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“Each family set up its tipi in such a way as to help form the camp circle, the unifying ring of which they were all a vital part. All tipis faced the council tipi, which stood in the great open common and that was the focus of community life and thought . . . the tipi I said was home to family. But the father-mother-child unit was not final and isolated; it was only one of several others forming the larger family, the tiyospaye (tee-yo’-shpah-yay). This Dakota word is essential in describing tribal life. It denotes a group of families, bound together by blood and marriage ties, that lived side by side in the camp circle.”

Ella C. Deloria, *Speaking of Indians* (Lincoln: University of Nebraska Press, 1984), 40

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