

tion of them (as recalled by Pine Ridge Reservation Dakota in 1912) is reviewed by Feraca (1966), who points out that military societies disappeared during the early reservation period among the Dakota, although they were maintained until recently among the Cheyenne and Arapaho. Regalia and other externals seemed to have been adopted without the formal roles they symbolized, according to Feraca. Far more important to Dakota social organization was the older system of kinship-based bands, or *tiyospaye*.

In the pre-reservation period, a Teton Dakota tribe, such as the Oglalas, would usually stay together for only a few summer months, when they held the annual Sun Dance and large buffalo hunts. During most of the year they travelled in bands of extended kin, the *tiyospaye*, which roughly translates as "they live together." These bands shared available food and resources: when one member went hungry, all were hungry. The band chiefs were often the poorest men in terms of material possessions, because they carried personal responsibility for the welfare of their bands, and their influence depended on their generosity as well as bravery. Mekeel (1936) reports that the Teton Dakota tried to live by four virtues: bravery and generosity, and less important, fortitude and moral integrity. These virtues are woven into every Dakota institution. Whenever a missionary or administrator has tried to reform some cultural element, unaccountably strong resistance has resulted, according to Mekeel, because of the threat to deeply held personal values.

First contact with whites brought many guns, knives, iron pots and axes to the Dakota, but did not disrupt their lives. Fur traders, first French and later American, engaged in mutually profitable exchanges with the Dakota, and often married Dakota women and entered tribal life. However, when whites began migrating to the West Coast, first by the hundreds and, after discovery of gold in California in 1849, by the thousands, the Dakota reacted to the threat they posed to the buffalo herds by raiding their wagon trains.

Thirty years later, after first sporadic and later heavy fighting with United States troops, and after three separate treaties, each more disadvantageous to the Indians than the last, the Teton Dakota found themselves wards of the United States Government. The last great buffalo hunt was held in 1882. In 1889 the Great Sioux Reservation was broken into five separate Teton Dakota reservations. The Oglala and part of the Brulé were settled at Pine Ridge, in southwestern South Dakota.

2. Recent Conditions and Present Context

The Pine Ridge Indian Reservation covers an area of roughly five thousand square miles, and is inhabited by close to ten thousand Oglala Sioux. The political organization, under an Indian Reorganization Act constitution ratified and approved in 1934, has been from its inception at variance with the true social organization. This discrepancy and its consequences are fundamental to any understanding of Pine Ridge.

The Boundaries of eight reservation districts recognized in the original constitution were primarily administrative. They followed the rather arbitrary pre-existing "boss farm" (a term used by the Oglala Sioux to indicate farm districts, once administered by BIA sub-agents) boundaries. In addition to these eight districts, three communities—Pine Ridge, Oglala Junior, and Red Shirt—have been given Council membership, although the constitution has not been amended accordingly. The eleven present election districts and their Council representation are: Wakpamni (2); Pine Ridge (5); White Clay or Oglala (2); Oglala Junior (1); Red Shirt (1); Wounded Knee (4); Porcupine (4); Medicine Root (4); Eagle Nest (3); Pass Creek (3); and Lacreek (3).

Tribal elections are held every two years. In addition to district representatives, a five-man Executive Committee is elected. The President and Vice-President are elected at large, and the Secretary, Treasurer, and fifth member are elected by the incoming Tribal Council, and may be Council representatives. After election, a Council member has no official, and frequently no unofficial, responsibility to his constituents. The districts, and some communities, have their own councils, but they have no official power and few funds. On the 1966-1968 Tribal Council only about one-sixth of the Tribal Councilmen belong to their district councils. Although in theory the district councils pass resolutions on to their Council representatives to be voted on, according to both Tribal and district councilmen, this seldom works in fact. A number of allegations were made by Indians living in the districts that Tribal Council representatives had