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Bakalářská práce

The Representation of Sioux Life by Black Elk, Lame Deer and Ohiyesa

Pohled do života Siouxů podle Black Elka, Lame Deera
a Ohiyesa

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Abstract

In my bachelor thesis called *The Representation of Sioux Life by Black Elk, Lamé Deer and Ohiyesa* I am going to examine the books by the greatest Sioux ("Indians"), Black Elk, Crazy Horse, Red Cloud, Sitting Bull and Ohiyesa and compare and contrast their own representations of the experience of their people in the 19th and 20th centuries. This analysis will not only include the concrete historical-political experiences but their notions of spiritual life as well. The analysis will be augmented with the history of the ultimate military defeat of the last Native American warriors to confront the U.S. military (Sitting Bull) as expressed in *Bury My Heart at Wounded Knee* by Dee Brown.

Anotace

Ve své bakalářské práci, nazvané *Pohled do života Siouxů podle Černého jelena, Chromého jelena a Ohiyesy* budu analyzovat knihy o největších siouxských Indiánech, Černém jelenu, Šíleném koni, Rudém oblaku, Sedícím býkovi a Ohiyesovi a porovnávat jejich vlastní zkušenosti, které nabyly v průběhu svého života v 19. a 20. století. Tato analýza se nebude týkat nejen historicko-politických záležitostí, ale také představ o jejich spiritualistickém životě. Tato práce se bude nadále zabývat historickými událostmi, konkrétně porážkou posledních indiánských válečníků jako byl Sedící býk bojujících proti americké armádě tak, jak to popisuje Dee Brown ve své knize *Pohřbete mé srdce u Wounded Knee*.

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1. Introduction

This bachelor thesis concentrates on one of the largest and greatest Indian tribes ever lived in North America, the Sioux. The aim of my thesis is to analyze in details this Indian tribe and its greatest representatives such as Sitting Bull, Crazy Horse, Red Cloud, Ohiyesa and Black Elk. I have always been interested in the Indian history and when I was in America I had many opportunities to visit the Sioux festivals and I witnessed the way they live with my own eyes. I marvel how they could get over the harsh conditions under which they were forced to live throughout history. However, when I returned back to the Czech Republic and shared the experiences with my friends I was very surprised by their false opinions about Indians. Therefore my bachelor thesis gives its reader a true look at the way of the Sioux life based on real stories and experiences.

Books I have used concentrate only on the Sioux. Black Elk, Nicholas. *Black Elk Speaks* describes the life story of Black Elk and his Great Vision. Brown, Dee. *Bury My Heart at Wounded Knee* depicts the most important events and characters in the second half of the 19th century. Ohiyesa (Charles Eastman). *Indian Boyhood* tells a story of Ohiyesa living a traditional childhood until he turned 15 years old.

Apart from the introduction and conclusion my bachelor thesis is composed of three chapters. In these chapters I describe in details the practical real life of the Sioux, their traditions and struggles with the whites. The first chapter is dedicated to Ohiyesa, physician and writer who successfully graduated from Boston University in 1889. This chapter answers the questions why he was so important and by what deeds he earned his respect among the Sioux.

The second chapter deals with Black Elk, a Medicine Man and his life. This chapter also contains a full description of the Great Vision which influenced his life greatly. He learned a lot from his vision, above all how to cure and help his people. Then I talk about the Indian spiritualism, religion and the meaning of

numbers. The end of this chapter is dedicated the Black Elk's conversion into Christianity.

The third and final chapter describes the most important events between the years 1860 and 1890 as well as the Wounded Knee Massacre. In this chapter I describe how harsh the whites treated the Indians and incessant battles between the Sioux and the white men. The thesis also briefly describes the Sioux life nowadays and their current problems with whites.

2. Indian Boyhood

By Ohiyesa (Charles A. Eastman)

Indian Boyhood is a first-hand account written by Charles Alexander Eastman or Ohiyesa. It depicts the earliest moments of his life until the return of his father to the tribe when he was about fifteen years old. The reader gets a general view of the traditional Sioux Indian lifestyle during the second half of the nineteenth century before the tribe was forced to reside on a government regulated reservation. The author was born into Native American world and later he lived in the world of European Americans. Hence the reader gets a sui generis perspective on the differences between the two worlds. The author was very honest without any arrogance or self-importance when depicting the life of the Sioux.

2.1 Early Childhood

Ohiyesa acquired the name Charles Alexander Eastman later when living in the world of the mainstream American. He was the youngest of five children and soon after his birth became a motherless child. Therefore he originally was named "Hadakah." "I had to bear the humiliating name "Hadakah," meaning "the pitiful last," until I should earn a more dignified and appropriate name." ¹

The childhood of an Indian was full of adventure. Every day there was something going on. Either a real hunt, training or a dance in the wood. They also played many games. Not only did they play games which were from time to time dangerous but they studied nature and the way of animal life. These studies were essential parts of their life. The wildlife gave them many useful experiences.

¹ EASTMAN, Ch. (1971), P. 4

"No people have a better use of their five senses than the children of the wilderness. We could smell as well as hear and see. We could feel and taste as well as we could see and hear."²

Ohiyesa's mother was one of the prettiest women of the Sioux. Therefore she was also called the "Demi-Goddess." Since Ohiyesa was motherless, his grandmother decided to take care of him. Even though she was sixty she was extraordinarily active. The first couple of months he spent in a cradle. "The babe was done up as usual in a movable cradle made from a oak board two and a half feet long and one and a half feet wide."³

Women in general had many obligations in the Dakota camps. They had to carry out a lot of hard work because men were too busy performing games and hunting during the day. Uncheedah, Ohiyesa's grandmother, did her best to take care of her grandson along with fulfilling the traditional obligations she had as a woman. Ohiyesa was a very observant child. He also had a very close relationship with animals, especially birds and red squirrels. It almost looked like he was holding a conversation with them. The way the Euro-Americans and Native Americans raised their children differed in many ways. The Sioux children woke up early in the morning, before daybreak. They had many good reasons for this habit.

"An Indian must always rise early. In the first place, as a hunter, he finds his game best at daybreak. Secondly, other tribes, when on the war-path, usually make their attack very early in the morning."⁴

One of the earliest memories that Ohiyesa had is the ride on a pony's side, the traditional way children were packed for winter journeys. Two children were put on each side of the pony's saddle so that they were balanced.

² EASTMAN, Ch. (1971), P. 4

³ EASTMAN, Ch. (1971), P. 6

⁴ EASTMAN, Ch. (1971), P. 10

By the time Ohiyesa was four years old, his tribe set off on a journey to British Columbia (Canada). As a means of transport they also used lumber-wagons. Ohiyesa had never seen this kind of vehicle on four wheels before. He was very excited about riding these beautifully painted wagons. While on journey, the boys always found something fun to do. For example, when the tribe was resting, the boys climbed on top of the wagon and then jumped of it. However, this kind of sport was very dangerous and Ohiyesa almost seriously injured himself. Since then he was scared to ride the wagon again and when his people left those wagons beside the Missouri River, he was very happy.

By the time they reached the river they had already been chased by General Sibly. It was in summer after the "Minnesota Massacre," and the Sioux made boats of buffalo skin and crossed the river. While crossing they were followed by the Washechu. Indian warriors were fighting bravely so that women had time to flee with their children.

Even though Ohiyesa was motherless and now also living in exile, he could not say he was sorrowful. While travelling from place to place he gained many useful experiences and learned many new skills. He was proud to be an Indian and always talked about his people in most laudable and generous ways. "The Indians are a patient and a clannish people; their love for one another is stronger than that of any civilized people I know."⁵

The Indian life was sometimes very difficult and hard. Many times, Ohiyesa's people had nothing to eat. He described one situation when six families had to share six birds for breakfast and that was it for the entire day. Soon they came across a herd of buffalo and the hope was still alive. The Indian life was unpredictable. Nobody knew what would happen the next day. They had to be prepared for the worst. These hard conditions that the Sioux Indians, including Ohiyesa, lived only made them physically and psychologically stronger. During winter, it was much harder to survive than in summer. During the summer days nature was at her best and the Sioux were provided with food and warmth.

⁵ EASTMAN, Ch. (1971), P. 16

Ohiyesa had much more fun as a child in the summer. Not only his grandmother took care of him but also his uncle, his father's brother.

"He was a man about six feet two inches in height, very erect and broad-shouldered. He was known at that time as one of the best hunters and bravest warriors among the Sioux in British America."⁶

Indian children made it through all the violence, wars, hunger and cold winters. Once the winter was so cold and snowy that the snow got into the teepees which were their only protection against the snow and cold.

2.1.1 Ohiyesa 's Grandmother

"As a motherless child, I always regarded my good grandmother as the wisest of guides and the best of protectors."⁷ He practically deemed her as his own mother. Even though she was sixty, she had a magnificent memory compared to other women in the camp. She was also a medicine woman. From time to time she took Ohiyesa along into the woods where she was searching for medicinal roots.

She was also very brave, even braver than some men. "I marvel not at the purity and elevated sentiment possessed by this woman, when I consider the customs and habits of her people at the time."⁸ Her husband died when she was still young. She had many chances to get married again. She had many suitors that were brave warriors or even chiefs but she loved her only husband even though he was no longer alive.

Ohiyesa's grandmother was one of the best workers and sugarmakers among the Sioux. Sioux Elders and children were usually involved at making sugar. The rest went hunting. It was not an easy process and special tools were necessary. Tools that could not be made the Sioux had to buy or trade for them. Ohiyesa described the process in his book like this:

⁶ EASTMAN, Ch. (1971), P. 19

⁷ EASTMAN, Ch. (1971), P. 21

⁸ EASTMAN, Ch. (1971), P. 26

"A maple tree was felled and a log canoe hollowed out, into which the sap was to be gathered. Little troughs of basswood and birchen basins were also made to receive the sweet drops as they trickled from the tree."⁹

The Sioux were also active sportsmen. They held many different kinds of competitions. One of them was the lacrosse game. Two bands were selected to determine who the faster runner was. Every time before the lacrosse contest a "medicine man" was selected to make the balls for the game. When he was finished with the balls he made a speech.

"Wahpetonwans, you boast that you run down the elk; you can outrun the Ojibways. Before you all, I dedicate to you this red ball. Kaposias, you claim that no one has a lighter foot than you; you declare that you can endure running a whole day without water. To you I dedicate this black ball. Either you or the Leaf-Dwellers will have to drop your eyes and bow your head when the game is over. I wish to announce that if the Wahpetonwans should win, this little warrior shall bear the name Ohiyesa (winner) through life; but if the Light Lodges should win, let the name be given to any child appointed by them."¹⁰

After a close game the Wahpetonwans won and as promised a little warrior was brought into the circle."Ohiyesa (or Winner) shall be thy name henceforth. Be brave, be patient and thou shalt always win! Thy name is Ohiyesa."¹¹

Not only his grandmother but also his uncle took care of him. The uncle was his mentor and taught him up to the age of fifteen. Even though he was very stringent, he was a responsible mentor. Indian boys had a wide knowledge of animals. His uncle forced Ohiyesa to name every bird he spotted. He taught him how to hunt and he gave him some good advice to remain invisible. All the Indian boys were trained to survive without food and water for a couple days while showing no weakness. If a boy wanted to become a warrior, he could never give in. When the boys were older, the warriors would take them along to the battle so they would improve their skills as warriors.

⁹ EASTMAN, Ch. (1971), P. 29

¹⁰ EASTMAN, Ch. (1971), P. 39

¹¹ EASTMAN, Ch. (1971), P. 45

During their boyhood, the Sioux boys had very little duties. Therefore they had plenty of time for themselves. They played many games and did many sports. They were also pretending they were about to go into battle. They called it a war upon the nests of wild bees. One particular game was called "White man." In this game they imitated the white men. They had a smattering of the white people's way of life but they had a limited image of them.

One of the best and closest friends that Eastman had in his childhood was Chatanna. He also spent much of his boyhood with his cousin Oesedah who was four years younger. Very often they discussed animals.

"The Indians divided all animals into four general classes: 1st, those that walk upon four legs, 2nd, those that fly; 3rd, those that swim with fins; 4th, those that creep."¹²

The Indians were trained hunters. They were practically trained from birth. It was a life full of fascination and everyday surprises. "The Indian youth was a born hunter. Every motion, every step expressed an inborn dignity and, at the same time, a depth of native caution."¹³ With these words Eastman described hunter's life. The Sioux lived either on the prairies or in the woods. It could be compared to life in the countryside and town. The Sioux who lived in the woods had much better knowledge of nature and were in better physical shape.

The hunter's basic equipment were bow and arrows and occasionally a knife. Ohiyesa, as most of the Sioux boys, was very curious. He and his playmates very often set out for the woods to find weird new forms of life. He and his brother Chatanna enjoyed bird-hunting. They were remorseless towards towards the birds. "We often took their eggs and their young ones."¹⁴ Hunting chipmunks was also very popular among the hunters and very enjoyable. When the snow melted, the chipmunks burrowed a hole. Up to fifty of them could appear at once. Mainly early in the morning to nine o'clock. Not only the Sioux hunters had to learn how to hunt but they had to be able to prepare a meal while out hunting. Native

¹² EASTMAN, Ch. (1971), P. 77

¹³ EASTMAN, Ch. (1971), P. 87

¹⁴ EASTMAN, Ch. (1971), P. 89

Americans do not eat fish or birds uncooked, though they would eat liver raw. To cook a meal they had to learn how to start a fire. As Ohiyesa was getting older it was time for his first offering to the Great Mystery. It was a sacrificial offering meaning that Ohiyesa had to sacrifice the most precious and possession in his life. Uncheedah, his grandmother, explained the process to him. "You must give up one of your belongings-whichever is dearest to you - for this is to be a sacrificial offering."¹⁵ He was willing to give up every possession he had. However, Uncheedah was not completely content with Ohiyesa's offering. She knew that Ohitika, his faithful dog, meant everything to him. "She was sure that it would be difficult to obtain his consent to sacrifice the animal, but she was ventured upon a final appeal."¹⁶ After Ohitika's sacrifice and Ohiyesa's prayer to the Great Mystery, the warrior had completed his first offering.

2.2 Smoky Day

Smoke day was a big character among the Sioux. He was considered as a protector of history. "He was a living book of traditions and history of his people."¹⁷ Everything significant that happened in the history of the Sioux was recorded by him into bundles of sticks. One day Ohiyesa visited him to listen to his narratives. First he told him a story about his grandfather's family. The other one was about the Stone boy. This myth needs to be elaborated on in more details. Once there was a family consisted of ten brothers and one sister. She was very young, about sixteen years old. Every day the brothers went hunting. One night the brothers came home from the hunt except for the eldest. The other brother went in search of him. Yet he never came back as well. This repeated until the sister was left alone. She decided to search for her lost brothers. She was very sad. She could not find them anywhere. One day she was walking beside a small stream. The water in it was crystal clear. For the first time she felt kind of happy

¹⁵ EASTMAN, Ch. (1971), P. 104

¹⁶ EASTMAN, Ch. (1971), P. 105

¹⁷ EASTMAN, Ch. (1971), P. 115

and had forgotten her grief. The following day she returned to that beautiful place. She took a small nap while resting. When she awoke there was a baby in front of her. It was a boy.

"She took it up and kissed it many times. And the child was a boy, but it was heavy like a stone, so she called him a 'Little Stone Boy.' The maiden cried no more, for she was very happy with her baby. The child was unusually knowing, and walked almost from its birth."¹⁸

When he was old enough she told him the story about his uncles getting lost. The boy decided to start searching for them. One day when he was tracing his uncles, a storm came and a thunderbolt hit the ground close to him and a stout man emerged in front of him and challenged him to a single combat. Yet Stone boy was unbeatable and won the combat. He thought that this man was behind the disappearance of his uncles so he decided to go home. There he found all ten uncles. However, Stone boy's hobby was to kill sacred animals. The Nature planned revenge and attacked the whole family. Everybody apart from the Stone boy was drowned. The Stone boy could not be entirely destroyed. His legs were buried in the earth so that he would never walk again. "This was because he abused his strength, and destroyed for mere amusement the lives of the creatures given for use only."¹⁹

The Sioux had many extraordinary and exceptional customs. One of them was called the "feast of maidens." Ohiyesa had witnessed many of them and the last one was in 1871. All the young and pure maidens were invited to the feast. They were dressed in white calicoes. The maidens formed a circle around a cone-shaped rock painted in red. There were two new arrows stuck into the ground from each side of the rock. Every single maiden had to go there before joining the circle. She touched the stone and then the arrows in this way she declared her purity. There was a bigger circle formed by the old women watching over the girls.

¹⁸ EASTMAN, Ch. (1971), P. 129

¹⁹ EASTMAN, Ch. (1971), P. 137

Ohiyesa's tribe lived in the woods. He loved the wilderness, for it was a paradise for him. The Sioux did not have the luxury that the white people had but they had the luxury of nature.

"In the interior of the forest there were lakes with many islands, where moose, elk, deer and bears were abundant. The water-fowl were wont to gather here in great numbers, among them the crane, the swan, the loon, and many of the smaller kinds."²⁰

That is how beautiful life in the woods was. Ohiyesa also enjoyed hunting. It was a habit for the hunter to start before sunrise. When Ohiyesa was twelve years old he and the tribe were camping beside the Mouse River. It was winter time and Ohiyesa depicted this one as the coldest. It was not easy to find food but there was no danger of starvation.

"There was a great snow-fall, and the cold was intense. The snow was too deep for hunting, and the main body of the buffalo had crossed the Missouri, where it was too far to go after them."²¹

That is how harsh the winter was. Yet they encountered some small herds of animals they could eat. Men had to use snow-shoes when hunting. The Indians used dogs to carry some smaller loads. However, in the camps they were useless. On the other side they were the most useful domestic animals in the woods. The Sioux had always counted the end of the year when winter ended and new stars shined with the springtime. One time Ohiyesa visited a village. Most of the people were white and here for the first time he saw a white man's dance. It differed a lot from the Sioux dance. The white men danced with women which is something the Indians never do. It showed rudeness.

2.3 Harvesting

The Indians are very good harvesters. When Ohiyesa and his people lived in Minnesota their food intake consisted also of wild rice. It grew practically

²⁰ EASTMAN, Ch. (1971), P. 214

²¹ EASTMAN, Ch. (1971), P. 225

everywhere. They always came in groups up to twenty families to the lake to collect the wild rice. The Sioux chose their camping spots carefully. The place was provided with shade and a nearby stream. The Sioux, if possible, lived in their canoes. When the maidens were tired after collecting the wild rice all day they would rest or sew in their canoes. During the harvest season there were many feasts of fish, duck and venison. Many events and celebrations were held during this particular period of time such as Maiden's feast. The most profitable and most fertile month was August. The Sioux did not suffer from hunger or depression hence this season was the happiest one.

Gathering the wild rice was actually the easy part. The real work came when they had to prepare the rice for use. The basis of the success is that it must be perfectly dry. They designed many methods how to dry the rice. After the drying the hulling came. It was a complex process.

"A round hole is dug about two feet deep and the same in diameter. Then the rice heated over a fireplace, and emptied into the hole while it is hot. A young man, having washed his feet and put on a new pair of moccasins, treads upon it until all is hulled. The women then pour it upon a robe and begin to shake it so that the chaff will be separated by the wind. Some of the rice is browned before being hulled."²²

When the rice was dried and hulled it had to be stored. Each family dug a cache which was hidden. The Indian courtship took place out-of-door. The young men covered their head with robes leaving only a small slit for eyes. When the girls were coming from the spring, the young man would approach her. Then the girl would decide whether to stop and listen. If she was not interested she would go around him. The girls did not know the identity of their lover until the second meeting. If she did not fancy him she would go with her chaperon and end the relationship.

A decreasing amount of the Buffalo forced the Sioux to search for new hunting-grounds. They set out on a long journey from the Assiniboine River to the

²² EASTMAN, Ch. (1971), P. 236

Upper Missouri. Behind the decreasing and havoc of the Buffalo was the influx of English sportsmen. As Ohiyesa and the rest of the tribe traveled across the vast plains they encountered only herds of antelope but no Buffalo. In the beginning the number of the travelling Sioux was small. However, during their long journey they encountered western bands of the Sioux and Assiniboines. They were travelling slowly even though marched up to twenty miles per day. The Indians did not follow any written laws but they obeyed a few unwritten laws.

"There was a council, a police force, and an executive officer, who was not always the chief, but a member of the tribe appointed to this position for a given number of days. There were also the wise old men who were constantly in attendance at the council lodge, and acted as judges in the rare event of the commission of a crime."²³

This was their simple government. They did not have to follow hundreds of laws. The Sioux called the white men the "Big knives" and Ohiyesa was as teenager old enough to know many things about them. His father was imprisoned by the white men and Ohiyesa thought he had already died. His uncle taught him that a death of a relative or a close friend which is avenged is deemed as a great deed. The Sioux disliked them yet they could also astonish the Sioux. Ohiyesa described how they built a "fireboat." He could not understand how two contradictory could unite together. He knew some warriors who witnessed the first trains on the Northern Pacific. His uncle talked about the white men a lot. Sometimes in a negative way.

"The greatest object of their lives seems to be to acquire possessions - to be rich. They desire to possess the whole world. For thirty years they were trying to entice us to sell them our land. Finally the outbreak gave them all, and we have been driven away from our beautiful country."²⁴

However, he mentioned some of their assets as well.

²³ EASTMAN, Ch. (1971), P. 258

²⁴ EASTMAN, Ch. (1971), P. 282

"They are a wonderful people. They have divided the day into hours, like the moons of the year. In fact, they measure everything. Not one of them would let so much as a turnip go from his field unless he received full value for it."²⁵

He talked how religious they were. Every seventh day they considered as a holiday. They gathered in a house and sang, prayed and spoke to their Great Mystery.

Ohiyesa was finally fifteen years old when his uncle showed him a flint-lock-gun. Ohiyesa marveled at this gun, for he had never seen anything like it before.

One day two men from the United States came to the camp. They were from the Sioux nation but dressed in the white man's clothes. To Ohiyesa's astonishment it was his father and another guide. His father explained that he had been pardoned by President Lincoln. After his release he immediately started searching for his son. When the two met the first thing his father said were:

"I am glad that my son is strong and brave. Your brothers have adopted the white man's way; I came for you to learn this new way, too; and I want you to grow up a good man."²⁶

Then he gave him some civilized clothing he had brought him. At first Ohiyesa did not like it at all. A couple of days later they left for states. Every morning, his father read a book which was called the Bible. Many times he heard the word Jesus but did not know the meaning of such word. His father explained him that Jesus was the Son of God. Ohiyesa was deeply impressed. Later he and his father settled at Flandreau, South Dakota. Here his wild life ended and a new life, a civilized life began.

²⁵ EASTMAN, Ch. (1971), P. 283

²⁶ EASTMAN, Ch. (1971), P. 288

3. *Black Elk Speaks*

by John Neihardt

Black Elk Speaks was written down in English by a white man called John Neihardt but dictated in the Lakota language by a Sioux tribal leader. In his book, German-born Neihardt depicted a tragic struggle of North American Sioux Indians and the unsparing machinery of developed civilization of the Euro-American people. The Sioux were not fighting just for their territories but also for maintaining the original way of their lives.

Black Elk Speaks is a personal narrative, which means that it is based on Black Elk's own experiences. This book also has the characteristics of other genres such as autobiography, testimonial, tribal history and elegy. This book narrates how the Sioux slowly had to adjust their lives to the way of life of the Euro-American people and what they had to go through during this process of adjustment. The form of language used in this book is relatively simple. Neidhard wanted to show white readers how the Sioux expressed themselves, how simple their native language is. For example, they used gold metal for "gold", winged for "birds" or four-legged for "animals". Even though the ideas of the white people about mentality and imagination of all Indians are often exaggerated, Neihardt's work illustrates the Sioux mentality as very sensitive. His style differs greatly from the romance in Karel May or James Fenimore Cooper's novels or the falsification of character in Hollywood movies.

3.1 The Great Vision

Black Elk had his vision when he was at the age of nine. It was a usual day and Black Elk was eating when suddenly he heard some voices. He did not hear everything the voices were saying but he heard he had to hurry up as his Grandfathers were waiting for him. The camp was about to relocate however, Black Elk became sick and could not walk so he had to be carried. After a while

he was put into a teepee to have some rest. From the open top of the teepee he noticed a man. That is how the Great Vision started. It is not a coincidence that the chapter dedicated to his vision is also the longest for it was one of the most important events in his life. Numbers, specifically numbers four and twelve, played a very important part in the vision. Number twelve represents the number of virgins, horses and months. On the other hand number four stands for four directions (North, South, West and East) and four seasons.

The circle, also a crucial part of the vision, is sacred for the Indians. Their teepees are shaped in a circle as well as their camps. Black Elk considered number four as a circle as well, representing the cardinal points which were forming the Earth.

Black Elk awoke again after twelve days of unconsciousness. His parents thought he was going to die. He wanted to depict what he had envisioned but he could not find proper words how to describe it. He started to perceive the world from a different point of view. One day he went hunting trying not to think about the vision. He was about to kill a bird when he remembered from his vision he was told by the Grandfathers that he would become a relative of them. Black Elk got acquainted with the meaning of the vision much better and clearer as he grew older.

He wanted the Great Vision to be put into the words so that the future generations would know about it. He got that feeling when he met John Neihardt and that he would be the one to write these words down.

3.2 Black Elk and Neihardt

Black Elk, the Sioux holy man, and the ethnologist John Neihardt met in the Pine Ridge Reservation in South Dakota in 1930. When the two met, Black Elk could tell at that precise moment that Neihardt was a passionate listener and someone captivated by Sioux history. Black Elk really liked him and he wanted to tell Neihardt his life story and about his Great Vision because he felt he would soon

pass away. He had a chance to share his vision and his entire doctrine with a man who could record it. He did not share his vision with many people, not even with his best friend. Yet he felt like the future generations had to know about his vision. Black Elk felt like he had not fulfilled his vision, even though before he told his vision, they had smoked the red willow bark in Black Elk's holy pipe as an offering to the Great Spirit.

At first the narration was really hard. Black Elk said a sentence in the Lakota language, his son Ben translated that sentence into simple English and Neidhardt had to edit that sentence. Neidhardt and Black Elk were getting closer and closer when finally Neidhardt became a member of the Oglala tribe. He was later called Shining Rainbow.

3.3 Fighting for the Black Hills

The Black Hills were a part of the Sioux territory, especially for the Lakota tribe because the Black Hills became central of their culture. Unfortunately for the Sioux, these hills were hiding a great fortune. It was gold but for the Indians it had no value in contradistinction to "washichu", (Euro-American people) it had an incredible value. At first the Sioux (under the leadership of Red Cloud) signed a treaty with the U.S. government in 1868. It prohibited all Euro-American to settle down in the Black Hills forever. Yet just a few years later European Americans discovered the gold and then more conflicts started.

The Lakota started to be re-assigned by the U.S. government to other reservations against their wishes. By the 1877, the last groups of free Lakota were forced to settle down in the reservations and hard times came along. After all the buffalos were killed by white fur hunters, the Lakota became dependent on governmental rations. The way of life, which the Lakota were accustomed to was over. Their religion, their spiritual dances were no longer relevant. Also the inter-tribal fights were over by which the Sioux could prove their bravery and could also gain certain prestige. However, the rations were unacceptable. They hardly

received half of the food they were promised and lots of Lakota were starving. The end of the 19th century was probably the worst and the darkest period of their history. Some of the Sioux tried to farm in order to feed their families and others started to think about leaving their old habits and starting to learn the habits of whites such as the father of Ohiyesa who joined the whites right after the Civil War in the 1860s.

A treaty written by Senator Dawes, which the Lakota were forced to sign in 1889 deprived them of more than a half of the land which they had left. The great Sioux reservation (negotiated by Red Cloud in 1868) now was divided into six small, separated territories.

3.4 Indian spiritualism

Native Americans had many traditions and customs. Every single object or occurrence had special meaning in their life. Each tribe had its own rituals, beliefs, and festivals. Despite the invasion of the white, many traditions were preserved. The basis of Lakota religion is the "Seven Sacred Rites". Every Lakota had to undertake these seven rites within their life.

3.4.1 Belief and rituals

For Lakota there was no church or a similar institution when talking about religion. In their language there is no word for "Religion". When they are talking about their philosophy or spiritual traditions, they translate the nations as - "Lakota's way of life". Therefore their religion and rituals should be perceived in context of the entire Lakota culture. Lakota saw the world as a unity of all that exists. They believed that they were created from the mother earth and then raised from the darkness to surface.

Lakota did not distinguish between natural and supernatural but rather between common and something unusual or incomprehensible. Their world could

not be understood or entirely dominated. When they encountered a phenomenon that was incomprehensible and unreachable they called it "wakhan". This word roughly translates as "holy". Because much of the entire world was incomprehensible, many things were called wahkan. A child's birth perceived Lakota in a different way than white people. The child came from its mother but vital power came from "Wakhan Thanka". We can translate it as the Great Spirit. It was inside of each creature and it gave them vital energy.

An important part in Lakota lives were different kinds of rituals. Some of them came from the White Buffalo Woman and some of them came from the visions of certain people. All of them embodied the will of Wakhan Thanka. None was simply made up. Men that had these visions gathered into fellowships, such as buffalo, elk, wolf, eagle, bear and many others. Those who got a vision about a bear became healers. It was believed that a bear had knowledge of herbs and healing. Those who had a vision about stones could foresee the future.

Belief and rituals were mutually inseparable. Every man created his own belief that usually served only himself. Basic religious visions were generally accepted but concrete knowledge remained individual.

Public rituals were a lot more standardized than belief and private rituals. Also because public rituals were constantly repeated. If a public ritual was performed in the wrong ways it could mean an imminent threat. That is why not everybody could practice rituals.

Lakota people were very spiritually minded and had very bright imaginations. Dreams and visions usually came spontaneously and unexpected. Great warriors and holy men had their visions when they were still children. Thanks to the vision, men could gain abilities that were from wahkan and that distinguished them from others.

3.4.2 Numbers

Numbers played an important part in the life of the Sioux. Traditional Lakota prayer headed in six directions: the North, East, South, West, the Earth and the sky. Number six is a holy number which expresses a number of directions but the two holiest numbers of the Lakota are seven and four. The multiple of these two numbers, twenty-eight is also holy. It is a number of days in a month or a number of ribs of a buffalo. Number four is holy because there are four seasons, four units of time, lots of creatures have four legs and so on. Most importantly, it signifies four cardinal points. Number two is added symbolizing a direction up and down, meaning the Earth and the sky. Number one is added to six symbolizing the unity of the universe. Lakota, isolated from the six remaining tribes, established their own tribe structure on the basis of the number seven. They divided themselves into seven sub-tribes. Number seven plays a dominant part, even though it is derived from the same symbols as the number six.

3.5 The conversion of Black Elk into Christianity

Black Elk's conversion was not accidental. It was an outcome of a long process that had begun with his first contact with the religion of Christians when visiting Europe in 1888. However, the main influence on his conversion was the ideological pressure evolving at that time on all Native American Indians.

When all Lakota were finally re-assigned to the reservations, the U.S. government started with their program of cultural assimilation. The official idea was to lead them out of the pagan darkness into the world of Christian civilization but the real reasons were economic. The government wanted possession of the land that had been granted to the Native Americans on the basis of earlier treaties which were supposed to end all the fighting. In order for the federal government to be able to deal with the Native American Indians as individuals and not as the nation which owned the land, tribal unity had to be broken. One of the means to

accomplish this was to attack the traditional religion and the indigenous Indian languages.

The Christian missions had a tradition among the Sioux tribes, with missions first founded among Dakota Natives in the early 19th century. In order to convert the Indians to Christianity, the missionaries translated the Bible into their language. Pine Ridge was one of the most important places for the missionaries. Later, 28 other churches were founded here in Pine Ridge. A school for Indian children was built. Red Cloud agreed with that because he knew that sooner or later the Indian children would need the education of white people. Yet Sioux children were prohibited from using their mother language. A lot of children were forcibly taken away from their families and sent to white boarding schools. Until 1977 about 30 % of all the Sioux Indian children were taken.

It is possible that Black Elk, as well as many other Lakota, converted because of material and social advantages that the church provided since the government resigned on its promise. The assimilation policy deprived the Sioux (as well as other tribes) not only of their land and religion but also of the traditional fellowship into which Native Americans men and women gathered. This fellowship played an important part in the Sioux cultural lives. The missionaries soon found out about Black Elk's amazing talent of reciting the Holy Writ. They soon named Black Elk the catechist - a teacher of the Christian religion among the Oglala. Later he was chosen to preach with other Lakota in the reservations of other tribes. As a catechist, he learned how to read but probably wrote in the Lakota language. His house later became an unofficial centre of the church community in Pine Ridge.

3.6 Lakota nowadays

About ten or twenty years after Black Elk's death a lot of things changed. The Church lost most of its influence. A law passed in 1978 resulted in the legalization

of the Indian religion. This happened almost a hundred years after the government had prohibited the same thing. By this time most of the Indian traditions were long forgotten. Yet in some remote areas there were still some old people who followed the old traditions or at least remembered them.

Black Elk's book was read a lot by young generations and somehow became a religious code of the Lakota. There are not many Lakota left nowadays. Black Elk remains one of the most significant men of their tribes.

It is not important that the Sioux life today is influenced by the Christian world as well as today's modern way of life within our civilization. Lakota have never perceived their own spiritual traditions as static but they realized its constant progress.

4. *Bury My Heart at Wounded Knee*

By Dee Brown

Bury My Heart at Wounded Knee was first published in 1970 by Dee Brown, an American novelist and historian who worked at the University of Illinois. This book is significant because it is based on real records and statements of many Native American witnesses.

After Lewis and Clark made their discovery journey to the Pacific coast in the 19th century, the number of publications soared. However the most of the records regarding Native Americans in their own voices come from the period between 1860 and 1890. This is exactly the period of time this book depicts in many details. It is full of conflicts between the Native American Indians and the Euro-American people who instigated almost all of the armed conflicts. It can be described as the final period before their complete subjugation, and therefore as a dark period for the Native Americans full of violence and bloody wars.

Many myths about the Indians spread quickly through the entire continent. Brown started searching for these indigenous people of America because he did not believe any of those myths. However not all the Indians could speak the language of the white people or even had any more than a smattering of English.

Bury My Heart focuses on events that took place from 1860 to 1890. It describes an effort of the American government to acquire the Indian territory by means of all kinds of different treaties and wars.

I shall not be there I shall rise and pass.

Bury my heart at Wounded Knee

- Stephen Vincent Benét²⁷

²⁷ Benet, S.V. (1927)

The conflict started when America was "discovered" in 1492 by Christopher Columbus. When he first reached the American coast he came across its indigenous people. He called them the Indios. Yet many Europeans, who spoke many different languages pronounced it as the Indien.

"Those Europeans, the white men spoke in different dialects, and some pronounced the word Indien, or Indianer, or Indian. Peaux-rouges, or redskins, came later." ²⁸

Columbus describes these people as very generous and kind. "So tractable, so peaceable, are there people." ²⁹ He also had the idea that these indigenous people should be forced to work and should adopt the habits of the white settlers. The first nation that Columbus met was the Taino from San Salvador. The Taino and the other tribes tolerated the religion and the customs of the Europeans. What they did not like was how the Spanish treated them and that they searched the island without their permission.

In 1607, Jamestown was founded in the Colony of Virginia. It is considered a first English settlement in the America. The Pilgrims reached the coast of America in 1620. These settlers would not survive without help of the indigenous people. For example, they taught them how to fish. The relationships between the settlers and the Indians were good at the beginning. More and more ships with the white settlers started to show up at the coast. They wanted more and more land and this culminated in pushing the indigenous people further to the inland.

The English colonists and their Native American allies clashed with the Indian called King Philip, also known as Metacomet and his people in 1675. This war was supposed to prevent the extermination of the King's people but ended with no success.

The Miami Indians also slowly started to lose their land in the Ohio Valley from 1795 to 1840. Andrew Jackson became president in 1829, though the Indians called him "Sharp Knife". His main task was to move the East Coast Indians west

²⁸ Brown, D. (1972), P. 1

²⁹ Brown, D. (1972), P. 1

of the Mississippi River. He also presented this proposal to the Congress. On March 25, 1830, this became a law and the Indians had no other option than to obey this.

A new wave of white Europeans came to the West so two new territories were established west of the Mississippi River: Iowa and Wisconsin. This forced American politicians to move the Indian borderline further to the 95th meridian. The Cherokee nation had to move from their tribal lands in the South to the Mississippi River. Even though the Indians had "their own" territory, white settlers were crossing it all the time and violated all agreements they had made with the Indians.

In 1848, gold was discovered in California. This was one of the greatest reasons why the white settlers from the East crossed the Indian territory. The Europeans were acquainted with the fact that they violated the agreement and they hereby endorsed the Manifest Destiny which practically said they could do whatever they wanted with the Indian territory.

California became 31th territory of the Union in 1850. Ten years later in 1860, a war started between the Whites, an event known as the Civil War. About 300 000 Indians had lived in the United States in 1860, most of them west of the Mississippi.

4.1 The Sioux

The Sioux or the Dakotas were one of the strongest and most numerous western tribes. The Sioux were subdivided into other tribes. The Teton Sioux were situated in the Great Plains. In contrast with most Sioux the Santee Sioux were willing to follow the religion and the customs of the Europeans. The Oglala Sioux was the most numerous tribes of all the Sioux. Their tribal chief was Red Cloud. Crazy Horse was one of the greatest warriors of the Hunkpapa, which was also a Sioux tribe. The northern Cheyenne had close relationships with the Teton Sioux and

they occupied the territory around the Powder River and the Bighorn. The Cheyenne living in South were located around the Platte River. There were many other tribes living in the west of the Mississippi River: for example the Kiowa, the Comanche, the Arapaho, the Apache and the Navaho and many others.

4.2 The Defeat of Chief Little Crow

Little Crow was a chief of the Mdewakanton Santee Sioux. This tribe had to give up many of their territories because of the Civil War that partially took place on the Santee territory. The Indians did not like white settlers at all, not after the way they treated them.

Especially in 1862 the relationships were very bad. The U.S. government did not provide the promised annuities and the Indians had nothing to eat. The same year three Santee Indians killed three white men and two white women. There were many discussions about these murders and the Santee Indians were divided into two camps - one wanted to fight the white settler and the other wanted to remain in peace. The Santee under Chief Little Crow eventually decided to attack Fort Ridgely. However the attack was unsuccessful. An army of soldiers along with Colonel Henry H. Sibley was sent against them. He requested the Indians to release about 200 white prisoners which the Santee captured during the fights. Sibley clashed with the Santee near the Yellow Medicine River. The Santee lost and 303 of them were sentenced to death and 16 to life in prison. The rest of them was forced to move to Fort Smelling. At the end 38 of the sentenced Indians were condemned. Little Crow was killed a year later in 1863. (Little Crow was Ohiyesa's father's chief. His father fought at Yellow Medicine River and Ohiyesa's father was captured, and he was one of the 303 sentenced to death who later had his sentence commuted by President Lincoln.)

4.3 Chief Red Cloud

At the end of 1865 and at the beginning of 1866, Congress was trying to persuade Red Cloud, the Oglala Sioux chief and other chiefs to set up a meeting with them and sign more treaties at Fort Laramie. The Bozeman Road was the most discussed topic of the debates. This road should lead through the Powder River country. When the Sioux found out about the intentions of Congress, they disagreed. However, the Army continued to build the road anyway. The Sioux decided to attack and besiege the road. Red Cloud gathered about 3000 warriors and attacked the Army at Peno Creek in 1866. Red Cloud's attack was very thoughtful and clever and all of the Army soldiers were killed along with their captain William J. Fetterman. Americans call this Fetterman's massacre. The Army wanted to establish peace but with no success. In 1867 the Sioux strived to gain control over Fort Smith but they had a hard time fighting with the Army. The soldiers had new guns which allowed them to fire more quickly. General William T. Sherman was sent to set up peace with the Indians. In 1868, the government ordered all army soldiers to leave every fort on the road to the Powder River which prompted Red Cloud to sign a peace treaty. He finally signed and got his long-desired peace.

4.4 Donehogawa

His English name was Ely Samuel Parker. He came from the Seneca Iroquois tribe. Not only did he play an important part in the Indian history, he was also the first Indian ever named by a President to become the Commissioner of the Bureau of Indian Affairs in 1869. He was very excited about his new position. However, before long he found out that this Indian Bureau was more corrupt than he had ever thought. Donehogawa was trying to assert that not only white people but also the Indians could hold the highest position in the bureau. Yet he had never succeeded.

He invited Red Cloud to Washington to meet President Grant. He was transported there with other Oglala Indians by a train. The Indians called the train "Iron steed".

The main goal of their visit was to discuss long-term peace. Red Cloud was also talking about the way which the settlers treated the Indians and that they wanted to live outside the reservations. Commissioner Parker's real power slowly grew weaker and at the end of 1871 he resigned after 2 years of service.

4.5 Buffalos

Buffalos were the number one food source for the Sioux. They also hunted them for their fur. It provided them with warmth and they also used it to build their Tepees. When the white settlers came, they started to kill the buffalos in bulk. Yet their intentions were not the same. Mostly they killed them only because of their fur and they did not care about their flesh. The Sioux were unhappy that the Euro-Americans came here only to ravage their land. They were building camps, felling trees and killing all kinds of animals. They hunted the buffalo almost to extinction.

4.6 The Black Hills

The Black Hills was a sacred place for the Lakota tribe whose chief was Sitting Bull. The Lakota took over the territory of the Black Hills after defeating the Cheyenne in 1776. In 1868, the Treaty of Fort Laramie was signed between the United States and the Native Americans including the Oglala, the Lakota people and many other Sioux tribes. The treaty guaranteed the ownership of the Black Hills to the Lakota tribe. At the beginning of 1870, the rumors started to spread among the white settlers that there was a big amount of gold in the Black Hills. However, these mountains were considered to be worthless just two years earlier.

When the European-Americans found out about the gold, General Custer was called up with his 7th cavalry in 1870. When he returned with wagons full of gold, gold-diggers started to come in huge crowds. Red Cloud and Spotted Tail protested against these gold-diggers. A commission was sent from Washington to the Black Hills. On September 20, 1875, a peace council was held. The commissioners were trying to persuade the Lakota to sell the Black Hills. Soon they realized that the Hills were priceless for the Sioux. Hence they started the discussion for the purchase of mineral rights for the Black Hills. The Sioux rejected this offer again. Some were chanting a song in Sioux:

“The Black Hills is my land and I love it
And whoever interferes
Will hear this gun.”³⁰

General Sheridan ordered General Crook and Terry to prepare the attack near the Powder River, Rosebud and Bighorn. On March 17, 1876, the Army attacked the Cheyenne near the Powder River and defeated them. Exactly three months later on June 17, 1876, the combined forces under Sitting Bull and Crazy Horse defeated the Army at Rosebud. After the battle, the chiefs decided to move on to Little Bighorn. General Custer was waiting there with the army of soldiers and it came to the historical Battle of Little Bighorn. When the U.S. media reported about Custer's complete defeat they were furious. The Congress came with a law that the Indians should give up their territories near the Powder River and the Black Hills.

Crazy Horse surrendered with the rest of the Oglala tribe at Fort Robinson. In the end he was murdered on September 9, 1877, at the age of 35. The same year that Crazy horse had given up at Fort Robinson, about 1000 Cheyenne joined him in surrender.

³⁰ Brown, D. (1972), P. 270

Among the Cheyenne were also chiefs Little Wolf, Dull Knife and Standing Elk. Most of them were later transferred to Fort Reno to the Cheyenne reservation. Because the conditions the Cheyenne had to live under were unacceptable, they soon started to suffer from many illnesses and epidemics. On September 9, Little Wolf and Dull Knife decided to move North. A total 297 of them set off. On their way they encountered the Army. Dull Knife wanted to continue to Red Cloud's agency. On the contrary Little Wolf offered the rest of the Indians to go North to the Tongue River. About 134 Indians joined Little Wolf and the rest decided to go with Dull Knife. When Dull Knife reached the agency they found out there was no agency there anymore, so they had to go back to Fort Robinson. When they reached Fort Robinson they were taken as prisoners and so in 1879 they mutinied against the soldiers. Most of the Indians were imprisoned. Some of them managed to escape and wanted to go to Pine Ridge. In the end only 6 Cheyenne made it there. It was in 1880. The population of the United States was about 50 million at that time.

4.7 The Ghost Dance

In 1877, the Sioux lost the territories in the Black Hills and the Powder River. They were moved to the Great Sioux Reservation in Dakota territory. At the same time Sitting Bull, the Lakota tribal chief was in Canada with his people comprising about 3000 members. Soon he found out that the Canadian Whites were really the same as the American Whites. Therefore he moved back to America to Fort Buford in order to surrender. The Government struggled for the Sioux land. It was trying to get it through all kinds of tricky treaties but with no success. Neither Sitting Bull nor the rest of the Sioux wanted to sell their lands. It was their home. Nevertheless in 1889 the Sioux finally signed a treaty and the Great Sioux Reservation was fragmented into many small lands.

About a year later after the breaking up of the Great Sioux Reservation, Kicking Bear came to visit Sitting Bull. He came to the reservation to introduce

the Lakota the idea of the Ghost Dance. The Ghost Dance was founded by Wovoka, also known as Jack Wilson. Wovoka had a vision in which the Spirits showed him how to undertake the dance along with songs. It was a non-violent dance and its purpose was to abandon the war-like ways of the Indian tribes and remain in peace. The power of the Ghost dance was great. It unified all the tribes, even those who were adversarial. Sitting Bull was very curious and interested in this Dance and wanted to learn more about it. He asked Kicking Bear to teach the Ghost Dance to all the Sioux people.

However, the Whites did not like it at all. The Government got frightened of these groups of Indians dancing and uniting. The government considered the dance a threat therefore gave the order to stop the Ghost Dance on all the Sioux reservations. Kicking Bear was taken out of the reservation by the Indian police. The government came with a list of all the Sioux who were responsible for the Ghost dance and Sitting Bull's name was also on the list. On December 15, 1890, the Army came to Sitting Bull's house to arrest him. He did not resist however a fight was instigated and Sitting Bull was accidentally killed, according to the army, but murdered by most historians today.

About 100 of Hunkpapa fled Standing Rock after Sitting Bull was killed and were looking for a new camp. On December 17, they came to Big Foot's camp not far from the Cherry Creek. Big Foot was a leader of Minneconjou. When the information about Sitting Bull's death came to him he decided to relocate to Pine Ridge with the rest of the Sioux. They were hoping that Red Cloud would protect them from the Army. On December 28, they encounter Major Samuel Whitside and his troops. He told them that he had been ordered to take all of them to Wounded Knee. When they reached Wounded Knee Major counted about 350 Indians. They were ordered to disarm. Among the Indians was also Black Coyote, a deaf Minneconjou. None of the soldiers knew that he could not hear them so he did not disarm. When one of the soldiers tried to take the gun away from him suddenly a gunshot was shot. The Army heard the gunshot and returned their fire but the Indians had no chance. When the massacre stopped, more than half of Big

Foot's people were dead. The Wounded were taken to Pine Ridge. However the dead bodies had to be left there because of the approaching blizzard. Later a burial party came back for the bodies. The bodies were frozen into grotesque shapes.



Fig. 1. Frozen body of Bigfoot after the Wounded Knee massacre³¹

“I did not know then how much was ended. When I look back now from this high hill of my old age, I can still see the butchered women and children lying heaped and scattered all along the crooked gulch as plain as when I saw them with eyes still young. And I can see that something else died there in the bloody mud, and was buried in the blizzard. A people's dream died there. It was a beautiful dream...the nation's hoop is broken and scattered. There is no center any longer, and the sacred tree is dead.”³²

- Black Elk

³¹ <http://cs.wikipedia.org/wiki/Soubor:DeadBigfoot.jpg>

³² Brown, D. (1972), P. 419

5. Conclusion

The Sioux Indian tribe has been one of the most powerful Native American nations. The Sioux tribe still has its settlement in the United States and follows its rules and habits. The Sioux social and political structure is complex, consisting of various nomadic bands.

The Sioux Indians would never fight with each other. However, they did not always agree with each other throughout the history. Red Cloud, Crazy Horse and Sitting Bull, three great Sioux chiefs, contributed a lot to their people. By the Fort Laramie Treaty of 1868, Red Cloud, satisfied with his great victory, settled on the reservation. After he agreed to sign the Treaty, Crazy Horse was deeply disappointed with Red Cloud's decision. By signing the Treaty he was basically selling out to whites and therefore lost a lot of respect among the Sioux. Crazy Horse and Sitting Bull were never part of the Fort Laramie Treaty and never touched the pen. Crazy Horse was still following the old ways and avoiding contact with whites. He never stopped fighting for his people and for their freedom. Hence he was one of the greatest leaders of the Sioux people. Some Sioux would follow him and Sitting Bull up in Canada instead of staying on the reservation, continued to live independently while some would come to terms with the white and settle in the reservation with Red Cloud.

There is no known photograph of Crazy Horse nor a signature as his hands never touched a peace treaty. Even though we have no photographic evidence of his appearance, a monument of him is being built in the Black Hills, in Custer County, South Dakota. It will show Crazy Horse riding a horse and pointing ahead. The project was started in 1948 and has been in progress since then. This indicates how much Crazy Horse means to the Sioux Nation.

Sitting Bull along with Crazy Horse was fighting against the U.S. army for control of their sacred homeland. Red Cloud, once a great Sioux Chief lost his reputation though he was a magnificent military strategist. The Sioux differed a lot from the other American Indian tribes. They speak the Lakota language.

The Sioux people led nomadic lifestyle. The movement of the buffalo usually determined where the Sioux would build their camps. As they were moving from place to place they were building teepees which were easy and fast to build, take down and move. The Sioux Nation had its own traditions. Each member of the tribe had to perform seven rituals during his or her life.

In many parts of the world, especially in Europe, people have the false notion of white people and the Indians living together in a friendly way. People have acquired this misleading information and insulting images of the Indians by reading romantic novels such as *The Last of the Mohicans* by James Fenimore Cooper or *Winnetou* by the German writer Karl Friedrich May. The problem is that these books were written by white people. The books I have analyzed are based on true Indian reports and real experiences. Therefore the aim of my bachelor thesis is to present accurately what the situation from 18th to 20th century really looked like.

6. Czech Summary

Tato bakalářská práce se zaměřuje na jeden z nejpočetnějších a vůbec nejznámějších indiánských kmenů, který kdy žil na území Severní Ameriky, na kmen Siouxů. Cílem práce je podrobná analýza tohoto kmene a jeho stěžejních představitelů. Prostřednictvím životopisů indiánských osobností práce podává svědectví o způsobu života Indiánů a o nevratných změnách, které do jejich životů vnášela kolonizace. Primárním cílem práce je pak snaha o zachycení reálného života Siouxů v inkriminovaném období, a to prostřednictvím studia odborné literatury. Jen díky zasazení reálných příběhů do kontextu doby lze pochopit interakce, které se odehrávaly mezi původním indiánským obyvatelstvem a bílými osadníky. Práce kromě úvodu a závěru obsahuje tři kapitoly.

Úvodní kapitola je věnována především Ohiyesovi, doktorovi, spisovateli a reformátorovi, který v roce 1889 dosáhl lékařského titulu na Bostonské univerzitě. Tato kapitola odpovídá na otázky, proč byl Ohiyesa pro Siouxy tak důležitý a jakými činy si vysloužil jejich respekt. Zaznamenává jeho dětství, náročnost výcviku a především pak skutečnost, že byl vychováván jako siouxsý bojovník. Díky těmto skutečnostem se mu dostalo úplného poznání životního stylu, kultury a z generace na generaci předávaných dějin Siouxů. Čtenář zároveň dostane představu o tom, jaké bylo pro siouxsé Indiány vyrůstat v podmínkách soužití společně s bílými lidmi. Nejdůležitějším pramenem této kapitoly je kniha *Indian Boyhood*, která v literární podobě zachycuje nejdůležitější události a okolnosti, které se staly během Ohiyesova života od narození až do jeho patnácti let života.

Druhá kapitola je uvedena pojednáním o Černém jelenovi, duchovním a léčiteli Siouxů. Černý jelen byl znám především pro svou Velkou vizi, která ovlivnila jeho život od základu a která je v kapitole podrobně zachycena. Ze své vize se naučil mnoho věcí, především jak léčit a pomáhat svému lidu. Dále je zde popsán indiánský spiritualismus, náboženství a význam, který indiáni přikládali

číslům. V kapitole je zachycena i konverze Černého jelena ke křesťanství a to včetně důsledků, které s sebou přinesla povinnost Siouxů se přizpůsobit náboženství bílých. Závěr kapitoly je věnován současnému stavu zbytků siouxských Indiánů roztroušených po území dnešních USA a Kanady. Nejdůležitějším pramenem této kapitoly se stala kniha s názvem *Black Elk Speaks*.

Třetí a zároveň závěrečná kapitola je věnována nejdůležitějším událostem, které se staly v letech 1860 až 1890. Jsou zde vylíčeny nejdůležitější bitvy této doby a neustálý boj o indiánská území. V neposlední řadě kapitola pojednává o krutém zacházení s Indiány a o obětech, které museli indiáni přinést, aby přežili obrovský nátlak, který na ně byl vyvíjen bílými osadníky.

Závěr práce poukazuje na smlouvu z roku 1868, kterou podepsal náčelník Rudý oblak a tím ztratil respekt pro svůj lid. Smlouva sice zaručovala Siouxům mír, ale na základě této smlouvy vznikla rezervace, kam byla většina Siouxů přemístěna. V závěru mimo jiné poukazují na monument, který je stavěn na památku Šíleného koně, jednoho z největších válečníků a náčelníků mezi Siouxy. V samém závěru práce je obsažen výčet knih, kterých by se čtenář prahnoucí po pravdivém vykreslení skutečností měl vyvarovat, neboť skutečnosti a fakta jsou v těchto dílech nahrazena touhou po romantice a dobrodružství. V této souvislosti není zcela od věci připomenout, že autor zásadních děl tohoto druhu literatury, který jsme si zvykli nazývat „mayovky“, tj. Karel May, navštívil dějiště svých románů až na pokraji života, tedy dávno po té, co jeho díla vznikla.

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