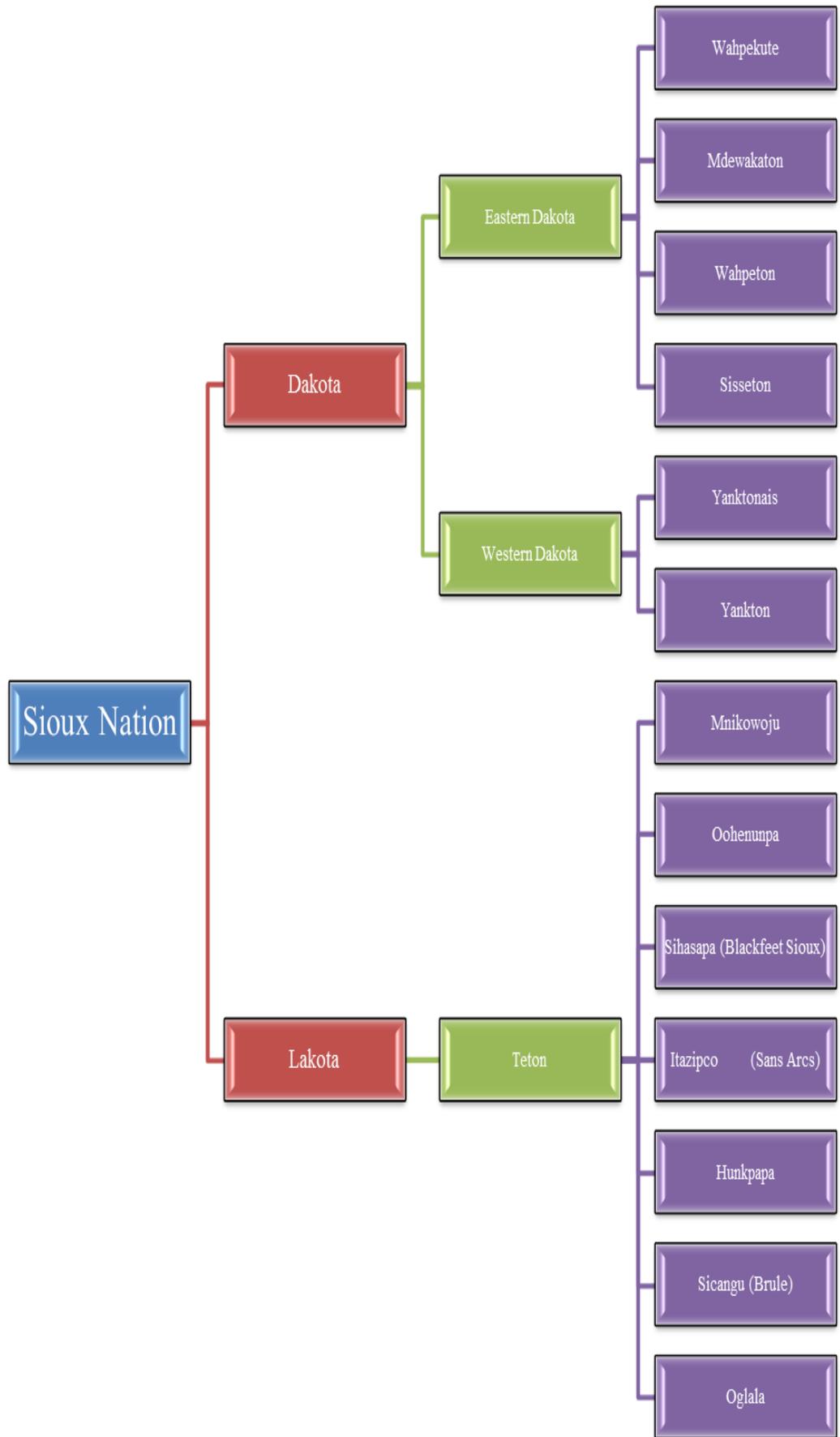
8.2 Sororate, levirate:

Yes, both were practiced and were common (4, pg. 78).

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

9. Other interesting cultural features (list them):

Figure 1



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