

# DOWNLOAD PDF GHOST-DANCE RELIGION AND THE SIOUX OUTBREAK OF 1890

## Chapter 1 : Ghost Dance - Wikipedia

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God told me to come back and tell my people they must be good and love one another, and not fight, or steal or lie. He gave me this dance to give to my people. It was an attempt to revitalize traditional culture and to find a way to face increasing poverty, hunger, and disease, all representing the reservation life of the Native Americans in the late nineteenth century. The Ghost Dance originated among the Paiute Indians around 1870. However, the tide of the movement came in with a Paiute shaman Wovoka Jack Wilson. Wovoka had a vision during a sun eclipse in 1870. In this vision he saw the second coming of Christ and received warning about the evils of white man. The messianic religion promised an apocalypse that would destroy the earth and the white man. The earth then would be restored to the Native Americans. Salvation of individuals was to be achieved by purging oneself of the evil ways learned from the whites. The religion required frequent ceremonial cleansing, meditation, prayer, chanting and of course dancing the Ghost Dance. Each ceremony lasted for five successive days. The participants danced each night, on the last night the dance continued until morning. The ceremony was to be repeated every six weeks. Within a year, the new religion spread throughout the Native camps in the West, giving Native people the much needed hope. White settlers reacted differently to the new religion. Some traveled to the reservations to observe the dancing, others feared the possibility of an Indian uprising. The reaction of the BIA is somewhat ironic, since one of the goals of the agency was to convert the Natives to Christianity. Misunderstanding and ignorance were part of the BIA decision. However, spreading rumors of Indian treachery ignited fear and panic. On December 29, 1890, Lakota men, women and children were killed in an event that came to be known as the Massacre of Wounded Knee. What started as a peaceful religious movement in 1870, was brutally ended a year later by the U. S. Army. National History Standards Materials compiled in this document can be used by educators to fulfill the following National History Standards for Grades K-12

The History of the United States: Regional folklore and culture contributions that help to form our national heritage. The student understands folklore and other cultural contributions from various regions of the United States and how they helped to form a national heritage. Examine art, craft, music, and language of people from a variety of regions long ago and describe their influence on the nation. The student understands the culture and historical developments of selected societies in such places as Africa, the Americas, Asia, and Europe. Analyze the dance, music, and arts of various cultures around the world to draw conclusions about the history, daily life, and beliefs of the people in history. United States territorial expansion between 1763 and 1846, and how it affected relations with external powers and Native Americans. The student understands federal and state Indian policy and the strategies for survival forged by Native Americans

7 - Explain and evaluate the various strategies of Native Americans such as accommodation, revitalization, and resistance.

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### Chapter 2 : Download The Ghost Dance Religion and the Sioux Outbreak of Free Books - Video Daily

*The Ghost-Dance Religion remains a powerful text today, easily the most fascinating, thorough and engaging ethnography I have ever read (and I majored in anthropology!). Although the book is non-fiction, if you are interested in This book is a ethnography of the Ghost Dance religion in the American West.*

Miles on the "Sioux Outbreak" of I. I, pp. , , and Cause of Indian dissatisfaction -- The causes that led to the serious disturbance of the peace in the northwest last autumn and winter were so remarkable that an explanation of them is necessary in order to comprehend the seriousness of the situation. The Indians assuming the most threatening attitude of hostility were the Cheyennes and Sioux. Their condition may be stated as follows: For several years following their subjugation in , , and the most dangerous element of the Cheyennes and the Sioux were under military control. Many of them were disarmed and dismounted; their war ponies were sold and the proceeds returned to them in domestic stock, farming utensils, wagons, etc. Many of the Cheyennes, under the charge of military officers, were located on land in accordance with the laws of Congress, but after they were turned over to civil agents and the vast herds of buffalo and large game had been destroyed their supplies were insufficient, and they were forced to kill cattle belonging to white people to sustain life. The fact that they had not received sufficient food is admitted by the agents and the officers of the government who have had opportunities of knowing. The majority of the Sioux were under the charge of civil agents, frequently changed and often inexperienced. Many of the tribes became rearmed and remounted. They claimed that the government had not fulfilled its treaties and had failed to make large enough appropriations for their support; that they had suffered for want of food, and the evidence of this is beyond question and sufficient to satisfy any unprejudiced intelligent mind. The statements of officers, inspectors, both of the military and the Interior departments, of agents, of missionaries, and civilians familiar with their condition, leave no room for reasonable doubt that this was one of the principal causes. While statements may be made as to the amount of money that has been expended by the government to feed the different tribes, the manner of distributing those appropriations will furnish one reason for the deficit. The unfortunate failure of the crops in the plains country during the years of and added to the distress and suffering of the Indians, and it was possible for them to raise but very little from the ground for self-support; in fact, white settlers have been most unfortunate, and their losses have been serious and universal throughout a large section of that country. They have struggled on from year to year; occasionally they would raise good crops, which they were compelled to sell at low prices, while in the season of drought their labor was almost entirely lost. So serious have been their misfortunes that thousands have left that country within the last few years, passing over the mountains to the Pacific slope or returning to the east of the Missouri or the Mississippi. The Indians, however, could not migrate from one part of the United States to another; neither could they obtain employment as readily as white people, either upon or beyond the Indian reservations. They must remain in comparative idleness and accept the results of the drought-an insufficient supply of food. This created a feeling of discontent even among the loyal and well disposed and added to the feeling of hostility of the element opposed to every process of civilization. The commanding officer at Fort Yates, North Dakota, under date of December 7, , at the time the Messiah delusion was approaching a climax, says, in reference to the disaffection of the Sioux Indians at Standing Rock agency, that it is due to the following causes: Paul railroad company, for right of way privileges, for the benefit of the Indians of said agency. What additional payments, if any, have been made by the said railroad company, and what payments have been made by the Dakota Central railroad company, the records of the agency do not show. In , and again in , the agent, upon complaints made by the Indians, wrote to the Commissioner of Indian Affairs, making certain recommendations as regards the expenditure of the money received from the said railroad company, but was in each instance informed that until Congress took action with respect to the funds referred to nothing could be done. No portion of the money had been expended up to that time December, for the benefit of the Indians of the agency, and frequent

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complaints had been made to the agent by the Indians because they had received no benefits from their concessions to the said railroad companies. For the fiscal year beginning July 1, , the following shortages in the rations were found to exist: Although the obligations of the government extend no further than furnishing so much of the ration prescribed in article 5 as may be necessary for the support of the Indians, it would seem that, owing to the almost total failure of crops upon the Standing Rock reservation for the past four years, and the absence of game, the necessity for the issue of the full ration to the Indians here was never greater than at the present time-December, Such supplies have not been ready for issue to the Indians, as a rule, until the winter season is well advanced. After careful examination at this agency, the commanding officer is convinced that not more than two-thirds of the supplies provided in article 10 have been issued there, and the government has never complied with that provision of article 10 which requires the supplies enumerated in paragraphs 2, 3, and 4 of said article to be delivered on or before the first day of August of each year. Such supplies for the present fiscal year, beginning July 1, , had not yet reached December, the nearest railway station, about 60 miles distant, from which point they must, at this season of the year, be freighted to this agency in wagons. It is now certain that the winter will be well advanced before the Indians at this agency receive their annual allowance of clothing and other annuity supplies. In conclusion, the commanding officer says: You may be assured of the following facts that can not be gainsaid: The forcing process of attempting to make large bodies of Indians self-sustaining when the government was cutting down their rations and their crops almost a failure, is one cause of the difficulty. While the Indians were urged and almost forced to sign a treaty presented to them by the commission authorized by Congress, in which they gave up a valuable portion of their reservation which is now occupied by white people, the government has failed to fulfill its part of the compact, and instead of an increase or even a reasonable supply for their support, they have been compelled to live on half and two-thirds rations, and received nothing for the surrender of their lands, neither has the government given any positive assurance that they intend to do any differently with them in the future. Congress has been in session several weeks and could, if it were disposed, in a few hours confirm the treaties that its commissioners have made with these Indians and appropriate the necessary funds for its fulfillment, and thereby give an earnest of their good faith or intention to fulfill their part of the compact. Such action, in my judgment, is essential to restore confidence with the Indians and give peace and protection to the settlements. If this be done, and the President authorized to place the turbulent and dangerous tribes of Indians under the control of the military, Congress need not enter into details, but can safely trust the military authorities to subjugate and govern, and in the near future make self-sustaining, any or all of the Indian tribes of this country. Replying to your long telegram, one point is of vital importance-the difficult Indian problem can not be solved permanently at this end of the line. It requires the fulfillment by Congress of the treaty obligations which the Indians were entreated and coerced into signing. They signed away a valuable portion of their reservation, and it is now occupied by white people, for which they have received nothing. They understood that ample provision would be made for their support; instead, their supplies have been reduced, and much of the time they have been living on half and two-thirds rations. Their crops, as well as the crops of the white people, for two years have been almost a total failure. The disaffection is widespread, especially among the Sioux, while the Cheyennes have been on the verge of starvation and were forced to commit depredations to sustain life. These facts are beyond question, and the evidence is positive and sustained by thousands of witnesses. Serious difficulty has been gathering for years. Congress has been in session several weeks and could in a single hour confirm the treaties and appropriate the necessary funds for their fulfillment, which their commissioners and the highest officials of the government have guaranteed to these people, and unless the officers of the army can give some positive assurance that the government intends to act in good faith with these people, the loyal element will be diminished and the hostile element increased. If the government will give some positive assurance that it will fulfill its part of the understanding with these 20, Sioux Indians, they can safely trust the military authorities to subjugate, control, and govern these turbulent people, and I hope that you will ask the Secretary of War and the Chief Executive to bring this matter directly to the attention of Congress.

Chapter 3 : Ghost Dance | Articles | Colorado Encyclopedia

*The Ghost-dance Religion and the Sioux Outbreak of 1890* Preview remove-circle *The Ghost-dance Religion and the Sioux Outbreak of 1890* by James Mooney.

Body Full Article Ghost Dances are key ceremonies within a broader Native American religious movement that developed in the late nineteenth century in response to the westward expansion of whites. By that time, most Colorado tribes lived on reservations outside of the state. The Utes were one of the first groups to learn of the Ghost Dance teachings, which then spread through Colorado, over the mountains, and onto the plains in an attempt to create spiritual unity between the scattered Native American groups. In the mid-to-late nineteenth century, clashes between Native Americans and white settlers escalated, resulting in the so-called Indian Wars. Several treaties hoped to settle the unrest, but often the US government did not uphold them and tribes did not agree with them. The government focused their efforts toward the reservation system and tried to integrate Native Americans into a western education system and introduce them to agriculture. One of these movements was the Ghost Dance. The Ghost Dance movement includes two episodes, the first in and the second in. The ideas between the two episodes blended traditional Native American beliefs with the Christian idea of a messiah. In the late 1880s, a Paviotso man named Wodziwob fell into a trance in which he spoke of dead Indians coming back to life, eternal life and earthly paradise for all Indians, and all white people disappearing. The ceremony amongst the Paviotso resembled a round dance, but as the dance spread to western Nevada, California, and Oregon, the ceremony changed from tribe to tribe as different groups added new songs and elements. The Ghost Dance seemingly ended in the mid-1890s, though movements with ties to other teachings—such as the Big Head Cult and Bole-Maru religion—have continued into recent times. Scholars interpret the end of the dance as a result of the US government forcing tribes to stop, responding to the fears of those white settlers who saw it as a threat and tribes losing interest as the prophecies were not coming to pass.

Reservations and Allotments The tensions between the US government and Native Americans continued to rise with changes in policy toward the end of the nineteenth century. In contrast to the reservation system that forced tribes into areas as a group, the Dawes Act created a system of private land ownership amongst the tribes. Individuals could receive land allotments up to 160 acres in addition to full US citizenship. Not all tribes bought into the program, because they saw how it conflicted with the social organization of many groups, which emphasized communal ownership and respect for the land. Chief Ignacio of the Southern Ute tribe actively refused to accept the allotment system. The chief and his followers including most of the Weeminuche Ute consolidated in protest on the western portion of the Ute reservation at the foot of Sleeping Ute Mountain in southwest Colorado. This area would eventually become the Ute Mountain Ute Reservation. After all those who agreed to the allotment program bought land, the government considered the remaining plots a surplus for white settlers to purchase. As a result of the allotment system, Native Americans lost 90 million acres of land from 1887 to 1894.

Wovoka took an active role in spreading his message by making trips to other tribes and preaching it, inviting others to come listen to him preach as well as shipping items to individuals to help them with the dance. As in the movement, details of the dance changed from tribe to tribe with different songs, garments, duration of the dance, and specific calling by the participants. This variety likely occurred because tribes would incorporate the message of the Ghost Dance into an existing dance. One commonality is that the dance occurred in a circle. James Mooney, an ethnographer, suggested that the shirts represented influence of Mormon missionaries. Colorado Ghost Dances James Mooney described the dances in his report to the Bureau of Ethnology, noting differences between tribes east and west of the Rocky Mountains. The narrative behind the Ute dances follows a wolf-and-coyote structure typical of Numic cultures: In particular, Coyote causes problems with Bear, which results in the murder of Wolf. Coyote then must conduct a series of tasks in hopes to bring back his brother so they may be reunited and live happily together. The story of resurrection parallels the teachings of Wovoka, thus strengthening the connection between the Ute Worship

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Dance and the Ghost Dances as a whole. End of the Ghost Dance Movement As tensions continued to rise between Euro-American settlers acquiring leftover allotment lands, confusion arose around the Ghost Dance. Lakota Sioux were particularly thought of as violent Ghost Dancers, and skirmishes developed regularly in the areas adjacent to the Pine Ridge and Rosebud Reservations. On December 29, 1890, as the Cavalry proceeded to disarm members of the tribe, a deaf man became confused and refused to hand over his gun. The gun went off, prompting the Cavalry to open fire. Most tribes stopped dances but kept aspects of the teachings alive, such as a hand game amongst the Assiniboine. Disciples also continued to visit Wovoka for a number of years. Impact of the Ghost Dance Movement Many scholars refer to the Ghost Dance movement as a reaction to the pressures of the reservation system and a way to cope. According to elders at White Mesa, Utes continued Worship Dances until the 1920s, with the last being for Anson Cantsee, as reported by his granddaughter, Adoline Eyetoo. McPherson reports in his ethnography that Jack Cantsee, Sr. Both historical fiction and documentaries about the American West highlight the dances. Edgewood Publishing Company, The University of Utah Press, Smithsonian Institution, , Kindle edition. Smoak, Ghost Dances and Identity: University of California Press, Stoffer, Lawrence Loendorf, Diane E. A Collection of Critical Essays, ed. University of Utah Press, Cambridge University Press, History of Indian-White Relations, vol.

Chapter 4 : Encyclopedia of the Great Plains | GHOST DANCE

*Responding to the rapid spread of the Ghost Dance among tribes of the western United States in the early s, James Mooney set out to describe and understand the phenomenon. He visited Wovoka, the Ghost Dance prophet, at his home in Nevada and traced the progress of the Ghost Dance from place to.*

Dating from about 1870, it had its culmination in the "messiah craze" of the Plains, which caused the last Indian war in the Dakotas. The name Ghost Dance refers to the ritual round-dances that were thought to imitate the dances of the dead and were performed to precipitate the renewal of the world and the return of the dead. There were other American Indian ceremonial dances that were called ghost dances—for instance, a ritual dance among the Iroquois. However, it was the messianic Ghost Dance of that attracted general attention because of its message and consequences. It has been considered prototypical of other revivalist movements among North American Indians, so much so that most later movements have been classified as "ghost dances" La Barre, History Strictly speaking, there have been two Ghost Dances, closely connected with each other and almost identical in form and cultic performance. During a trance he was conveyed to the otherworld, where he learned that the dead were soon to return, that the disappearing game animals were to be restored, and that the old tribal life would come back again. In order to hasten this change, people had to perform round dances at night, without fires. This Ghost Dance lasted some few years among the Paiute, several middle and northern California tribes, and some Oregon Indians. He had a son, Wovoka "the cutter," Wovoka lived in Mason Valley, Nevada, where he served as a farmhand to a white family named Wilson, and because of this association he went under the name of Jack Wilson. During an eclipse of the sun, probably in January, he fell into a trance and was transported to the supreme being in the sky. In this vision the supreme being showed him the land of the dead and the happy life there, and promised that the living would have a reunion with the deceased, providing a series of rules were followed. At this point the information divides. To the whites, Wovoka said that the reunion would take place in the otherworld if people behaved correctly. To the Indians, he announced the speedy coming of the dead who would be guided by a cloudlike spirit that was interpreted as Jesus as well as the return of game and a lasting peace with the whites. The round dance would more quickly bring about this change. The scene was to be on earth, not in the otherworld. It is obvious that, to the Indians, Wovoka presented the same message, in many ways, as Wodziwob. The round dance was the same as well. It was conducted on four or five consecutive nights. Men and women danced together in a circle, interlacing their fingers and dancing round with shuffling side steps. The dance was exhausting, although not continuous, and no fainting spells or visions were reported. This second Ghost Dance appeared when the Plains tribes had been subjugated and their old style of living was on the wane. The freedom-loving Plains Indians looked for an escape, and in their desperation they found it in the Ghost Dance. Emissaries were sent over to the "Messiah," Wovoka who in fact had claimed only to be a prophet, not a messiah, and were instructed in his doctrine. However, the Plains delegates misinterpreted the message to mean that the whites would be driven off or exterminated. Dancing songs expressed the wishes of the arrival of the dead and praised the Father above. The Lakota added several new traits that were in line with their visionary and militant ethos: The ghost shirt was supposed to protect the wearer magically against enemy bullets. It was probably patterned on Mormon garments worn by the Paiute for protection from bodily harm. Although the Lakota plans for action were very vague, their frenetic dancing in the summer and fall of released countermeasures from the suspicious white authorities in the Dakotas, resulting in the so-called Ghost Dance Uprising. After these catastrophic events, enthusiasm for the Ghost Dance ebbed. Some groups continued dancing, but their expectations of the coming of the dead were projected to a distant future. The import of native religious development has been properly studied only relatively recently. There is no unanimity of opinion, however, as to whether readjustment to a new sociopolitical situation or predominantly religious drives steered the development. The overwhelming majority of scholars, all of them anthropologists, favor the first view,

whereas historians of religions prefer the latter. Because of growing white settlements, the white military takeover, and the introduction of white jurisdiction, there was no more room for the continuation of the old native existence, in particular for the hunters and gatherers of the West. Their independent cultures ceased rapidly, sometimes even abruptly, as on the Plains: At the same time the Indians drew on their past to mobilize a desperate spiritual resistance against the overwhelming white influence. In this reactive effort they combined Christian or Christian-derived elements with indigenous ideas and rituals to form a resistance ideology. Earlier religious movements The formation of mixed "acculturated" ideologies is part of American Indian religious history since the beginning of European colonization: These prophets proposed an ethical and religious program. In many respects Neolin set the pattern for subsequent prophets, including those of the Ghost Dance: In his vision the prophet is brought to the Master of Life, from whom is obtained instructions about a right life. Provided this road is followed, the prophet is told, the game will return, the whites will be driven away, and the old life will be restored. While the messages of the prophets reflected a yearning for old value patterns, they were in fact deeply dependent on Christian missionary teachings. Exhortations to believers to refrain from liquor, adultery, lying, and murder and to show brotherly friendliness, even beyond tribal boundaries, reveal more or less Christian ethical precepts. Where the abandonment of traditional fetishes and rituals was propagated, as by the Shawnee prophet Tenskwatawa, Christian value judgments are easily recognizable. The very idea that the Supreme Being had to introduce the new religious program through revelation to a prophet also speaks of Christian influence. The hope for the day of salvation, or the coming liberation, implies a linear view of history and an eschatological goal, ideas that were never American Indian, but are thoroughly Christian. Shamanic experiences The second root of the Ghost Dance is shamanic experience. Although the instigators of the revivalist movements were prophets i. There was definitely a Christian background to the Indian conception of the prophet, his reception of an eschatological message after a comatose experience, and his direct contact with a more or less christianized God. However, the pattern of spiritual communication is very much shamanic. Wovoka, for instance, was himself a medicine man , and fell repeatedly into self-induced trances. Of course, the destination of his soul was the heaven of God, not the spirit land of the dead; these were two different realms in most Native American beliefs. The Ghost Dance had its precursors in movements that crystallized around shamans. Leslie Spier retraced the Ghost Dance ideology to an older "Prophet Dance" founded on the intense relations of the living with the dead on the Northwest Coast and the Plateau. The Prophet Dance ideology contained such elements as a world cataclysm, renewal of the world, and the return of the dead. World renewal and the return of the dead could be hastened by the performance of the "dance of the dead. Round-dance ritual The third main root of the Ghost Dance is, as Michael Hittman has observed, the indigenous round dance. The latter has been interpreted by some scholars as simply a dance for entertainment, but there is much evidence that the Basin round dance, performed around a pole or cedar tree, was a religious ceremony—the Father Dance, offered with thanksgivings to the Master of Life for food, rain, and health. In the Ghost Dance this old ceremony was given a new, eschatological meaning. The discussion of the Ghost Dance has, in comparative works on prophetism, messianism, and millenarianism, concentrated on terminological, psychological, and acculturation problems, whereas the specialized works on the Ghost Dance have paid attention primarily to its origins. A Reconstruction," Ethnohistory 20

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### Chapter 5 : Teaching American History in Maryland - Documents for the Classroom - Maryland State Archi

*The ghost-dance religion and the Sioux outbreak of Item Preview The ghost-dance religion and the Sioux outbreak of by Mooney, James,*

He also claimed to communicate with the dead and taught followers to perform a ceremonial circular dance that contributed to the movement earning the Ghost Dance label. The movement spread through Nevada and to parts of California and Oregon but subsided after the prophecies failed to materialize. Another Paiute prophet, Wovoka, revived the movement in . According to the vision, if Indians followed these practices, they would be reunited with the dead and whites would disappear. The Ghost Dance affected no group more than the Lakota Sioux bands who adopted it. Several Lakota bands sent emissaries to interview Wovoka about his teachings. The Ghost Dance provided a hopeful message to all Indians, but it proved particularly enticing to Lakotas suffering poor conditions on reservations and to Lakota leaders such as Sitting Bull Tantanka Iyotanka , who had resisted U. Lakota participants added vestments known as ghost shirts to the ceremonies and songs brought by the emissaries. They believed these white muslin shirts, decorated with a variety of symbols, protected them from danger, including bullets. Indian policy and believed the Ghost Dance ceremonies and ghost shirts indicated that the Lakotas intended to start a war. Reservation officials called on the U. The government dispatched the U. Indian police killed Sitting Bull while arresting him. Two weeks later, on December 29, , members of the Seventh Cavalry killed Big Foot and at least of his followers casualty estimates range to higher than in the Wounded Knee Massacre, thus eliminating key leaders most opposed to the United States and its Indian policy. To many, the Ghost Dance represented resistance to U. Indian policy and American culture and was a rallying point for preserving traditional Indian culture. Wovoka and the Ghost Dance. University of Nebraska Press, Holt, Rinehart and Winston, Government Printing Office,

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## Chapter 6 : PBS - THE WEST - Wovoka, The Messiah Letter ( )

*The Ghost-dance Religion and the Sioux Outbreak of , Volume 14, Issue 2 Part 2, Issue 1 of Annual report of the Bureau of Ethnology to the Smithsonian Institution. [Special issue], Smithsonian Institution Bureau of Ethnology.*

Extracts from verbatim stenographic report of council held by delegations of Sioux with Commissioner of Indian Affairs, at Washington, February 11, Commissioner, my purpose to-day is to tell you what I know of the condition of affairs at the agency where I live. A certain falsehood came to our agency from the west which had the effect of a fire upon the Indians, and when this certain fire came upon our people those who had farsightedness and could see into the matter made up their minds to stand up against it and fight it. The reason we took this hostile attitude to this fire was because we believed that you yourself would not be in favor of this particular mischief-making thing; but just as we expected, the people in authority did not like this thing and we were quietly told that we must give up or have nothing to do with this certain movement. Though this is the advice from our good friends in the east, there were, of course, many silly young men who were longing to become identified with the movement, although they knew that there was nothing absolutely bad, nor did they know there was anything absolutely good, in connection with the movement. In the course of time we heard that the soldiers were moving toward the scene of trouble. After awhile some of the soldiers finally reached our place and we heard that a number of them also reached our friends at Rosebud. Of course, when a large body of soldiers is moving toward a certain direction they inspire a more or less amount of awe, and it is natural that the women and children who see this large moving mass are made afraid of it and be put in a condition to make them run away. At first we thought the Pine Ridge and Rosebud were the only two agencies where soldiers were sent, but finally we heard that the other agencies fared likewise. We heard and saw that about half our friends at Rosebud agency, from fear at seeing the soldiers, began the move of running away from their agency toward ours Pine Ridge , and when they had gotten inside of our reservation they there learned that right ahead of them at our agency was another large crowd of soldiers, and while the soldiers were there, there was constantly a great deal of false rumor flying back and forth. The special rumor I have in mind is the threat that the soldiers had come there to disarm the Indians entirely and to take away all their horses from them. That was the oft-repeated story. So constantly repeated was this story that our friends from Rosebud, instead of going to Pine Ridge, the place of their destination, veered off and went to some other direction toward the "Bad Lands. Well, the people after veering off in this way, many of them who believe in peace and order at our agency, were very anxious that some influence should be brought upon these people. In addition to our love of peace we remembered that many of these people were related to us by blood. So we sent out peace commissioners to the people who were thus running away from their agency. I understood at the time that they were simply going away from fear because of so many soldiers. So constant was the word of these good men from Pine Ridge agency that finally they succeeded in getting away half of the party from Rosebud, from the place where they took refuge, and finally were brought to the agency at Pine Ridge. The remnant of the party from Rosebud not taken to the agency finally reached the wilds of the Bad Lands. Seeing that we had succeeded so well, once more we sent to the same party in the Bad Lands and succeeded in bringing these very Indians out of the depths of the Bad Lands and were being brought toward the agency. Those who actually went off of the Cheyenne River agency probably number , and there were a few from the Standing Rock reserve with them, but as to their number I do not know. There were a number of Ogalallas, old men and several school boys, coming back with that very same party, and one of the very seriously wounded boys was a member of the Ogalalla boarding school at Pine Ridge agency. He was not on the warpath, but was simply returning home to his agency and to his school after a summer visit to relatives on the Cheyenne river. When we heard that these people were coming toward our agency we also heard this. These people were coming toward Pine Ridge agency, and when they were almost on the agency they were met by the soldiers and surrounded and finally taken to the Wounded Knee creek, and there at a given time their guns were

demanded. When they had delivered them up, the men were separated from their families, from the tipis, and taken to a certain spot. When the guns were thus taken and the men thus separated, there was a crazy man, a young man of very bad influence and in fact a nobody, among that bunch of Indians fired his gun, and of course the firing of a gun must have been the breaking of a military rule of some sort, because immediately the soldiers returned fire and indiscriminate killing followed. This man shot an officer in the army; the first shot killed this officer. I was a voluntary scout at that encounter and I saw exactly what was done, and that was what I noticed; that the first shot killed an officer. As soon as this shot was fired the Indians immediately began drawing their knives, and they were exhorted from all sides to desist, but this was not obeyed. Consequently the firing began immediately on the part of the soldiers. All the men who were in a bunch were killed right there, and those who escaped that first fire got into the ravine, and as they went along up the ravine for a long distance they were pursued on both sides by the soldiers and shot down, as the dead bodies showed afterwards. The women were standing off at a different place from where the men were stationed, and when the firing began, those of the men who escaped the first onslaught went in one direction up the ravine, and then the women, who were bunched together at another place, went entirely in a different direction through an open field, and the women fared the same fate as the men who went up the deep ravine. The men were separated, as has already been said, from the women, and they were surrounded by the soldiers. Then came next the village of the Indians and that was entirely surrounded by the soldiers also. When the firing began, of course the people who were standing immediately around the young man who fired the first shot were killed right together, and then they turned their guns, Hotchkiss guns, etc. So that there were three general directions in which they took flight. There was a woman with an infant in her arms who was killed as she almost touched the flag of truce, and the women and children of course were strewn all along the circular village until they were dispatched. Right near the flag of truce a mother was shot down with her infant; the child not knowing that its mother was dead was still nursing, and that especially was a very sad sight. The women as they were fleeing with their babes were killed together, shot right through, and the women who were very heavy with child were also killed. All the Indians fled in these three directions, and after most all of them had been killed a cry was made that all those who were not killed wounded should come forth and they would be safe. Little boys who were not wounded came out of their places of refuge, and as soon as they came in sight a number of soldiers surrounded them and butchered them there. Of course we all feel very sad about this affair. I stood very loyal to the government all through those troublesome days, and believing so much in the government and being so loyal to it, my disappointment was very strong, and I have come to Washington with a very great blame on my heart. Of course it would have been all right if only the men were killed; we would feel almost grateful for it. But the fact of the killing of the women, and more especially the killing of the young boys and girls who are to go to make up the future strength of the Indian people, is the saddest part of the whole affair and we feel it very sorely. I was not there at the time before the burial of the bodies, but I did go there with some of the police and the Indian doctor and a great many of the people, men from the agency, and we went through the battlefield and saw where the bodies were from the track of the blood. I had just reached the point where I said that the women were killed. We heard, besides the killing of the men, of the onslaught also made upon the women and children, and they were treated as roughly and indiscriminately as the men and boys were. Of course this affair brought a great deal of distress upon all the people, but especially upon the minds of those who stood loyal to the government and who did all that they were able to do in the matter of bringing about peace. They especially have suffered much distress and are very much hurt at heart. These peace-makers continued on in their good work, but there were a great many fickle young men who were ready to be moved by the change in the events there, and consequently, in spite of the great fire that was brought upon all, they were ready to assume any hostile attitude. These young men got themselves in readiness and went in the direction of the scene of battle so they might be of service there. They got there and finally exchanged shots with the soldiers. This party of young men was made up from Rosebud, Ogalalla Pine Ridge, and members of any other agencies that happened to be there at the time. While this was going on in the neighborhood of

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Wounded Knee-the Indians and soldiers exchanging shots-the agency, our home, was also fired into by the Indians. Matters went on in this strain until the evening came on, and then the Indians went off down by White Clay creek. When the agency was fired upon by the Indians from the hillside, of course the shots were returned by the Indian police who were guarding the agency buildings. Although fighting seemed to have been in the air, yet those who believed in peace were still constant at their work. Young-Man-Afraid-of-His-Horses, who had been on a visit to some other agency in the north or northwest, returned, and immediately went out to the people living about White Clay creek, on the border of the Bad Lands, and brought his people out. He succeeded in obtaining the consent of the people to come out of their place of refuge and return to the agency. Thus the remaining portion of the Indians who started from Rosebud were brought back into the agency. Commissioner, during the days of the great whirlwind out there, those good men tried to hold up a counteracting power, and that was "Peace. While we were engaged in bringing about peace our property was left behind, of course, and most of us have lost everything, even down to the matter of guns with which to kill ducks, rabbits, etc, shotguns, and guns of that order. When Young-Man-Afraid-of-His-Horses brought the people in and their guns were asked for, both men who were called hostile and men who stood loyal to the government delivered up their guns.

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## Chapter 7 : Wovoka, the Ghost Dance, and Wounded Knee | Christian Forums

*The Ghost-Dance Religion and the Sioux Outbreak of* by James Mooney This classic work depicts the Ghost Dance among the Sioux, the fears it raised of an Indian outbreak, and the military occupations of the Sioux reservations culminating in the tragedy at Wounded Knee.

Wovoka also known as Jack Wilson delivered his message orally, and it was transcribed by a member of the group who had attended Carlisle Indian School. Mooney renders the "Carlisle English" of this transcription in a more grammatical form. Dance four successive nights, and the last night keep us the dance until the morning of the fifth day, when all must bathe in the river and then disperse to their homes. You must all do in the same way. I, Jack Wilson, love you all, and my heart is full of gladness for the gifts you have brought me. When you get home I shall give you a good cloud [rain? I give you a good spirit and give you all good paint. I want you to come again in three months, some from each tribe there [the Indian Territory]. There will be a good deal of snow this year and some rain. In the fall there will be such a rain as I have never given you before. Grandfather [a universal title of reverence among Indians and here meaning the messiah] says, when your friends die you must not cry. You must not hurt anybody or do harm to anyone. You must not fight. It will give you satisfaction in life. This young man has a good father and mother. Do not tell the white people about this. Jesus is now upon the earth. He appears like a cloud. The dead are still alive again. I do not know when they will be here; maybe this fall or in the spring. When the time comes there will be no more sickness and everyone will be young again. Do not refuse to work for the whites and do not make any trouble with them until you leave them. When the earth shakes [at the coming of the new world] do not be afraid. It will not hurt you. I want you to dance every six weeks. Make a feast at the dance and have food that everybody may eat. Then bathe in the water. You will receive good words again from me some time. Do not tell lies.

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## Chapter 8 : The Ghost-dance Religion and the Sioux Outbreak of - James Mooney - Google Books

*The Ghost-Dance Religion and the Sioux Outbreak of* By James Mooney. Lincoln: University of Nebraska Press, Introductions, illustrations, authorities cited. xxvi +.

The Northern Paiute community at this time was thriving upon a subsistence pattern of fishing, hunting wild game, and foraging for pine nuts and roots such as *Cyperus esculentus*. Community events centered on the observance of seasonal ceremonies such as harvests or hunting. In , Hawthorne Wodziwob , a Paiute man, organized a series of community dances to announce a vision. He spoke of a journey to the land of the dead and of promises made to him by the souls of the recently deceased. They promised to return to their loved ones within a period of three to four years. He urged the populace to dance the common circle dance as was customary during a time of celebration. He continued preaching this message for three years with the help of a local "weather doctor" named Tavibo, father of Jack Wilson. This and other European diseases killed approximately one-tenth of the total population, [6] resulting in widespread psychological and emotional trauma. The disruption brought disorder to the economic system and society. Many families were prevented from continuing their nomadic lifestyle. Round Dance influence[ edit ] A round dance is a circular community dance held, usually around an individual who leads the ceremony. Round dances may be ceremonial or purely social. Usually the dancers are accompanied by a group of singers who may also play hand drums in unison. The dancers join hands to form a large circle. The dancers move to their left with a side-shuffle step to reflect the long-short pattern of the drum beat , bending their knees to emphasize the pattern. During his studies of the Pacific Northwest tribes the anthropologist Leslie Spier used the term " prophet dances " to describe ceremonial round dances where the participants seek trance , exhortations and prophecy. Spier studied peoples of the Columbia plateau a region including Washington , Oregon , Idaho , and parts of western Montana. The Prophet[ edit ] Wovoka Northern Paiute spiritual leader and creator of the Ghost Dance Jack Wilson, the prophet otherwise known as Wovoka , was believed to have had a vision during a solar eclipse on January 1, It was reportedly not his first time experiencing a vision; but as a young adult, he claimed that he was then better equipped, spiritually, to handle this message. He was known throughout Mason Valley as a gifted and blessed young leader. Mooney confirmed that his message matched that given to his fellow Indians. He also stated that Jesus was being reincarnated on earth in , that the people must work, not steal or lie, and that they must not engage in the old practices of war or the traditional self-mutilation practices connected with mourning the dead. He preached that if the five-day dance was performed in the proper intervals, the performers would secure their happiness and hasten the reunion of the living and deceased. Because the first European contact with the practice came by way of the Lakota, their expression "Spirit Dance" was adopted as a descriptive title for all such practices. This was subsequently translated as "Ghost Dance". Early in the religious movement, many tribes sent members to investigate the self-proclaimed prophet, while other communities sent delegates only to be cordial. Regardless of their initial motivations, many left as believers and returned to their homeland preaching his message. The Ghost Dance was also investigated by many Mormons from Utah , for whom the concepts of the Indian prophet were familiar and often accepted. An elaboration of the Ghost Dance concept was the development of ghost shirts , which were special clothing that warriors could wear. They were rumored to repel bullets through spiritual power. It is uncertain where this belief originated. Scholars believe that in chief Kicking Bear introduced the concept to his people, the Lakota, [9] while James Mooney argued that the most likely source is the Mormon temple garment which Mormons believe protect the pious wearer from evil. This Lakota interpretation included the removal of all European Americans from their lands. The Lakota were expected to farm and raise livestock, and to send their children to boarding schools. With the goal of assimilation, the schools taught English and Christianity, as well as American cultural practices. Generally, they forbade inclusion of Indian traditional culture and language. To help support the Lakota during the period of transition, the Bureau of Indian Affairs BIA was to supplement

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the Lakota with food and to hire white farmers as teachers for the people. The farming plan failed to take into account the difficulty that Lakota farmers would have in trying to cultivate crops in the semi-arid region of South Dakota. By the end of the growing season, a time of intense heat and low rainfall, it was clear that the land was unable to produce substantial agricultural yields. They cut rations for the Lakota in half. With the bison having been virtually eradicated a few years earlier, the Lakota were at risk of starvation. Those who had been residing in the area for a long time recognized that the ritual was often held shortly before battle was to occur. He claimed the Hunkpapa spiritual leader Sitting Bull was the real leader of the movement. A former agent, Valentine McGillicuddy, saw nothing extraordinary in the dances and ridiculed the panic that seemed to have overcome the agencies, saying: Why should not the Indians have the same privilege? If the troops remain, trouble is sure to come. Army troops were deployed to the reservation. On December 15, , Sitting Bull was arrested for failing to stop his people from practicing the Ghost Dance. He instantly wheeled and shot Sitting Bull, hitting him in the left side, between the tenth and eleventh ribs; [16] this exchange resulted in deaths on both sides, including that of Sitting Bull. He was stopped while en route to convene with the remaining Lakota chiefs. Army officers forced him to relocate with his people to a small camp close to the Pine Ridge Agency. Here the soldiers could more closely watch the old chief. That evening, December 28, the small band of Lakota erected their tipis on the banks of Wounded Knee Creek. The following day, during an attempt by the officers to collect weapons from the band, one young, deaf Lakota warrior refused to relinquish his arms. When the fighting had concluded, 25 U. Among the dead Lakota, most were women and children. Aftermath[ edit ] Outrage in the eastern United States emerged as the public learned about the deaths. Many Americans felt the U. Army actions were unduly harsh; some related the massacre at Wounded Knee Creek to the "ungentlemanly act of kicking a man when he is already down". Like most Indian ceremonies, it became clandestine rather than dying out completely. Rejection[ edit ] Despite the widespread acceptance of the Ghost Dance movement, Navajo leaders described the Ghost Dance as "worthless words" in Another factor was cultural norms among the Navajo, which inculcated a fear of ghosts and spirits, based on religious beliefs. Instead, it went underground. Wovoka continued to spread its message, along with Kicking Bear, Short Bull and other spiritual leaders. In her book, Ms. Brave Bird writes that ghost dances continue as private ceremonies.

