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*The Legacies of Navajo Chief Manuelito and Juanita*, 2007) shows how historians can use oral traditions and oral histories when studying the histories of indigenous people. One wonders, therefore, how much more we could have learned about Indians' work in D. H. Lawrence's Santa Fe from oral histories conducted with members of the Pueblo communities of Northern New Mexico.

The breadth of empirical and theoretical issues addressed in *Indian Work* is exciting and inspiring. More important, however, are the questions that Daniel Usner raises in this book about existing scholarship and the directions that he suggests for further research.

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**The Lakota Ghost Dance of 1890.** By Rani-Henrik Andersson. Lincoln and London: University of Nebraska Press, 2008. 437 pages. \$50.00 cloth.

In the 1880s, a religious revitalization movement called the Ghost Dance swept through the Plains tribes of North America. According to its prophet, a Paiute Indian called Wovoka, "the white people would disappear in a great earthquake, and only those Indians who believed in his [the prophet's] message would survive. Then they would live forever in a world of happiness where there would be no hunger or disease. To make this happen, the Indians need to dance a certain sacred dance" (x-xi). Although the movement emphasized religious transformation through peaceful means, white authorities panicked in the belief that the Ghost Dance would lead to another Indian war. The culmination of these tensions was the massacre of fleeing Ghost Dancers on 29 December 1890, at Wounded Knee Creek. As many as 370 Lakota Sioux Indians (including 250 women and children) were killed, and about fifty of the Indians survived the onslaught. The soldiers lost twenty-five dead and thirty-nine wounded, a number of them shot by their own men in the crossfire. The Lakota dead were stripped of "valuables" and their frozen bodies buried in a mass grave. Twenty-three Medals of Honor were awarded to members of the US Cavalry for their "heroic action" during the "battle of Wounded Knee."

Wounded Knee has remained strong in the Lakota tribal consciousness. Although not a sacred place in traditional Indian culture, the "killing fields of Wounded Knee" are held in deep reverence by the Lakota. The eminent Sioux scholar Vine Deloria Jr. recounts a visit to Wounded Knee as his strongest boyhood memory. "The massacre was visibly etched in the minds of many of the older reservation people. . . . Many times, over the years, my father would point out survivors of the massacre, and people on the reservation always went out of their way to help them" (Alvin M. Josephy, *Red Power*, 1971, 238).

By the 1880s, the great victory over Lieutenant Colonel George Armstrong Custer and the 7th Cavalry by the Indians at Little Big Horn had been eclipsed

by the breakup and division of the Great Sioux Reservation under the Sioux Act of 1889 and the subsequent confinement of the Lakota as virtual prisoners of war to six smaller reservations. The new reality included hunger from crop failure and reduced rations, disease, Christian proselytizing, and the ruthless suppression of the sacred Sun Dance and Lakota religion. The Lakota Ghost Dance was a spiritual response to hopelessness and oppression when armed resistance to US aggression and expansionism was no longer an option.

The Lakota Ghost Dance has been widely written about but never in terms of one book detailing the “many voices” of its principals—the Lakota Ghost Dancers, Indian agents, army, missionaries, press, and the US Congress. This is the author’s research methodology, that is, the multidimensional historical method, and the major contribution of the book under review, “that by presenting different voices of events, historians can develop a more comprehensive picture of the past” (xiv). Rani-Henrik Andersson is a Finnish historian who has made an intensive study of Lakota culture and language. In addition to three hundred pages of carefully researched text, he also provides one hundred pages of notes, appendices, and bibliography.

We strongly recommend this ethnohistorical account of the Lakota Ghost Dance. The introduction outlines Lakota social and political organization, the migration of the Teton Sioux into the central plains and the Black Hills, and the history of Lakota-white relations leading up to the Ghost Dance religious movement. The author’s emphasis is on how the government’s reservation Indian policy led to the division of the Lakota into “friendlies” and “hostiles,” the Ghost Dancers being confined to the latter category. An informative explanation of the nature of revitalization movements as providing hope for the oppressed is described at the end of the chapter. Precipitating factors leading up to the Ghost Dance “trouble” include the reduction and division of the Great Sioux Reservation accompanied by the ordering of the Lakota to the smaller reservations, the starvation policy to force the Lakota to give up the Black Hills, and the suppression of the sacred Sun Dance and Lakota religious ceremonies.

A fuller analysis of precipitating factors might include the spiritual impact of the United States breaking the 1868 Fort Laramie Treaty and the theft of the sacred Black Hills, *He Sapa*, “the heart of everything that is.” It would also include the 1876 Battle of the Greasy Grass (Little Big Horn), when the Lakota and their allies (along with religious leaders, elders, women, and children) were ruthlessly attacked during their summer tribal gathering and sun dance. The introduction may be the only weak part of the book. The “voice” recounting Indian-white relations tends to be too much the historian’s “voice” instead of an indigenous perspective.

What is lacking in the introduction is compensated for in chapter 1, “Wanáǵi Wachípi kǵ,” or “The Ghost Dance,” in which the author presents an excellent, detailed explanation of the Lakota Sacred, “Waka Tonka.” This is followed by a detailed description of the Ghost Dance ceremony. “The Lakota Ghost Dance cannot be understood as a phenomenon in isolation from the rest of Lakota culture” (298). Together, these two elements provide the Indian “voice” in telling the “Great Story” of the Lakota Ghost Dance.

Chapter 2 concerns yet another “voice,” the Indian agents. Andersson writes, “All in all, the Lakota agents’ major contributions as a group during the ‘trouble’ was to condemn the ghost dance from its inception, demanding that it be stopped, arguing for the arrest of ringleaders, contributing to the general alarm, and, finally, calling for troops. All this consequently played a role in the events that led to the tragic affair at Wounded Knee” (127). The chapter about the army documents the actions of internal schisms within the military to suppress the Ghost Dance movement. The army regarded the Ghost Dancers as potential “enemy combatants” and the revitalization movement as religious extremism. Major General Nelson Miles believed that the Ghost Dance initially had been peaceful, but that “false prophets,” especially the Hunkpapa chief, Sitting Bull, had given it a combative edge. Also worrisome to the army were the “hostile Lakota” living free in the Stronghold under Short Bull. Miles wanted the Indian agents removed and the reservation placed under military control.

There was intensive missionary activity, both Catholic and Protestant, in the 1880s, with both groups convinced that Christian proselytizing and the government’s assimilationist Indian education policy should go hand in hand. Yet the missionaries could claim only a relatively small number of Christian converts among the Lakota. The Protestant missions, predominantly Episcopalian and Congregationalist, condemned Indian traditionalist religious ceremonies and beliefs as the work of the devil, mainly through their newspaper the *Word Carrier* (the Dakota-language version being *Iapi Oye*). The Protestants were more critical than the Jesuits. They called Wovoka a false prophet and the Ghost Dance the work of the devil leading to heathenism. Yet they did not believe that the Ghost Dance would lead to an uprising or violence.

In terms of the press, by mid-December 1890, there were seventeen reporters on the Lakota reservations, representing half a dozen newspapers that issued contradictory reports about the prospects for peace or war and rumors of the “Messiah Craze.” Although the newspapers thought they were reporting objectively, alarming headlines and reports more often overshadowed their attempts. “Undoubtedly, newspaper reporting played an important role during the entire duration of the trouble, and indeed played a role in creating the trouble. Immediately following the arrival of troops at Pine Ridge and Rosebud, after Sitting Bull’s death, and especially after the Wounded Knee massacre, the newspapers created the impression that a full-scale war was raging, mainly on Pine Ridge Reservation. The papers were full with descriptions of battle scenes, a heroic U.S. Army, and Indian treachery” (247).

The last “voice” examined is the US Congress. Congress was in recess in the fall and took little notice of the Ghost Dance until early December of 1890. It was ill informed and mainly concerned with the safety of the white settlers who lived close to the Lakota reservations. It unwisely reduced rations at a time when the Lakota were suffering from crop failure, hunger, and disease. Yet Congress was an onlooker rather than an active participant in the matter of the Lakota Ghost Dance.

The concluding chapter is an excellent summary and analysis of the six “voices.” It can just as well be read first, or solely, as a quick overview of the writer’s Ghost Dance research. Andersson ends his book with the following conclusion: “For many Lakota the Ghost Dance represented spiritual renewal and a chance for social and economic betterment; many white Americans saw it as an obstacle to the government’s Indian policy and a setback for the Lakotas on the road to civilization” (271). We take issue, however, with the author’s statement in his conclusion that “the Great Story of the Lakota Ghost Dance revolves around fundamental misunderstanding on a collective level” (298). The author hints at a wider context when he states that “the Act of 1889 resulted in much dissatisfaction among the Lakotas, and the Ghost Dance trouble was directly related to that act and to the events that preceded the actual partitioning of the Great Sioux Reservation” (279). The victimization of the Lakota Indians and persecution of the Ghost Dancers must be viewed within the larger context of treaty breaking, land theft, and genocidal measures directed against the Native peoples of North America.

In the 1823 Supreme Court decision of *Johnson v. McIntosh*, a young United States forged its Indian policy on the basis of the racist doctrine of discovery that states it is the God-given right of a Christian nation to conquer and dominate the “pagan peoples” who inhabit the lands it discovers. A few years later in the 1831 *Cherokee Nation v. Georgia*, the Court reduced the powers of Indian tribes to the status of “domestic dependent nations.” Treaty making was unilaterally ended in 1871, and the US Congress came to hold plenary power over the Indian tribes. This is the historical and legal context in which “the Great Story” of the Lakota Ghost Dance must be told.

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**Myth and Memory: Stories of Indigenous-European Contact.** Edited by John Sutton Lutz. Vancouver: University of British Columbia Press, 2007. 248 pages. \$93.95 cloth; \$35.95 paper.

Introduced by editor John Sutton Lutz, this collection of nine articles follows from the 2002 conference “Worlds in Collision: Critically Analyzing Aboriginal and European Contact Narratives.” Held in Mowachaht-Muchalaht territory, the conference was sponsored by the Centre for Studies in Religion and Society at the University of Victoria, British Columbia. Although the voices at the conference represented a broader set of backgrounds, the text consists primarily of contributions by Western scholars. However, they represent scholars who have learned from and worked with indigenous historians along with reexamining “classic” and “authoritative” publications, academic and popular, many in an attempt to re-present indigenous narrative perspectives. Although most of the chapters focus on British Columbia and Alaska, the reach extends to the Roanoke colony in North Carolina and to Maori land-dispossession narratives. The chapters also represent a variety of disciplines