Fr. Eugene Buechel
Society of Jesus
Served St. Francis Mission 1902-04, 1916-26, 1929-54
Served Holy Rosary Mission 1907-16, 1926-29
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PART II  History of St. Francis Indian Mission, 1885-1973  

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PART I
"SIOUX HISTORY to 1890"

by VICTOR DOUVILLE

The history of the Sioux, by tradition and reinforced by other scientific means, began in North Carolina. These people are said to have been a sedentary people subsisting on a variety of crops which they grew: corn, potatoes, squash, as well as tobacco. About the period of the 1500's they began to migrate in several movements toward the northwest. The causes for their migration were noted as: economic, pursuance of big game westward; political, pressure from expanding tribes; and psychological compulsion, emergence of nomadic traits. The migration routes were along the great and small rivers such as the Mississippi, Ohio, and various other smaller tributaries. They traveled by foot and dugout canoe, whenever possible or convenient, toward the general direction of the western Great Lakes.

By the end of the sixteenth century the Sioux were residing in the upper reaches of the Mississippi River in what is present-day Minnesota. Here the Sioux divided into three separate dialects which were in the evolutionary stage in North Carolina and in the migration period. These consisted of the Santee, Yankton, and Teton. They were chiefly sedentary and semi-nomadic peoples. They called themselves Oceti Sakowin (Seven Council Fires). This was a loose confederation made up of the Mdewakantonwan (villages of Spirit Lake), Wahpeton (villagers of the forest), Wahpekute (hunters of the forest), Sisseton (villagers among fish scales), Yanktonai (little village at the end), Yankton (villagers at the end), and Teton (villagers of the prairies). This confederation met at least once a year. The purpose of this group was mutual protection. They also called themselves Dakota (Santee dialect); Nakota (Yankton); and Lakota (Teton), Lakota meaning allies or friends. However, Dakota is popularly applied to all the Sioux. The reason for this is that the non-Indian contacted the Santee first and erroneously applied the term Dakota to the rest of the dialects and Sioux.

During the 1600's, the events in this area were exciting mainly because of the attraction the Minnesota region had not only for the Sioux but for other linguistic families, particularly the Algonquins, who were represented by the Chippewa. Tradition relates that the first meeting between the Sioux and the Chippewa seemed friendly. This friendly contact resulted in the occupation of the northeastern region by the Chippewa with tacit approval of the Santee, who were eager to have allies in case of war with other warlike tribes. The Yanktonai effected a similar pact with their northern neighbors, the Algonquian Cree. Soon the Santee became alarmed at the teeming numbers of Chippewa expanding into the northern area of land claimed by the Santee. Family feuds erupted between the Chippewa and the Santee. This led to open hostilities and finally to a struggle for the possession of the northeastern region that was prolonged for approximately two hundred years. From this struggle the Sioux earned their name, which meant Lesser Snakes (Nadowessiweg) in the Chippewa language. This strongly indicates that the Chippewa were caught between a small anvil and a sledge hammer: the small
1500–1600

The migratory route of the Sioux from the Atlantic seaboard to the upper Great Lakes area and their final location in Minnesota are approximate.
1660-1825
Migration and Expansion of the Sioux

(Routes indicated on map are approximate)
anvil being the Santee, and the sledge the hammering Iroquois (Greater Snakes). While the Santee-Chippewa conflict was in progress, the League of Five Nations opened the era of the great dispersions which compelled a host of Algonquins, particularly the eastern remnants of the Chippewa, into the general area of Minnesota. With the addition of these Algonquian forces, any hopes of holding the northern area became grim. The Algonquins allied themselves in loosely united pacts to dislodge the Sioux from the north and east territory of Minnesota. The Cree-Assiniboine, Chippewa-Ottawa, Sac-Fox-Potawatomie, and Illinois pacts with the aid of firearms began to loosen the Sioux hold on the northern and eastern part of Minnesota.

Historians and accounts of French traders traditionally credit the Cree-Assiniboine combination with compelling the exodus of the Yankton and Tetonals from the Minnesota region. Tradition relates that the Assiniboine (Stone Boilers) were once a northern sub-band of the Yanktonai. They at first made a pact of friendship with their neighbors, the Cree. Eventually both groups intermarried. This led to a dilemma: their southern Yanktonai kinsmen were suddenly embroiled in a war against the Cree, and now the time arrived for the northern Yanktonai to make a decision - war against their kinsmen or against their new-found friends. The southern Yanktonai attacked the Cree, compelling them to retreat northward, and simultaneously mistreated their northern kin for abetting the enemy. This mistreatment resulted in a final break between the two sister bands. The northern Yanktonai acquired the name Assiniboine from their Cree friends and Hohe (enemy) from the Sioux, as well as unabating hatred coupled with perpetual warfare. This powerful team of the Cree and Assiniboine at first was put on the defensive by the Yanktonas, but shortly after 1689 they were superbly armed with firearms and forced the Yanktonas to abandon the northwestern area. When they retired southwestward, they placed the Tetonals in a precarious predicament: the disappearance of the buffer (Yanktonas) between them and the Cree-Assiniboine pact, plus the shift of the buffalo from their area because of the increasing population in that region, caused the Tetonals to retire from their ancient homelands.

The Santee, on the other hand, were locked in combat mainly with the Chippewa throughout the sixteenth, seventeenth, and mid-eighteenth centuries. They were steadily losing ground until the later 1700's, when the Santees acquired enough firearms and assembled closer together instead of living in scattered groups to slow and eventually to stop the advance of the Chippewa. The war continued until 1825, when a government treaty was signed by both tribes defining their respective boundaries and promising not to wage war on each other.

From 1700 to 1750, the Tetonals and Yanktonas were engaged in multiple wars with the Arikaras, Mandans, Hidatsas, Omahas, and Poncas for the control of the eastern part of the Dakotas. By 1750 these tribes abandoned the land east of the Missouri River to the Teton and Yankton allies. Here around the Missouri the Yankton and a portion of the Tetonals (Lower Brules) decided to remain, while the Tetonals looked far beyond the west bank of the Missouri.

On the western banks of the Missouri, around the present site of Pierre, South Dakota, dwelled the rejuvenated Arikara who earlier yielded their eastern lands to the Sioux. Now they were a huge and powerful tribe numbering upwards of 15,000 with mounts and a reputation as fierce fighters, reasons enough to keep the Sioux
on the eastern banks of the Missouri. It was from the river tribes such as the Arikaras, Poncas, and Omahas that the horse came to the Sioux. The date of this introduction of the horse to the Sioux was in the early 1700’s. The acceptance of the horse was the beginning of a cultural as well as a political revolution for the Sioux.

Shortly before 1775, epidemics reduced the Arikaras to about 5,000. Also by this same year, the Sioux acquired sufficient firearms and mounts to begin an epic era of expansion westward, which saw the dramatic rise of the Teton Sioux as perhaps one of the greatest aboriginal powers in the United States. This event was initiated by the crossing of the Missouri in four great movements after pushing the Arikaras northward. The Oglalas (Scatter Their Own) spearheaded the drive, crossing over in 1775 and by the end of the same year they reached the Black Hills area. Shortly after this the Sicangu (Burnt Thighs) followed and established themselves in the White River region. During the following years the northern Teton, called Saones (Tree Shooters), which included the remaining Minneconjous (Those Who Plant by the Waters), Hunkpapa (Campers at the End), Sicasap (Black Foot), Oohenunpa (Two Boilings or Two Kettles), and the Itazipco (No Bows or Sans Arc), were kept from crossing the northern Missouri River by the Arikaras who held sway to the western banks. However in 1795, the Minneconjous launched the third movement to push aside the Arikaras. The remaining Saones finally crossed the Missouri in 1825 after the Arikaras were greatly weakened through wars and epidemics. The Minneconjous moved in the general direction of the Black Hills and eventually allied themselves with the Oglalas who were locked in vigorous war with tribes inhabiting that area. The Saones remained in the northern portion of North Dakota near the northern Missouri area. During this time (1775-1825), the Oglalas were engaged in simultaneous wars with the Cheyenne, Arapahoes, Kiowa, Utes, Crows, and Shoshonis for the possession of the Black Hills region and beyond. The Sicangu were struggling with the Arikaras and Pawnees and were also raiding the Poncas, Omahas, and Otos for the control of the White River country and northern Nebraska. The Saones, in the meantime, were battling the Hidatsas, Mandans, Crows, Assiniboins, Cree, Flatheads, and sometimes the far-flung Blackfeet for the possession of the extreme northern hunting regions. At the close of the 1820’s, the Sioux had thrust aside most of these tribes and established control of an area which included a large part of the Dakotas, northern Nebraska, southeastern Montana, the eastern portion of Wyoming, and the extreme northwestern tip of Colorado.

Also during this era of expansion the Sioux began to develop their plains culture, primarily based on warrior societies. They quickly adapted themselves to the newly acquired territory and also adopted ideas from their neighboring tribes. This development of the warrior society was important because it was by this means that they were able to hold out the longest against the federal government and civilian forces.

The conflict between the Sioux and the United States occurred with the purchase of the Louisiana Territory in 1803, the westward expansion of the United States shortly after the War of 1812, and the Mexican War of the 1840’s. The years between 1825 and 1850 are regarded as the conflict years in which gold discoveries in Oregon and California brought about a huge influx of immigrants. The route which they traveled became known as the Oregon Trail, California Trail, or the Overland Trail. To the Sioux, whose territory was slashed by this route, it became known as the Canku Wakan (Holy Road). At first the Sioux viewed it as a curious route where
The Basic Homelands of the Teton Sioux in the Mid 19th Century.
there was a steady stream of Wasicu (non-Indian) coming from the east. But, then they brought with them the destruction of the grazing lands by overgrazing their animals along the route and confiscated pieces of good land for settlement and farming.

In the 1840's, a small trading post located near the North Platte River expanded, was taken over by the military, and renamed Fort Laramie. Fort Laramie was a focal point of all the transactions between the Sioux and the government. It was termed the frontier White House because so many treaties and military campaigns involving the Sioux originated there.

The closing of the 1840's produced one significant event, and that was the introduction of cholera to the Sioux. It came as a physical and a mental shock which depopulated groups of Sioux who lived along the Holy Road. This was significant because it added one more reason why the Sioux looked with suspicion and viewed the Wasicu as evil people.

The 1850's ushered in a new era when three closely associated events unfolded and set the pattern for the future relationship with the Sioux and the United States. The first incident occurred when several aroused Minneconjous fired at the operator of a ferry boat and missed. The incident was reported to the commander of Fort Laramie, who immediately responded with a punitive force against the guilty party. The inexperienced commander, Lt. Fleming, found the Minneconjous, ordered their arrest, and when they did not surrender, ordered a volley into their ranks which killed several bystanders. A year later in 1854, the Mormons enroute to Utah along the Overland Trail left a stray cow which meandered near a Brule village. A visiting Minneconjou killed the cow and some of the people butchered and ate it. A frightened Mormon reported the incident to the commander at Fort Laramie, the same individual who earlier brought swift reprisals to the Minneconjou. There was a young Lieutenant present who heard of the incident and immediately stated that the Sioux should be taught a lesson. This young Lieutenant, fresh from West Point and knowing very little about the Sioux, but with the common superior attitude that marked the Indians as savages, marched from Fort Laramie with twenty-seven soldiers including a drunken interpreter and two pieces of artillery. He arrived at the Brule encampment and ordered the arrest of the Minneconjou. The situation became tense and the drunken interpreter began hurling verbal insults at the great Brule Chief, Conquering Bear, and his followers. At length, after a few more futile attempts to negotiate the arrest, the brash officer, Lt. Grattan, ordered a volley into the encampment. The first burst from the guns and artillery raked some bystanders, including Conquering Bear who was mortally wounded. Immediately hundreds of Brule warriors attacked and destroyed the entire command. The aroused warriors began to raid and pillage storehouses and even sought to attack Fort Laramie whose garrisoned troops numbered a meager handful. However, some neighboring Oglalas and French traders who strongly advocated peace used their influence to cool the angry warriors. The excitement subsided when the Brule struck camp, crossed the Platte River, and headed away from the scene of conflict.

The Grattan debacle caused an uproar among the people back East who favored Indian removal. The newspapers, eager for sensationalism, blew the whole affair out of proportion and caused the War Department to
respond with its long arm of retribution. General Harney, an experienced Indian fighter who saw action against the Seminoles in the South, was given the task of punishing the offensive Sioux. He returned from Europe and immediately assembled his mighty force at Leavenworth, Kansas, and marched down the Overland Trail in search of the Sioux. In the meantime the Indian Agent at Fort Laramie issued a proclamation to all of the Sioux sub-tribes and various bands who frequented the area around the Overland Trail. He informed the various bands and their leaders to stay south of the Platte River if they wanted peace. Those who stayed north of the area designated by Indian Agent Twiss were to be regarded as hostile and were to be treated as such. Mostly all of the bands in the area of Fort Laramie and the Overland Trail complied except the band of Conquering Bear, who had died of wounds inflicted in the Grattan debacle. At the request of Conquering Bear, leadership had passed into the hands of Little Thunder. His camp was located on the north side of the North Platte River, and was totally unprepared for war. It was this camp that fell prey to Harney's attack. Ignorant of their actual participation in the killing of Grattan and his command, Harney ironically regarded this group of people as the ones who destroyed an army unit. On September 3, 1854, with 600 soldiers he destroyed the camp of 250 Brules, killing 86 men, women, and children as well as taking 70 female and children prisoners. This was a stunning blow to the Sioux. Never before had an entire encampment been destroyed, so many Sioux killed and dispersed. Harney, furthermore, challenged any band or sub-tribe to a battle by riding up and down the Sioux country. When he had achieved his purpose which was to punish and also to impress upon the Sioux the might of the United States, he concluded a peace treaty with the Sioux and appointed Little Thunder as head of all the Sioux (a position which was never recognized by the Sioux) and returned home.

The 1860's produced two separate wars of a much larger nature than any previous. The first war, erroneously termed "The Little Crow Uprising" erupted in 1862. The events leading to this war were classic examples of the government's dealings with the Indian tribes of the West. In separate treaties of 1837 and 1851, the Santee gave up millions of acres of the St. Croix Valley and lands on the east and west banks of the Mississippi River. In return, the government promised payments over an extended period of time. But the payments were often delayed or paid out to traders who gave credit to the Santees. This system of credits led the Santee into deep debts. So when the payments arrived, he saw his share go into the hands of his creditors who sometimes were selfish. The summer of 1862 was such a year. The payments were stalled because of the Civil War, and the Santees were on the verge of starvation. The situation grew worse when a group of Upper Agency Santee broke into the storehouse of the agency and confiscated whatever supplies there were in return for the delayed payments. The Lower Agency Indians made such an attempt but were stopped. Under their great leader, Little Crow, the Santees submitted their ultimatum for immediate payments. The agent and his co-partner were quoted as saying, "If they're hungry, let them eat grass." The Santees launched their war. They fought well, winning a few victories and killing over six hundred non-Indians; but, in the end they were defeated by superior forces and firepower at Wood Lake. With their surrender came reprisals swift and uncompromising. Three hundred and three were sentenced to hang, but the list was dropped to thirty-eight. The final reprisal, that of removal, put an end to the once powerful Eastern Sioux.

Four years after the abortive Sioux uprising in Minnesota, the Bozeman Trail War commenced. The causes
leading to this conflict were numerous. Among the many grievances harbored by the Teton Sioux were the concern and sympathy they held for their Santee kin. Although they shunned any part in the war of 1862, they nevertheless became apprehensive and wary toward the government's handling of the Santee. The most important cause was the establishment of three forts along a route or trail called the Bozeman Trail. It was a short-cut that led to the gold fields of Montana. This trail was marked off by two men, John Jacobs and John Bozeman. The two sought to make money by escorting wagon trains that were bound for Montana. But the Bozeman Trail cut at the very heart of the Sioux country, lands which were regarded as their best hunting grounds. Open hostilities emerged when Colonel Carrington at the head of his expeditionary force naively marched into the midst of a conference to buy the Powder River area from the Sioux. He announced he had been sent to build forts along the Bozeman Trail. The Fort Laramie Council ended in an uproar and open threats of war. Some of the leading exponents for preserving the Powder River area were Red Cloud, High Back Bone (tutor of the legendary Crazy Horse), Man-Whose-Horses-Strike-Fear-Into-The-Enemy, Ironshell, and Red Dog. Allied with their Cheyenne-Arapahoe neighbors, they utterly destroyed Captain Fetterman and his entire command of eighty near Fort Phil Kearney. Again news of this disaster leaked out to the people of the United States and once again the War Department was faced with a crisis. The United States government and the people were recuperating from the Civil War and were deeply involved in reconstruction of the South. The Indian Wars in the West were not going too well, and on top of this funds for the cost of these wars were putting a strain on the economy. For this reason, the government shifted its policy of war to one of peace. On the surface the Sioux had won their war by forcing the government to abandon the forts along the Bozeman Trail. But between the lines of the Treaty of 1868, the Sioux entrapped themselves by unwittingly agreeing to live in reservations near the Missouri River. When Red Cloud "touched" the papers in 1868, the last important Chief to do so, the Bozeman Trail War drew to a close and set the stage for the crucial struggle that ensued.

The causes leading to the climactic confrontation of the War of 1876 and 1877 can be summarized by two things: self-preservation and gold. The main objectives of all the Sioux leaders were to preserve their way of life and to be left alone. The Sioux were split into two factions. One was the Agency Sioux, who were inclined to favor peace and some within the ranks who clandestinely favored war for preserving the old way of life. Another group was the Independents who had not signed any sort of treaty with the government and lived a carefree life by roaming, hunting, and waging war on enemy tribes. These fiercely independent folk considered the Black Hills and Powder River country as their homes. Their foremost leaders, often labeled as the Diplomat and the Warrior, were Sitting Bull and Crazy Horse. The two most influential persons of the Agency Sioux were Red Cloud and Spotted Tail. Both of these Agency Chiefs were already fighting their war for preservation with words and ideas.

The discovery of gold in the sacred Black Hills set the wheels of war in motion. Although gold was known to have been in the Black Hills as early as 1804, the triggers that led to the explosive situation were two separate gold-seeking missions: General Custer's expedition into the Black Hills in 1874 and Professor Jenny's expedition of 1875. Both of these missions reported some deposits of gold in the Black Hills. These reports as well as earlier successful gold-mining ventures resulted in a new wave of gold rush. To avoid confrontation and
retaliation from the Independent Sioux and the Agency Sioux, the government attempted to stem the flow of gold seekers. When this failed the government decided to buy or lease the Black Hills. The government offered $6,000,000 plus additional annuities for an extended amount of time. The Agency Sioux were at first unwilling to sell but soon agreed. Their price, $600,000,000 was considered too high. The Independent faction refused to sell under any conditions and threatened to kill the first who talked of selling. The commission for buying the Black Hills threw up their hands in disgust and recommended to the government to fix a price and take the Black Hills in exchange. On December 3, 1875, the Bureau of Indian Affairs ordered all the Sioux bands into their respective agencies by January 31, 1876. When January 31 arrived and no conspicuous amount of Sioux from the northern area moved into the agencies, the BIA began to take appropriate measures.

On February 7, 1876, the BIA turned over full authority to the military. General Philip Sheridan, the commander of the Missouri Military Department, gathered his commanders to formulate a grand plan to defeat the Sioux. The basic plan consisted of a three-pronged attack to crush the Sioux. The first prong under General John Gibbon was to advance from Fort Shaw eastward; another under General Alfred Terry, who had under his wing Lt. Colonel Custer and his crack Seventh, was to push westward from Fort Abraham Lincoln; and finally, General George Crook, famed conqueror of the Apache, was to seal the southern escape route of the Sioux by approaching northward from Fort Laramie. Because of severe weather conditions, only General Crook's column began operations. He engaged the Sioux and their allies the Cheyenne-Arapahoes in two battles. He was thwarted in the first encounter and sent southward in retreat by Crazy Horse at Rosebud Creek. With the southern prong checked, the Sioux allies crossed the Rosebud and settled on the west bank of the Little Big Horn River. The date was June 25, 1876, the year of the largest assembly of warriors in North America, when Lt. Colonel (Brevet General) George A. Custer rode into the mass of warriors and lost his immediate command as well as half of his supporting elements. This was the finest hour for the Sioux. It was a completely decisive victory. But in reality it was a pyrrhic victory, the beginning of the end. Shortly after this, the great alliance melted and each band for logistical reasons went their separate ways. Sitting Bull, harried by General Miles, retreated into Canada. The rest of the fugitive bands came in one by one. The only bands resisting the army were Crazy Horse and his Oglalas, the Cheyennes, and Minneconjous. Faced against overwhelming odds, Crazy Horse resisted successfully and tried desperately to hold his dwindling bands together until spring. The Army realized that if Crazy Horse successfully held out, he could replenish himself in the spring buffalo hunt and await reinforcements from the agencies (warriors who wintered at agencies, but usually slipped out during the spring and summer). The Army also realized it could not defeat Crazy Horse, nor even surprise his village as they had done earlier to other bands. So they embarked on a plan to send influential persons to coax him to come in. Among the influential people to do this job were Spotted Tail and Red Cloud, both of whom Crazy Horse respected because they were his uncles. Finally in April, Crazy Horse agreed to surrender, provided that the Army give him and his people an agency in the Powder River country. He surrendered at Fort Robinson on May 6, 1897, and awaited the time when he and his followers would have their own agency. However, rumors began to fly to the effect that he was going to kill General Crook and escape. Bewildered by these rumors, he kept quiet and aloof from the rest of the Agency Sioux. He finally sought sanctuary at his uncle's agency (Spotted Tail) when the Army and mercenary Sioux came for his arrest. He was arrested on September 5, taken to Fort Robinson on the pretense of seeing the commanding officer, and was killed while trying to escape
imprisonment in the guardhouse. His surrender and death marked the high tide of Sioux military power in the northern Great Plains. The 1870's ended with two other important events: the selling of the Black Hills in 1876 before the surrender of Crazy Horse and the relocation of the Sioux to their final reservations after the death of Crazy Horse.

The 1880's are regarded as the decade of strife and decline for the Sioux. The beginning of this decade saw the assassination of Spotted Tail. His death caused a vacuum in leadership. About a year after his death, a land commission arrived in Rosebud under the astute Newton Edmunds, highly successful in getting the remaining chiefs to sign away more land. The Brule desperately needed an experienced and able leader to counter the upcoming events. Two significant acts were passed in 1887 and 1889. The first was the Dawes Severalty Act. This allowed for a division of the great Sioux Reservation into individual allotments. This was held in trust by the government for a period of twenty-five years. The twenty-five years was deemed necessary time for the Indian to become competent citizens. After twenty-five years, clear title to the land was given to the Indian. He could then sell or develop it. Also the remaining lands were designated as surplus lands open for homesteading. This act was designed to help the Indian by enabling him to toil and feel the fruits of his labor, but resulted in just the opposite. By this act the Sioux lost a huge chunk of their land base. The Sioux Act of 1889 was no better; the Sioux lost even more of their land. This act called for the homesteaders to pay $1.25 per acre on homesteads they occupied in the first three years of operation. By this act the Sioux were compelled by their own approval to open nine million acres for homesteading. Also, at the closing of this decade, the Enabling Acts designed for legal representation of the homesteaders were passed, which they set up as the machinery for statehood in the same year. Finally, 1889 ended with staggering land losses, beef cuts, and droughts which ended the meager farming experiments.

While the Sioux were in this desperation, in August, 1889, the first rumors of an Indian Messiah who prophesied the obliteration of the non-Indian and restoration of the old way of life, simply by performing a strange dance, trickled to the reservations. During the fall of the same year, delegations from Cheyenne River, Pine Ridge and Rosebud Reservations journeyed to Pyramid Lake located in the Mason Valley of Nevada to hear more of this religion from the Messiah, Wovoka, himself. Soon three leading exponents of this Messiah Craze or Wanagi Wacipi (Ghost Dance), Kicking Bear, Short Bull, and to a lesser extent, Weasel Bear, began vigorously spreading the gospel and ceremonies taught by Wovoka. By October, 1890, Sioux from Standing Rock, Cheyenne River, Pine Ridge, and Rosebud Reservations were openly dancing the Ghost Dance, thereby ignoring the warning by the alarmed agents not to perform this dance. The Ghost Dance reached its apex in November 1890, when the agents, failing to control the craze that swept across their respective agencies, requested full military intervention. On November 13 of the same year, the BIA once again relinquished its authority over the Sioux to the military. Only two times in the history of the Sioux had the Army held such absolute power to deal with the Sioux. So for the final time, the Army rose to the occasion against their old foes who for thirty-six years hadwarred intermittently and still were unshakable in their stand against the military. Furthermore, it would be the time for a showdown to see whether the ancient political and cultural structure of the Sioux, which had carried on from the days of their prehistoric homelands in the Southeast
The Great Sioux Reservation and Contemporary Derivatives. The treaty of 1868 granted the Teton Sioux all of South Dakota west of the Missouri River in perpetuity. Various land cessions cut this area down to the present reservations. Even the contemporary reservations are not wholly owned by Indians.
some three centuries ago, would resist and prevail, or whether the powerful military arm of the United States, which for two centuries wedged and shattered lesser Indian tribes into Americanization, could shatter the resistance of the Sioux once and for all.

The spark that ignited the chain of events occurred on Standing Rock Reservation. Here another climactic struggle between Sitting Bull and his counterpart, Agent McLaughlin, for the influence of the Hunkpapa was rapidly unfolding. Since Sitting Bull had surrendered in 1881, McLaughlin had tried in vain to strip him of his leadership and prestige among the very people who regarded him as their head chief. Finally McLaughlin succeeded in obtaining a warrant for the arrest of Sitting Bull under the pretense that the old Hunkpapa chief was an impediment to the Indian progress and an instigator of the Ghost Dance. Evidence now reveals that Sitting Bull had never wholeheartedly embraced the Ghost Dance, but felt that his people should be left alone to practice whatever religion they believed in. On the dawn of December 15, 1890, thirty-eight Indian police and four volunteers under Lt. Bull Head stealthily entered the premises of Sitting Bull's residence and made the arrest. In a brief encounter, Sitting Bull was shot and killed. This incident initiated the flight of Big Foot (Si Tanka) and his Minneconjou with some of Sitting Bull's followers from their reservation. The aged Big Foot, stricken with pneumonia, was intercepted and brought to the Wounded Knee Creek by Major Whitside. Soon Colonel Forsyth, commander of the reorganized Seventh Cavalry and now overall commander, arrived on the scene. His orders were to disarm the Minneconjou and relocate them in a more secure location. On the following morning, December 29, 1890, while Forsyth and his subordinates were searching for weapons, a shot fired by a fanatic and deaf Ghost Dancer precipitated a lopsided fight with disastrous effects. When the firing subsided, a grim and appalling sight appeared. History was to record a tragic chapter, bitterly termed a "massacre" by the Indians and growing critics among the American population.

The physical loss and suffering for the Minneconjou Sioux was beyond measure: 153 killed and 51 wounded. But this incident went beyond mere physical loss - it shook the foundation of the allied Sioux and brought the collapse of further resistance, an important factor which held the Sioux allies together. Although some hostile demonstrations were displayed by the Sioux, particularly the Brule Sioux, they were short lived, as band after band returned to their respective agencies to resume the long journey to Americanization.

-- Victor Douville
St. Francis Indian Mission, Circa 1900
ST. FRANCIS INDIAN MISSION
1885 to 1972

St. Francis Indian Mission and School was established on the Rosebud Sioux Reservation in 1885 at the request of Sinte Gleska, known as Spotted Tail, who was then the great chief of the Brule Sioux. Brule is the name given this band of Teton Sioux by the early French explorers because at one time they were said to have been caught in a prairie fire and many suffered burnt thighs.

For some twenty years the government had been trying to settle Spotted Tail and his followers on a reservation. Spotted Tail was eventually able to negotiate an agreement which allowed his band to settle on land near his birthplace on the Little White River in South Central South Dakota. The government agency which served the reservation was established on the Rosebud Creek with supplies from Fort Randall on the Missouri more than one hundred miles to the east.

General Ulysses S. Grant was president of the United States at this time and to promote his Peace Policy among the Indians, government officials assigned one specific religious denomination to each reservation to help in the civilization of the Indians there. Thus it happened that the Rosebud Reservation first received Episcopal Missionaries. Many of the Brule Sioux, however, had already been influenced and baptized by the missionary-at-large, Father Pierre DeSmet, of the Society of Jesus, who had travelled to their camps while the Indians had been free to roam the vast prairies. As a result, when they were settled upon this reservation, Spotted Tail petitioned the President of the United States to also allow the Black Robes to administer to their needs. This request was finally granted and on December 31, 1885, Father Jutz and Brother Nunlist, the first Jesuits, arrived at the outskirts of the Indian Village of Owl Feather War Bonnet, which eventually became the Indian community of St. Francis.

They had journeyed by train from Buffalo, New York, to Valentine, Nebraska, the western end of the rail line, then continued the journey by wagon across the Sand Hills. At journey's end they found a large unfinished frame building, 45' x 90' which had been erected for them to use as a school on the treeless plains. This building had been built with funds through the generosity of Katharine Drexel, wealthy Philadelphia socialite, who later founded an order of nuns to work among the Indian and negro people.

Since this one building was not large enough to provide living accommodations for a boys' and girls' boarding school as well as residence for Fathers, Brothers, and Sisters, the two men worked untiringly from morning until night to dig a well and to build the additional necessary buildings. To help them in this work, two more Jesuits, Father Perrig and Brother Billings, and three Franciscan Sisters from Buffalo,
New York, arrived at the Mission in early March of 1886.

When the school officially opened on June 15, 1886, the teaching staff at the Mission was prepared to accept fifty children. Imagine their dismay when the first day closed and only three children had been enrolled. During the ensuing days, however, the other Indian youngsters came to the Mission and before long over forty pupils were attending school.

In August of that first year, 1886, Father Florentine Digmann arrived at the Mission with reinforcements for the teaching staff: he brought with him another Jesuit Brother and three more Franciscan Sisters. The early chronicles of the Mission tell of the Indian children frequently running away, back to the camps because of homesickness. Yet, they usually returned to the Mission, sometimes a full week or two later, to continue their education in the white man's ways. In spite of this and other almost insuperable difficulties, progress was made. In the beginning it was very slow since a real language barrier existed. Though English was the common language in which they attempted to communicate, most of the students knew and spoke only Lakota, while German was the mother tongue of the teachers. Then, too, the strict discipline and scrubbed cleanliness that naturally flowed from the German background of the missionaries was in direct contrast to the carefree existence which the pupils were accustomed to in the camps. Even so, each year the enrollment of the school grew and this necessitated a continual addition to the physical facilities. By 1900, just fifteen years after the foundation of the Mission, St. Francis was a vast complex of buildings dedicated to the educational and spiritual advancement of the Brule Sioux Indian people. More than 500 Indian students were in attendance, making the school one of the largest Indian boarding schools in the United States.

Though classes in the three basic Rs were taught, the schooling for the Indian youngsters concentrated upon an extensive vocational training program. To familiarize the girls with ordinary household tasks and skills, they were given an opportunity to work under the guidance of the Sisters in the kitchen, dormitory, and laundry. They were also given an opportunity to learn to knit and sew. The boys under the guidance of Jesuit Brothers learned to farm, to bake bread for the many tables, to repair shoes...as well as trades in the carpenter, plumbing, electrical and in time, the auto shops. These vocational and domestic courses in the school had a very practical application: they made the Mission somewhat self-reliant, but, what is of more importance, they were the means by which older students, who had never before attended school, enjoyed the success experience upon which any educational program is predicated.

But it was not all work, there was always time for play and guided group activities. Basketball, football, and baseball, track and field with a full-fledged brass band was among the many and varied experiences of 500 healthy, active young Americans. Here the Indian children found love and encouragement and the opportunity to develop the God-given talents in a home away from home.

On January 20, 1916, this orderly world was suddenly destroyed as fire broke out in the attic of one of
Fr. Florentine Digman, S.J.

Three early students at St. Francis

Young Sioux scholar of 1915

Father Emil Perrig, S.J. and some of the students in 1889.
St. Francis class room of 1915

Bro. Andrew Hartman, S.J. with his carpentry class

Girls working in the kitchen under the guidance of a St. Francis Sister.
Early camp scene on the reservation

Aftermath of fire of 1916 with boys' building in the background

Fr. Buechel and his Lakota aide, Bull Ring
the frame buildings and gradually spread to consume school, dormitories, church, and residences. Everything was lost except the boys’ building. Fortunately no lives were lost, but it became necessary to send the children home before the school year was completed.

In the fall the children were invited to return to school, for during that spring and summer, new concrete facilities had been erected by the Indian men and older students who were guided in their work by the Jesuit Brothers under the supervision of Brother Andrew Hartman. The craftsmanship of these early Indian and Jesuit builders is still to be seen in our present church and buildings which have been continually in service since 1916. These halls have witnessed the comings and goings of countless youngsters who have matured here, and then taken their place in the leadership of the Brule tribe and community.

Later in that same year, 1916, Father Eugene Buechel returned to take charge of St. Francis Mission as Superior. Even when he had first been assigned to St. Francis as a young teacher from 1902–04, his interest in the native way of life and beliefs was evident. As a result, when he returned years later, after serving at Holy Rosary Mission, he had already collected many of the items of the material culture of the Sioux which are now in the museum. Many of these items were given to him as gifts by those who dearly loved him; others were items which he purchased. Because of this man’s foresight and his ethnological interest in the culture of the people he served, these items have been brought together and maintained. And so today’s Sioux may look back with pride upon their past; and those who are not Sioux may come to understand that these people possessed a way of life, which though exteriorly different from theirs, demanded of them a profound reverence of the Great Spirit, respect and concern for their fellow tribesmen, and an innovative use of the material resources around them.

After acting as superior for seven years, "Wambli Sapa" or Black Eagle as the Sioux called Father Buechel, returned to the roll of parish priest. With his horse and wagon, he visited the camps of Parmelee, He Dog, Soldier Creek and other scattered places. Even in the midst of this busy life of visiting and instructing his people, Father Buechel found time to accumulate over 30,000 word and phrase cards in his study of the Lakota language. From his acquaintance with the tongue, and to aid him in his work, he published in 1924 a Lakota Bible History; in 1927 a Prayer Book and Hymnal; and in 1939, a Lakota Grammar. His word list was edited and finally published in 1970 as a Lakota Dictionary by the Rev. Paul Manhart of Holy Rosary Mission. All four of these books may be purchased at the Museum gift desk.

Father Buechel was also a photographer and has left a file of over 2300 documented negatives and prints. In addition, Father Buechel took time to collect, catalogue, and mount a large collection of the flora of these upper plains. During his 49 years among the Sioux, Father Buechel served them well and was rewarded by being buried among his friends in the St. Francis cemetery on October 30, 1954.

Also of interest in our cemetery is the grave of the famous chief, Hollow Horn Bear. In 1889 he was
chosen by the Sioux to speak for them before the Crook Commission which had been convened in Rosebud. On other occasions he represented the Sioux in delegations to Washington. It was during one such occasion in 1913 that he suddenly became sick and died of pneumonia.

The work of the early missionaires is continued today by a force of Jesuits, Sisters, and lay volunteers. Within the school there is no longer an attempt to teach the Indian pupil to become like the white man. Nor is the education so vocationally centered. Rather, today there is a realization that ordinarily each person will best develop his God-given talents within the bounds of his own cultural heritage. As a result, along with the regular academic courses found in any accredited school, St. Francis Mission offers to its students the opportunity to study and learn their own native language and history. Courses are also offered in native arts and crafts. To insure the continuance of this emphasis and to help the school be truly relevant to an Indian way of life, Indian parents are now formed into a school board, called in Lakota, Sicangu Oyate Ho, or the Voice of the Burnt Thigh People. Today, this local school board uses its voice to guide the present day administration in adapting their old cultural values so they may be effective in modern-day living.

As one walks through the museum he will see graphic vestiges of some of these values. There is the value of bravery by which the Sioux warrior not only guaranteed the protection of his band, but which he had to exercise each time he took part in the buffalo hunt. There is also the value of generosity by which the outstanding Sioux leaders shared their good fortune with the old and the needy. Vestiges of other values are also present...a respect for the wisdom of the old, a respect for the independent judgment of each individual and an appreciation of leisure and nature.

It is the hope of the school board and the school administration that these Sioux values, which once made this band of Indians the masters of the great plains, when properly exercised today, will help the young Sioux not only to maintain his own identity, but will also assist him in becoming an active and contributing member of the American Society.
Fr. Buechel and his Lakota friends at a Catholic Indian Congress

St. Francis Indian School Lakota administrators, teachers and aids

S.O.H. Indian School Board meeting
PART III

LISTING OF SIOUX ARTIFACTS BY CASE AND NUMBER

In the following pages will be found Father Buechel's own description and commentary on many of the items found in this museum. We have used his own words and have not modified them in any manner, even though we personally believe a few of the identifications may be in error. Not included in this listing are many items for which Father Buechel recorded only the date of acquisition.

Fr. Eugene Buechel and his friend John Red Feather
MAIN CASE

B-34 TOBACCO POUCH
Genuine Lakota designs (old). July 1954

D-1 WARBONNET
Used now in the Omaha Dance. I had to give a horse for the whole Omaha Dance outfit, this being the old custom.

D-16 HEAD GEAR
A head gear worn in the "Strong Heart" Dance. From old man "Two Teeth". February 25, 1917.

D-22 SHIELD -- DANCE EQUIPMENT
A shield made of tin. Originally shields were made of buffalo hide by a special process. This specimen is from old man, "Little Soldier", who inherited it from his father. June 3, 1915.

D-37 WOMAN'S DRESS
A dress made of deerskin. The Indian women used to wear this type in the old times. This specimen was used in dances. This is the reason why it is covered with shells. From Mrs. "Wood Leg". April 7, 1915.

H-4 COMB
An Indian comb made of a porcupine tail. They held the thin end of the comb in the hand, thus running the bristles through their hair downward. This specimen is from Mrs. "Wood Leg" who got it from her mother. She does not know how old it is. March 22, 1915.

H-30 BABY CRADLE
A baby cradle from the Spotted Tail family. Purchased from Clement Whirlwind Soldier, December 1925.

M-6C MEDICINE MAN'S PIPE
Used in the "Wapi Yapi". From old man "Black Tail Deer". June 1916.

O-1 NECKLACE
Old Mrs. "Lost Bear" inherited this from her grandmother. The string is new, the old one being worn out. March 25, 1915.

O-2 NECKLACE
This necklace is from old Mrs. "Little Cloud" which she got when she was a child. April 5, 1915.

O-4 NECKLACE
Necklace from old Mrs. "Eagle Elk" who inherited it from her mother. April 6, 1915.
O-10  BRACELET
Bracelet from the mother of old Mrs. "Standing Soldier". 1915

O-13  NECKLACE
From Mrs. "Marrow Bone". Nowadays the Indians buy these necklaces from the whites. April 8, 1915.

O-15  ORNAMENT
A strip of female elk hide. Used by the Indians (old men) to tie up the hair on the sides and let it hang as an ornament. From old man "Alex Water". April 12, 1915.

O-17  MEDAL
"Big Turkey" received this medal from the government.

O-19  ORNAMENT
The exact nature is unknown. Notice the quill work. The tail is of horschair. July 1934.

P-34  TOBACCO POUCH
This pouch was made by Mrs. "Spotted Owl". September 11, 1915.

U-2c  QUILL CONTAINER
A dry bladder in which the women kept their porcupine quills. The latter were used for ornamenting after they had been dyed red. From Lucy "Ptesaytutawin". March 27, 1915.

U-3  QUILL CONTAINER
A bladder containing porcupine quills from old Mrs. "No Ears". April 3, 1915.

U-21  CHISELING TOOL
A tool to chisel dry pieces of flesh off the hide while preparing it. When iron was unknown they attached a piece of bone which they sharpened with a flint stone to the elk horn handle. From old man "Buffalo Back". April 28, 1915.

U-90  QUILL CONTAINER
The bladder of a buffalo which contained porcupine quills. These, i.e., the container and the quills, are from old Mrs. "Crow Woman". May 28, 1915.

U-95a  INDIAN DIPPER
Purchased from Fr. Hallahan, S. J., 1941.

U-97  INDIAN BOWL
From Mrs. "John Big Crow" who inherited it from her mother. May 14, 1942.

W-48  BATTLE SPEAR
Used in battle. Made to order by old man "Walking Elk". It had to be the length of the man who used it. April 28, 1915.
C5 Hawk claws

C7 Charm

C9 War whistle
**W-49 SPEAR**
Made to order by old man "Flesh" (Cohula). Instead of the felt, the Indians originally used cactus. The red pieces of cloth were obligatory. The little flag below should be half-red and half-black, he says. They would attach scalps and also feathers, as many as they killed. May 11, 1915.

**CASE # 1 - SOUTH EAST CORNER**

**A-3 PIECE OF BUFFALO ROBE**
A piece of a buffalo robe from old Mrs. "Crow Woman" (78 years old) who kept it for 57 years. July 27, 1915.

**C-2 WOLFSKIN (or Coyote?)**
From old man "Big Turkey". Worn and used by him as a "wotaur" 43 years ago in his fights with other Indian Tribes. Watch the four rings which were to convey the protection: Red ring for day; purple for night; yellow for evening (sunset); white for dawn. The Hawk feathers signify that he gives no pardon to enemies. He wore it over the left shoulder as a kind of shield. Everyone knew "Big Turkey" by his "wotaur". January 7, 1917.

**C-5 HAWK CLAWS**
Worn in battle. The little bag, which is made of buffalo hide, contained medicine from various animals. Made by old man "Walking Elk". April 18, 1915.

**C-7 CHARM**
From old man "Iron Whiteman" who inherited it from his father. Notice the "Taliun Sapa Waupu" which is made of buffalo tail hair. The latter was woven by his mother. June 14, 1915.

**C-9 WAR WHISTLE**
Used in 1865 by old man "Bear Robe". This specimen is from his son "Bear Nose". Notice the medicine bag. June 18, 1915.

**C-13 BATTLE CHARM**
The Indians used to wear this on the head in battle only. Later on it was used in dances also. This headgear is "wahan", The ring hanging on one side is made of deer skin and contains horse hair. This is believed to protect against lightning. The large feather is from an eagle; the small tuft of feathers from a blackbird. Also pieces of deer hoof are attached. Notice the "wacanya" (sweet grass) which is the Indians' incense. Before the battle they would break off a little and throw it in the fire. This specimen is from old man "Eagle Elk" who is 68 and had it made when he was 18, keeping it ever since. March 27, 1915.

**D-23 CEREMONIAL SHIELD**
A shield from old man "Sharpfish" who claims that "Maka Yuta" who died many years ago made it. July 16, 1918.

**D-26 DANCE EQUIPMENT**
Used in the "wicinsha ohalihian and ihoka oholaktegi". Two bent "wapaha" and two straight ones belonged to the outfit. This specimen is from old man "Little Soldier" who inherited it from his father. June 3, 1915.
W53 Genuine scalp

T8 Saddle

W64 War club
DEER HORN
Horn of a long tail deer thought to be five years old. These animals lived in the woods. This horn (i.e., this type of horn) was used by the Indians for saddle bows. This specimen was found in the Pine Ridge Reservation.

SADDLE
An old Indian saddle. The bows are deer horns. It is covered with buffalo hide. Saddle is made by Chief "Crazy Horse". "Crazy Horse's" son, "Tanunke Heyoka" gave this specimen to me. April 24, 1915.

WAR AXE
From old man "Sharpfish" who claims to have had it 38 years. (The handle, however, is new.) He got it from "Spotted Elk", who used it in the Custer Massacre. July 16, 1918.

TRIPLE-KIFED WEAPON
Knives were fastened to a handle perpendicularly. The old Indians would make them with 2 or 3 knives. It was carried in the belt at the left side. Made to order by old man "Walking Elk". April 28, 1915.

GENUINE SCALP
This scalp was taken by old man "High Horse" about 1866 from a Pawnee Indian, "Salli", south of the Platte River. Unfortunately he kept it of late in an open place and the mice ate up the fleshy part of it leaving only the hair. "High Horse" himself mounted it anew before he gave it to me. April 23, 1921.

QUIVER WITH BOW AND ARROWS
A quiver with bow and arrows from old man "High Bald Eagle" (74 years old) who made it many years ago. August 21, 1922.

GENUINE SCALP
"Short Bull" of Ghost Dance fame took the scalp from a Crow Indian, "Kaugi wicasa" many years ago. The scalp is attached to a "wagwaha" which is used "cante tinja oholabuiye". The preparation of the feathers, partly torn, conveys a meaning. September 4, 1925.

WAR CLUB
A war club owned by old "Short Bull" and bought from "Boneshirt" in 1951.

CASE # 3 - TOP

CHILD'S BOOTS
Made of deer hide. The soles are of female elk leather. Made for Frank Baggage's children by the mother of old Mrs. "No Ears". April 3, 1915.

SPORTS EQUIPMENT
A game for boys consisting of a toy bow and arrows and a stick to which a cactus (unkcela) is attached. A boy holds it out while his companion shoots at it. The "unkcela" represents a buffalo cow. Made by old man "Pacer". April 21, 1915.
SPORTS EQUIPMENT
A game for larger boys. A boy would hang a bundle of grass on the arrow and then jerk it off and shoot at it. Made by old man "Pacer". May 3, 1915.

BOY'S SLED
The ribs of buffalo were used for this purpose. This specimen was made by old man "Pacer". April 12, 1915.

SPORTS EQUIPMENT
Bow and arrows for little boy's games. Made by old man "Pacer". April 12, 1915.

INDIAN POP GUN
A popgun as the Indian boys used. The inner bark of elm trees was used as ammunition. Made by John "Red Feather". April 24, 1915.

INDIAN SLING
A sling used by Indian boys many years ago. (inyan oncyapi). Made by John "Red Feather". April 7, 1915.

SPORTS EQUIPMENT
A toy for boys. They would let the wind drive it and then run after it and catch it. Made by old man "Red Feather". April 10, 1915.

WOMEN'S GAME
A game (cunwiyawa kansu kutepi) played by Indian women. It consists of a basket bowl (tampa), plum seeds (kansu) and 30 sticks. This specimen is from Lucy "Ptesayytutwin". April 8, 1915.

SPORTS EQUIPMENT
A game played especially by the Indian women.

SPORTS EQUIPMENT
A ball used by girls. It is kicked like our football. From John "Red Feather". Made of buffalo skin. April 12, 1915.

SPORTS EQUIPMENT
Plum seeds (kanta su) used in the game, "Cunwiyawa", (described in item S-18). From Mrs. Wm, Bridgman who inherited this set from her grandmother. July 15, 1920.

SPORTS EQUIPMENT
Four plum seeds used in an Indian game. From Mrs. Frank " Comes From War" (nee Julie Good Shield) who inherited them from her grandmother. (see item S-18). 1941.

CASE # 3 - BOTTOM

BEADED BAND
Two horns are often held together by such a band.
B-39  BEAD WORK

H-13  FLUTE

H-14  FLUTE
An Indian flute made by Ignattus "Walking Elk". It is new. June 27, 1915.

S-1a  RING AND POLE GAME
Hoop used in the "painyankapi" game. Made by "Stinking Bear", Pine Ridge, South Dakota.

S-1b  RING AND POLE GAME
Sticks used in the "painyankapi" game. Made by "Stinking Bear".

S-3a  RING AND POLE GAME
Ring (hoop) belonging to the "painyankapi" game played by the old Indians. Made by old man "Stinking Bear".

S-3b  RING AND POLE GAME
The poles of the ring and pole game "painyankapi". Made by "Stinking Bear".

CASE # 4

C-17a  BATTLE CHARM
The hide of a mink (ikusan) worn on the head as a charm in battle. It is from old man "Singing Bear", who was 77 years old and who kept it the last 56 years. April 8, 1915.

C-17b  CHARM CASE
The Indians used to keep their medicines or charms in such cases. This specimen is new. April 28, 1915.

C-20  BATTLE CHARM
The feather of an Eagle used as a "wotaur" and worn on the head. This feather is from the famous chief, "Crazy Horse" (murdered by a white soldier in 1877) who made it "wakan" and gave it to "Alex Water" who kept it for 38 years. (Notice the little medicine bag tied to the feather). March 30, 1915.

C-21  BIRD CHARM
A "Red Shafted Flicker" (Sunluta). Received from old "Big Turkey" who used to keep such a "sunluta" with him on his expeditions. He would tap it on the back and if the (dead) bird screamed, it was time for him to attack the enemy. If it remained silent, he knew he had to wait. May 14, 1920.

C-24  BUFFALO HUNT CHARM
The horn of a buffalo bull. It is to be hung around a horse's neck while hunting buffalo. This horn was to make the horse fearless, i.e., not to be afraid of the buffalo.
M20 Medicine man's necklace

M3a Medicine man's drum
M3b Medicine man's drum stick

M4 Medicine man's rattle
C-26 CHARM
A "medicine" deer foot from old man "Two Teeth", who inherited it from his brother. February 15, 1917.

D-27 CEREMONIAL WAR CLUB
A war club-like instrument made of buffalo horns. This was used in the "wacipi" (dance) by the bystanders who would move it (rattle) while the dancing was going on; they would also poke it at the dancers. Specimen from "Stinking Bear".

D-39 TOBACCO POUCH
A tobacco pouch made of a skunk hide. Donated by Mitchell Roubideaux. May 1, 1921.

M-3a MEDICINE MAN'S DRUM
Made of Box Elder wood and deerskin. It was used in the "Mato Napiyapi". From old man "Runs Close To Lodge." April 12, 1915.

M-3b MEDICINE MAN'S DRUM STICK
This drum stick belongs to drum (M-3a). This is not a "wagnulu". From old man "Runs Close To Lodge". April 12, 1915.

M-4 MEDICINE MAN'S RATTLE
Rattle used in the "Mato Wapiyapi". This "wapiyapi" is done to people who have been wounded. April 5, 1915.

M-6a MEDICINE MAN'S OUTFIT
Consists of 1) A "Wagnulu"; 2) a sack; 3) a bag with real medicine attached to the rattle. The sorcerer smokes while shaking the rattle. Then he gives the medicine while praying. From old Mrs. "Little Cloud". April 7, 1915.

M-13 MEDICINE
Medicine for pains in the chest. They make ointment of it. From old Mrs. "Ribs". April 18, 1915.

M-18 MEDICINE
Medicine for head-ache. They throw it on burning coals and let the patient inhale the vapors. From old Mrs. "Ribs". April 18, 1915.

M-20 MEDICINE MAN'S NECKLACE
"Mato sahe wanapin". A necklace of "Mato wapiyapi". From John "Red Feather". April 12, 1915.

M-23 MEDICINE - A BADGER'S TAIL
Women would wear it over the lower part of the back, thinking it would prevent sickness. April 18, 1915.

M-24 MEDICINAL EQUIPMENT
This was used in "yuwipi". From George "Whirlwind Soldier". 1934.
CHILD ADOPTION CEREMONY (HUNKALOWAMPI)

Articles R-1a to R-1i are used in this famous Indian ceremony. April 3, 1915.

R-1a BUFFALO SKULL
A buffalo skull found in the bad lands. Such a skull was used in the Hunkalowampi. From old man "No Ears". April 3, 1915.

R-1b 3-STICK FRAME
Belonging to "Hunkalowampi" outfit. From old man "Calico". March 1915.

R-1e CEREMONIAL CORN COB
A corn cob used in the child adoption ceremony. A man carries it in procession. From old Mrs. "Ribs". March 24, 1915.

R-1d CEREMONIAL WANDS
Used in the child adoption ceremony. From old man "Calico". March 1915.

R-1e CEREMONIAL RATTLES
Rattles used in the child adoption ceremony. From old man "Calico". March 1915.

R-1f CEREMONIAL SWEET GRASS
Sweet grass used in the child adoption ceremony and many other religious ceremonies taking the place of our incense. The attached tuft of buffalo hair is used to wipe off the paint after the anointing has been performed. From old Mrs. "Ribs". March 24, 1915.

R-1g CEREMONIAL BLADDER
A bladder in which the tobacco used in the child adoption ceremony is kept. From old Mrs. "Ribs". March 24, 1915.

R-1i CEREMONIAL RED PAINT
Red paint from old man "Flat Iron" who was 83 years old. May 22, 1915.

R-9 CEREMONIAL PIPE AND POUCH
From old man "Blacktail Deer" who inherited them from his grandfather. These kind of pouches (forked) were used in the religious ceremony called "wanagi yakapi". June 1916.

R-10a TOBACCO POUCH
Used in religious ceremonies. July 1954. (See R-9 and R-10)

R-14 CEREMONIAL RATTLE
Used in the new Peyote Indian church. This is not a "Tetonewan" Sioux make. Notice the inscription: "Wakan sica takunayen esa Jesus wacinmaya" which is translated, "The Devil is my enemy, but I trust in Jesus". Also, note the Catholic devotional articles. This specimen was confiscated by the police. April 1928.
R4 Woman's Ghost shirt (front)

R4 Woman's Ghost shirt (rear)

R15f2 Part of child adoption equipment
U23 Fleshing knife

C1 War shirt

D44a Blouse or shirt
R-17 PEYOTE ITEMS
17a The Whole Plant
17b A Peyote "Button"
17c Peyote-Boiled: This broth is said to be consumed as the "Blood of Christ" and also as a medicinal for anything. This particular dose was given to a man who had sore eyes.
17d The "Mescal" bean - poison - one dose is able to kill a man.

R-18c PEYOTE FAN
The fan with which the devotees receive the Holy Spirit. Sam "Little Bald Eagle" received it from a Montana Indian, September 15, 1942.

R-18e PEYOTE SPEAR (STAFF)
It is said to remind the people of the congregation of the spear which was used to pierce the side of Christ. Wm. Black Bear's father (Pine Ridge) made it according to Sam "Little Bald Eagle". Three Eagle feathers are supposed to be tied to the upper end of the spear. September 15, 1942.

CASE # 5

C-1 WAR SHIRT
Old man "Red Sack" inherited it from the famous chief "Crazy Horse" who wore it. The tufts of horse hair refer to the number of horses taken from the whites while fighting them or from other Indians. The tufts of human hair (black) were taken from enemies that he killed. August 15, 1915.

D-44a BLOUSE OR SHIRT (OGLE)
From Louis Omaha, 1930.

R-4 WOMAN'S GHOST SHIRT
A woman's ghost shirt. This specimen was worn by Mrs. "Crow Eagle" both in the Ghost dance and in the famous "wounded knee" battle. The drawings refer to the dream had by the man who made them. April 13, 1915.

R-5 WOMAN'S GHOST SHIRT
A woman's ghost shirt. Worn in the ghost dance. Made and used by the mother of old Mrs. "No Ears". The picture of the buffalo is in the front; that of the Eagle in back. I do not know the reason for the picture of the Eagle. They sing "wambli mahyane ite hegelo". April 3, 1915.

R-6 GHOST SHIRT
Made by "Little Bull". He called it "wotaun". I am not sure whether it is an authentic ghost shirt. March 1915.

R-7 GHOST SHIRT
This specimen is from old man "Lost Bear". Notice the hole in the back. "Lost Bear" was hunting deer west of the Black Hills in Wyoming. A white man got after him and threatened to shoot at him; whereupon "Lost Bear" put on the Ghost Shirt believing it would make him bullet proof; it did not, however, but went through. The shirt is said to be almost 60 years old. March 23, 1915.
FLESHING KNIFE
This specimen is from Mrs. John "White Wolf". She became an orphan in the Wounded Knee Battlefield when her mother, too, was killed. She says that this "wahintka" together with the "sluslute (inyan)" were the only things saved. Her mother had inherited it, in turn, from her mother. March 21, 1915.

CASE # 6

A-8 SCARF
A scarf made of buffalo fur to keep the throat warm.

R-2 SUN DANCE ARTICLES
R-2a CEREMONIAL DRUM
This type of drum was used in the famous Sun Dance. It is not a real drum, but a buffalo hide. (Our specimen is common hide). This was placed on the ground and they would beat it with a special drum stick. This was praying. Made by old man "Pacer". April 21, 1915.

R-2b CEREMONIAL DRUM STICKS
Drum sticks used in the Sun Dance. With these the "Intercessors" beat the drum (buffalo hide). Made by old man "Pacer". April 21, 1915.

R-2c CEREMONIAL STICK
A stick moved up and down by women rhythmically in the Sun Dance while the men blow their Eagle wingbone whistles. From old man "Buffalo Back" (78 years old). April 28, 1915.

R-2d EAGLE BONE WHISTLE: CEREMONIAL
Used in the Sun Dance. Notice the Eagle down tied to it in a special manner. It had to be done so in the Sun Dance.

R-2e CEREMONIAL RING
This was used in the Sun Dance. The Dancer wore it on his chest. Made by "Pacer". May 3, 1915.

R-2f CEREMONIAL ITEM
Worn on the chest during the Sun Dance. It represents the sun. From old Mrs. "Little Cloud", April 7, 1915.

R-2g1 CEREMONIAL ITEM

R-2h CEREMONIAL HAIR
Buffalo hair tied around the wrists and ankles of the "Intercessors" in the Sun Dance. From old man "Buffalo Back". April 28, 1915.

R-2i CEREMONIAL BANDS
Bands of rabbit fur were worn around wrists and ankles by the dancers in the Sun Dance. Made by old man "Pacer". May 13, 1915.
R-2j CEREMONIAL STRAPS
Such straps were used in the Sun Dance. One was tied to the pin which pierced the skin on the back. The strap was wrapped around the buffalo skull. So he carried it. The other strap was attached to the back in the same manner while its other end was tied to the buffalo skull. So he dragged it. From "Iron Stars", May 15, 1915.

R-2k CEREMONIAL STRAPS
Used in the Sun Dance. One end was tied to the pole while the other two ends were tied to the two wooden pins that pierced the skin of the chest. Made by "Iron Stars", May 15, 1915.

R-15f1 PART OF CHILD ADOPTION EQUIPMENT
From old Mrs. "Clear" who inherited it from her parents. April 11, 1915.

R-15f2 PART OF CHILD ADOPTION EQUIPMENT
From Joseph "Bad Yellow Hair". April 12, 1915.

R-15g PART OF CHILD ADOPTION EQUIPMENT
This outfit belonged to old man "Big Wolf" consisting of a bladder containing buffalo hair and sweet grass, things needed by a man who consecrated the hunkapi rite. From old man "Wounded". May 2, 1915.

R-15i1 PART OF CHILD ADOPTION SET
A bag containing red paint needed when performing the hunkapi ceremony. From old Mrs. "Ribs". April 8, 1915

CASE # 7

B-2 VEST
A beaded vest donated by Mrs. Louis X. Mousseau after the recovery of her little son. January 11, 1915.

B-37 VEST
For a baby or small child. July 1954.

H-3 MINIATURE INDIAN BED
An old time Indian "Bed" in miniature it consists of two mats and a tripod at the head and foot ends. This model was made by "Pacer". May 3, 1915.

H-22 BABY CRADLE
A baby cradle made by old lady "LaPointe" (Pine Ridge) and used by her daughter, Mrs. Charles Rooks, for her children. November 24, 1921.

H-32 TIPI
Made many years ago by old lady "Shooting Cat" for Mrs. Compton, Valentine, Nebraska. Presented to St. Francis Mission by Mrs. Compton. June 1926.
DOLL
An Indian doll. It is dressed like the women in olden times. Deerskin was their wearing apparel. Made by old Mrs. "White Calf". March 19, 1915.

LITTLE GIRL'S TOY
A toy for little Indian girls. Thus they prepare themselves for their various duties to be performed while traveling. Made by old man "Pacer". April 12, 1915.

CARRYING SLED
For dogs. Made by old Mrs. "Little Cloud". April 12, 1915.

PART OF CARRYING SLED
The basket-like hoop laid over and connecting the two poles of a carrying sled (travois), onto which things were packed. This is a genuine old piece which saw actual service. It was used on a travois drawn by horses. From old Mrs. "Little Soldier". April 18, 1921.

SLED FOR CARRYING BABIES

CARRYING CASE
From old man "Stinking Bear". Half of it is common cow hide, the other half is deer skin. March 28, 1915.

FOOD SACK
Sack made of the head and neck skin of a deer to keep cherries, turnips, etc., in. From Mrs. "Loafer".

INDIAN BOW
An old bow that old man "Lost Bear" hunted with 65 years ago. However, the bow is older than that. March 24, 1915.

GUN SHEATH
To carry the gun in. From old man "Walking Elk", who got it from a Crow Indian. March 29, 1915.

SPEAR
A spear made by old man "Cohula" who states that the Sioux would tie an Eagle feather to it when they had killed a Crow Indian; a wild turkey feather when they killed a Pawnee; and also the scalps. The number of feathers and scalps would indicate the number of enemies killed. He himself killed a Pawnee Chief and 3 men and one woman about 40 years ago. He took the chief's scalp. The spear was thrust into the enemy's body. It was not thrown. May 10, 1915.

FEATHER ORNAMENT
Used in the Omaha Dance. It is fastened in the back and dangling down.
AXE USED IN DANCE
An axe used in the Omaha Dance. The women used to chop wood with it in the olden times. Old "Red Feather" states that he saw such an axe in his boyhood and that they had to give a buffalo hide for one. This specimen is from old man "Iron White Man" (Grass Creek) who inherited it from his grandmother (piece of fur is raccoon). June 10, 1915.

DRUM
Drum used for dancing. From "Little Cloud". April 15, 1920.

DANCE RATTLE
A rattle used in the "Strong Heart" Dance. It is made of female elk hide. The young men whistle; 4 men are drumming and 4 women are shaking the rattles and singing. Old Mrs. "No Ears" got this from her father. April 6, 1915.

MASK

MEDICINE MAN'S MASK
Used in the "Heji Kagapi". This specimen was made by old man "Pacer". The medicine man who performed this ceremony had dreamed of a deer and had received his medicine from it. April 12, 1915.

CASE # 9

BEADED BELT
This is used as a belt, holding the robe, to which it belongs, around the waist.

TOBACCO POUCHES

SASH
A sash made of otterskin and worn in the Omaha Dance.

HEAD ORNAMENT
Used in the Omaha Dance. The horns rest on the head. Specimen from old man "Iron White Man" (Grass Creek). The horns are antelope. June 10, 1915.

WARBONNET
A buffalo warbonnet from old man "Red Around The Face". March 3, 1921.

BRAID OF CHIEF RED CLOUD
One of Chief Red Cloud's braids cut off while he was in Washington on behalf of his people. His grandson, Jim Red Cloud, had it 21 years in his possession. September 20, 1915.

TOBACCO POUCH
An old tobacco pouch from Chief Red Cloud. His grandson, Jim, kept it 21 years. September 20, 1915.
PIPE AND POUCH
From old man "Two Teeth" who got it from an Omaha Indian. September 24, 1920.

VEHICLE
An old time vehicle drawn by dogs. Things were packed on the "Sunkta cangleska" and might weigh up to 70 pounds. Made by John "Red Feather". April 12, 1915.

CASE # 10 - TOP

ORNAMENTING TOOL
A tool to flatten porcupine quills when ornamenting. They would heat it and draw it over the quills, thus making them flat and smooth. Hence it is also called "pahin pahla". From Lucy "Ptesaytutawin". April 9, 1915.

ORNAMENTING GRASS
A reed like grass which the women dyed and used for ornamenting robes and shawls. This was done long ago. This bunch is from old Mrs. "Little Cloud" who inherited it from her mother. April 18, 1915.

FLESHING KNIFE
The original fleshing knife when iron was unknown. The bone of an elk leg was used for the purpose. This specimen was made to order (cow bone) by old man "Buffalo Back" (78 years old) to show what it looked like. April 28, 1915.

ELKHORN HANDLED KNIFE
From Mrs. "Wood Leg". March 23, 1915.

SCRAPING TOOL
An instrument to remove the hair from dry hides. From Mrs. "Water". April 10, 1915.

SCRAPING TOOL
An instrument used for scraping hides of the deer. The women would hang the hide over a pole and kneeling before it would scrape it holding the tool with both hands. Old. From Lucy "Ptesaytutawin". March 25, 1915.

KNIFE AND CASE
The father of old Mrs. "Bad Yellow Hair" used both. June 24, 1915.

WHETSTONE

INDIAN ROLLING PIN
An Indian rolling pin, used to make Indian bread. Made by the father of old Mrs. "Little Soldier". June 3, 1915.

WOODEN KETTLE HOOK
A wooden hook on which the women hung their kettle over the fire from a tripod. From old Mrs. "Little Cloud". April 12, 1915.
U-56  UTENSIL
A sharp stick to take out meat from a boiling kettle. Made by old Mrs. "Little Cloud". April 12, 1915.

U-59  STONE HAMMER
A stone hammer used for grinding cherries, corn, dry meat, etc. From Lucy Ptesayutawa. The stone on which it is ground is called "icuta". March 24, 1915.

U-61  GRINDING HAMMER
A hammer to grind corn with. Also cherries, etc. From old Mrs. "No Ears" whose mother made it. April 3, 1915.

U-63  STONE HAMMER
A stone hammer used to crack bones with, in order to get at the marrow. From old Mrs. "Iron Cloud". September 1916.

U-66  UTENSIL
A piece of hide on which meat, cherries, etc., was pounded when preparing "wasna". From old "Lone Elk". April 1, 1915.

U-72  WHETSTONE
From old man "Short Bull" of Ghost Dance fame. February 1923.

U-80  FLESHING KNIFE

U-81  DRAWKNIFE
This drawknife is from old Mrs. "Little Soldier". June 3, 1915.

U-83  KITCHEN MALLET
From old Mrs. "Iron White Man". June 14, 1915.

U-86  BLADE
From "Little Cloud". April 13, 1915.

U-89  SET OF PAINTS
These seven paints are from old Mrs. "Little Cloud": 1) black (sapa); 2) blue (tohca); 3) green & blue-green (wityoc); 4) red-yellowish (wisaye zitya); 5) red (sa); 6) white (ska); 7) dark red (sabya sa). April 7, 1915.

U-95  FLESHING KNIFE
From Mrs. Charles "Kills In Sight" who was a daughter of Chief Hollow Horn Bear. She stated that it had been in the family for four generations. 1939.
U-96  INDIAN BOWL
From John "Big Crow" who sold it for "Old Coffee" (84 years old) who stated that it had belonged to Chief Crazy Horse. May 14, 1942.

U-102  INDIAN KNIFE
A "modern" old Indian knife made by one of our young men. July 2, 1954.

U-106  STONE HAMMER

U-113  FOOD CRUSHING STONE SETS
Sets of stones (2 to set). Some sets are incomplete. Used for crushing or grinding food. July 1954.

CASE #10 - BOTTOM
P-4  CHIEF'S PIPE
This specimen is from "Goes to War", Chief Hollow Horn Bear's brother. He inherited it from his grandfather. November 9, 1917.

P-5  PIPE
A pipe donated by Mrs. Battle. The bowl is from stone dug in the black pipe district. Notice the fine quill work. June 13, 1920.

P-21  PIPE
From "Little Bull" who got it from his father, "Friday", an Arapaho. April 13, 1915.

P-28  PIPE
The original pipe of the Indian from "Walks Out". July 28, 1915.

P-33  TOBACCO POUCH
A tobacco pouch made of the hide of a prairie dog by Mrs. Bad Yellow Hair. June 24, 1915.

P-36  PIPE

P-38  TOBACCO POUCH

P-39  PIPE
An old time Sioux Indian pipe made of a deer foot. From "High Bald Eagle". May 1924.

P-40  TOBACCO POUCH
From "High Bald Eagle". May 1924.
VARIOUS PIPES, PIPE PARTS, ETC.
We are not positive of the information concerning these pipes, nor even whether the various parts making up an apparently complete pipe are actually parts of the same pipe. July 1954.

T-6 SADDLE
Old Indian saddle, from Mrs. "Distribution". She got it from her father. The frame is covered with buffalo hide. April 12, 1915.

T-7 SADDLE
An old Indian saddle. The bows are deer horns (cuntahco). It is covered with buffalo hide. This was bought from the son of the famous Indian chief, "Crazy Horse". April 24, 1915.

T-9 TAIL STRAP
Tail strap belonging to an Indian saddle made of buffalo hide. Notice the painting. From old Mrs. "Crow Woman". May 28, 1915.

T-10 TAIL STRAP
A tail strap belonging to an old Indian saddle, of buffalo hide. Made by old Mrs. "No Ears" mother many years ago. April 3, 1915.

T-12 STIRRUPS
Very old stirrups from old Mrs. "Little Cloud". Covered with buffalo hide. March 27, 1915.

T-15 HORSE SHOES
The kind of shoes the Indians of old kept ready for lame horses. Made by "No Ears". July 9, 1915.

T-17 INDIAN BRIDLE
A rope made of horse hair (mane) by "Eagle Louse". The old Indians used such ropes as bridles and bits when iron bits were as yet unknown. April 13, 1915.

T-18 INDIAN LARIAT
A piece of lariat or lasso made of buffalo hide. From "Eagle Louse".

T-19 STRAP
A strap made of buffalo hide. From old man "Big Head". April 16, 1915.

T-30 INDIAN SADDLE - VERY OLD
From Louis R. Mousseau who inherited it from Chief "Little Wound" (Pine Ridge). He thinks the saddle is 130 years old. April 20, 1945.

T-32 STRAP
U59 Hammer

D20 Dance Equipment

D10 Flute

H20 Cone (Sagye)
INDIAN SADDLE PART
The front or rear of an Indian saddle made of an Elk horn. It was found northwest of Missiontown some years ago. July 29, 1954.

CASE # 11

A-1  BUFFALO ROBE (2 year old buffalo)
From old lady "Smoky Woman", Joe Horn Cloud's sister, who received it from her aunt when she was 14 years old. A man used it lately. July 1, 1915.

A-11  HAT
A hat that the old time Indians wore as a protection against the sun. Made by old man "Walking Elk". Before the hat was "invented", the Sioux used to tie sage, etc., around their heads. April 15, 1915.

D-10  FLUTE
Made by old man "Water" years ago. He says that they used it only in the Omaha Dance. On that occasion they bring in kettles with boiling dog meat. One would blow this flute and then thrust his hand into the boiling soup and take out a piece of meat without getting hurt. According to "Lone Elk", 8 men move around the kettle while 4 of them blow the flute. This makes their hands strong. April 7, 1915.

D-20  DANCE EQUIPMENT
Two cow horns (not buffalo) from old man "White Calf" who says that they were a part of a headdress used in an old Indian dance. March 16, 1915.

D-46  CEREMONIAL HEADGEAR
Two well polished buffalo horns. To be worn on the head, apparently with a warbonnet.

H-20  CANE (Sage)
A cane made by "Short Bull", of Ghost Dance fame (a Pine Ridge Indian) in 1891. The figures refer to deeds which he performed in his life. From "Little Horn" (A Rosebud Indian). September 1921. "Short Bull" explained the figures as follows: 1) Fought Crow Indians and shot them; 2) Took horses from the Crow Indians. There was a fight and his brother was killed. He took him home; 3) Fights the Flatheads; 4) Kills one and two Crow Indians; 5) Encounter with Crow Indians; 6) Shoots two Crow Indians; 7) Shoots the enemy's horses; 8) Took three of his friends home who were killed; hand to hand fight; 9) Killed horses. November 15, 1921.

H-38  CANE

W-5  INDIAN BOW
From old man "Little Soldier" who inherited it from his father. May 21, 1915.
CASE # 12

D-29 CEREMONIAL WAR CLUB
Cow horns. The handle is covered with buffalo hide. According to John "Red Feather", it was used in the Fox Dance (Tokala Wacipi). February 12, 1915.

F-2 BUFFALO SKULL
From old Mrs. "Pacer". Such a skull was used in many ceremonies. April 5, 1915.

F-7 HEAD OF A MOUNTAIN SHEEP
Alex Mousseau found it in the Bad Lands at Porcupine in 1899. They say that the males die of starvation when the horns grow too big. May 30, 1915.

P-25 PIPE
From the father of old "Mrs. Standing Soldier". September 20, 1915.

P-41 PIPE POKER
From "High Bald Eagle". May 1924.

U-77 KNIFE CASE
From old man "Ribs". Every Indian had his knife with him. March 24, 1915.

W-1 INDIAN BOW
A genuine old bow. Notice the sinew "tahan" glued to one side of the bow to make it stronger. From old man "Husti" who inherited it from his father-in-law, "Red Hawk". April 28, 1915.

W-20 ARROW MAKING TOOL
The instrument with which an arrow maker made his arrows round. The stick was placed in the notch of both stones and moved to and fro. April 18, 1915.

W-23 HAND PROTECTOR
A protection for the left hand against the arrows while shooting. Made by John "Red Feather". April 7, 1915.

W-24 FLINT ARROW HEADS
The old people said "Iktomi" made them. So they call them "Iktomi tans smahi".

W-28 WAR CLUB
A war club from old man "Buffalo Back" (78 years old). April 28, 1915.

W-40 REVOLVER
From Oliver "Good Shield" who inherited it from his grandfather "Long Bear" who in turn secured it from a "Palani" Indian (Pawnee). This always attracts the attention of Indians whenever they see the collection. March 7, 1916.
W-41  GUN
This gun was used by old man "Cross Dog" many years ago. June 9, 1915.

W-50  REVOLVER
An old revolver used by the Sioux Indians. From Leo "Hawkman". March 4, 1921.

W-54  ARROWS
An old arrow purchased from Eugene "Little". These arrows are designed to kill men. They cannot be pulled out without tearing up the flesh. July 1925.

W-56  OFFICER'S SWORD
From old man "Two Teeth" who claimed that he got it from an officer. "Big Knife" (Mila hausha) was the name given Americans by the Sioux because officers dealt with them when making treaties. 1925.

W-57  FRENCH SWORD 1868
This was found somewhere near Winner, South Dakota, when plowing a field. Mr. David Colombe presented it to St. Francis Mission. January 1926.
We trust that your visit to our Museum has been not only enjoyable but educational. We wish you God's speed in your travels and do invite you to come again when you are in this area. We have hopes to expand our facilities in the near future so we may better acquaint you with the Brule Sioux of the Rosebud.