

Autobiography Of Red Cloud War Leader Of The Oglalas

The Oglala People, 1841-1879 Welcome to the Oglala Nation Crazy Horse, the Strange Man of the Oglalas Oglala Religion Constitution and By-Laws of the Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota A Doctor Among the Oglala Sioux Tribe Leaders of the Oglala Sioux Annual Report of the Bureau of Ethnology Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution Shadows of the Oglala Constitution and By-laws of the Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota A Pictographic History of the Oglala Sioux To enhance and provide to the Oglala Sioux Tribe and Angostura Irrigation Project certain benefits of the Pick-Sloan Missouri Basin Program The Oglala Sioux Tribe Angostura Irrigation Project Rehabilitation and Development Act Pipe, Bible, and Peyote among the Oglala Lakota Great Wildlife of the Great Plains Yuwipi, Vision and Experience in Oglala Ritual House documents The Oglala Sioux Catherine Price Akim D. Reinhardt Mari Sandoz William K. Powers Robert H. Ruby Charles River Editors, Smithsonian Institution. Bureau of American Ethnology Smithsonian Institution Bureau of Ethnology Smithsonian Institution. Bureau of American Ethnology Pasquale De Marco Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota Amos Bad Heart Bull United States. Congress. Senate. Committee on Indian Affairs (1993-) United States. Congress. Senate. Committee on Indian Affairs (1993-) Paul B. Steinmetz, S.J. Paul A. Johnsgard William K. Powers Robert H. Ruby

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in the late nineteenth century the u s government attempted to reshape lakota sioux society to accord with american ideals catherine price charts the political strategies employed by oglala councilors as they struggled to preserve their autonomy

popular culture largely perceives the tragedy at wounded knee in 1890 as the end of native american resistance in the west and for many years historians viewed this event as the end of indian history altogether the dawes act of 1887 and the reservation system dramatically changed daily life and political dynamics particularly for the oglala lakotas as akim d reinhardt demonstrates in this volume however the twentieth century continued to be politically dynamic even today as life continues for the oglalas on the pine ridge reservation in southwestern south dakota politics remain an integral component of the lakota past and future reinhardt charts the political history of the oglala lakota people from the fifteenth century to the present with this edited collection of primary documents a historical narrative and a contemporary bibliographic essay throughout the twentieth century residents on pine ridge and other reservations confronted resisted and adapted to the continuing effects of u s colonialism during the modern reservation era reservation councils grassroots and national political movements courtroom victories and losses and cultural battles have shaped indigenous populations both a documentary reader and a lakota history welcome to the oglala nation is an indispensable volume on lakota politics

biography of crazy horse the military leader of the oglala sioux discusses his life struggle against the united states government relationship with his people and personality

surveys past and present religious beliefs and practices of the oglala sioux relating them to oglala social and cultural identity and the preservation of that identity

in 1953 young surgeon robert h ruby began work as the chief medical officer at the hospital on the pine ridge indian reservation in south dakota he began writing almost daily to his sister describing the oglala lakota people he served his bureau of indian affairs colleagues and day to day life on the reservation ruby and his wife were active in the social life of the non white community which allowed ruby also a self trained

ethnographer to write in detail about the oglala lakota people and their culture covering topics such as religion art traditions and values his frank and personal depiction of conditions he encountered on the reservation examines poverty alcoholism the educational system and employment conditions and opportunities ruby also wrote critically of the bureau of indian affairs describing the bureaucracy that made it difficult for him to do his job and kept his hospital permanently understaffed and undersupplied these engaging letters provide a compelling memoir of life at pine ridge in the mid 1950s

as he lay dying tashunke witco whose name is literally translated as his horse is spirited or his horse is crazy refused to be placed on an army cot and he insisted upon being placed on the floor he had spent his life avoiding white people whenever possible and after he died his cousin touch the clouds pointed to the blanket covering the dead chief's body and said this is the lodge of crazy horse throughout his life tashunke witco tried to live the life his people had enjoyed for centuries he never signed a treaty with the u s government and was never photographed largely because he wanted to avoid contact with the settlers encroaching further west upon native american lands by staying away from white settlements and military forts he thus avoided the places where a photographer might be lurking as the great lakota leaders surrendered to the u s military or were killed they became symbols of the qualities and character of their people red cloud is often referred to as a symbol of lakota concession sitting bull is considered symbolic of lakota spirituality crazy horse because he delayed surrender and never entered into treaty agreements with the u s military became a symbol of lakota resistance crazy horse may have fervently wished to avoid white settlers but he's a native american icon today because of the inability to do so like geronimo in the southwest and sitting bull on the plains crazy horse was a chief who fought in several skirmishes against settlers and u s forces during the 1860s and he became one of the most famous native americans in american history because of one fateful confrontation with whites the legendary battle of the little bighorn during which an estimated 2 000 lakota and cheyenne warriors routed and then annihilated the 7th u s cavalry led by george custer that disaster led the american government to double down on its efforts to pacify the plains and by the end of the decade many of them had surrendered and been moved onto a reservation like sitting bull crazy horse tried to avoid surrendering for as long as he could and both suffered a controversial death among the oglala lakota one of the most famous bands of the native american tribe known as the sioux the longest and most effective leader was makhpiyaluta better known as red cloud though he has not been remembered as vividly as another member of the oglala lakota crazy horse red cloud led the group for 40 years in war in peace and on a reservation becoming so esteemed and influential that americans began to mistakenly take him for the leader of the entire sioux tribe in the 1860s red cloud was at the forefront of skirmishing among whites and native americans along the frontier in wyoming and montana which came to be known as red cloud's war after that however red cloud continued to lead his people to reservations first near the black hills and later westward after the battle of the little bighorn though he was respected as a war chief it was his

political functions as a spokesman of the oglala that truly allowed red cloud to leave his mark over the last several decades of his life whereas sitting bull and crazy horse suffered premature deaths red cloud outlived the other important leaders of the sioux until dying in 1909 at 87 years old near the end of his life he reportedly said they made us many promises more than i can remember but they kept but one they promised to take our land and they took it though red cloud was forever embittered by what he and his people had lost his long leadership and his help in transitioning his people onto reservations has ironically turned him into somewhat of a symbol of conciliation and reconciliation between native americans and whites as opposed to native american symbols of defiance like tecumseh sitting bull and crazy horse

list of publications of the bureau of american ethnology comp by frederick webb hodge

in the annals of american history few figures embody the spirit of resistance and resilience like crazy horse a legendary warrior and leader of the oglala sioux tribe this comprehensive book delves into the extraordinary life and legacy of crazy horse exploring the events that shaped his character and the profound impact he had on the history of the american west journey through the remarkable story of crazy horse from his humble beginnings to his rise as a fearless warrior and a staunch defender of his people s land and traditions witness his unwavering determination and strategic brilliance as he leads the oglala sioux in battles against rival tribes and asserts their dominance in the region feel the tension and drama of the battle of little big horn where crazy horse played a pivotal role in one of the most significant battles in american history experience the exhilaration of victory and the resilience of the native american spirit as crazy horse and his warriors inflict a devastating defeat upon the u s forces unravel the mystery surrounding crazy horse s untimely demise as he is fatally wounded in a scuffle at fort robinson in nebraska explore the complexities of his life and the enduring significance of his contributions to native american history and culture through a comprehensive examination of historical records oral traditions and contemporary perspectives this book sheds light on the remarkable legacy of crazy horse join us as we delve into the life of a warrior a leader and an enduring symbol of native american resilience and pride discover the true story of crazy horse a man whose name became synonymous with courage defiance and the indomitable spirit of a people determined to preserve their way of life if you like this book write a review

pictographs show all aspects of warfare ceremonials hunting and daily life of this major plains indian tribe during the 19th century includes extensive text about the artist and his work also about dakota history and historical art

when paul b steinmetz worked among the oglala lakota in south dakota he prayed with the sacred pipe conversed with medicine men and

participated in their religious ceremonies steinmetz describes the history belief systems and contemporary ceremonies of three religious groups among the oglala lakota traditional lakota religion the native american church and the body of christ independent church a small pentecostal group on the basis of these descriptions steinmetz discusses the interdynamics of pipe bible and peyote and offers a model for understanding oglala religious identity steinmetz maintains that a sense of sacramentalism is essential in understanding native american religions and that the mutual influence between lakota religion and christianity has been far more extensive than most scholars have suggested

provides an overview of 121 birds mammals and reptiles native to the great plains organized by habitat with information on each animal s behavior and ecology

a profoundly spiritual book yuwipi describes a present day oglala sioux healing ritual that is performed for a wide range of personal crises the vivid narrative centers on the experience of a hypothetical father and son in need of spiritual and physical assistance the author combines the yuwipi ceremony with two ancient sioux rituals often performed in conjunction with it the vision quest and the sweat lodge wayne runs again suffering from alcoholism and worried about his father s health seeks out a shaman who while bound in darkness calls on supernatural beings to free him and to communicate while the young man undergoes purification in a sweat lodge and waits on a hill for a vision the community prays for him and his father the ceremony serves not only to cure the sick but also to reaffirm the continuity of oglala society

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