Famous Chiefs of the Eastern Sioux

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Biographical anthologies of notable Indian leaders have been popular with Americans since the publication of Alvin Josephy’s *The Patriot Chiefs* in 1958. R. David Edmunds’s *American Indian Leaders*, and *Indian Leadership* by Walter Williams have continued this tradition of writing. Most of these anthologies have concentrated on leaders of national prominence. Only Roy Holt’s *Heap Many Texas Chiefs* deals with regional Indian leaders. Mark Diedrich’s *Famous Chiefs of the Eastern Sioux* is an attempt to display several leaders of the Dakota and Yanktonai Sioux in a biographical fashion similar to these other works.

Diedrich presents five biographical sketches, each attempting to illustrate a different aspect of chieftainship—hero, partisan, dictator, outlaw, and speaker. Diedrich’s “Dakota Hero,” Wabasha, was a sashem of the revolutionary war period and a supporter of the British cause who deserves recognition as the foremost Dakota leader of the eighteenth century. Little Crow, the “speaker” of Diedrich’s book, led the Dakotas in the Sioux War of 1862. As the most famous eastern Sioux chief, his inclusion is mandatory, but Gary Anderson’s biography of him is better balanced and better written. The Yanktonai leader Waneta (a noted fur trade middleman), Red Wing (a war leader of the early nineteenth century), and Inkpaduta (a band chief of the mid-nineteenth century) are lesser known figures. Of these three, Inkpaduta, whom the author dubs the “Dakota Outlaw,” was the most important. Having led the Spirit Lake “massacre,” he fought in the Sioux war and later joined Sitting Bull.

Diedrich’s work is passable for its biographical sketches, but it is hardly a complete portrait of eastern Sioux leaders or of the nature of Indian political practice. As an introductory work, it offers the basis for more intensive studies of Dakota and Yanktonai politics.

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*The Rise of the Wheat State* is a collection of sixteen essays written mostly by faculty of Kansas State University. Most of the authors try to cast their discussion in historical form, but by field three historians are