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beneficial to anyone wanting to do further research on the subject. By comparison, *Yazz—Navajo Painter* has only four entries in its very skimpy bibliography. To this reviewer's knowledge, only three other Indian artists, Jimmy Abeita, R. C. Gorman and Carl Gorman, have had books published about them within the past ten or so years.

Yazz—Navajo Painter is profusely illustrated with fine examples of Jimmy's work, from some of his very first efforts to paintings executed in 1982. I highly recommend it to anyone interested in the genesis of American Indian art, Navajo culture, or Jimmy Toddy's paintings in particular.

Although ostensibly a book on and about Jimmy Toddy, it is also a fitting tribute to a kind and compassionate woman who played such a vital role in Jimmy's career—Sallie Wagner.

Martin Link

The Indian Trader Newspaper

Ohiyesa, Charles Eastman, Santee Sioux. By Raymond Wilson. Urbana/Chicago: University of Illinois Press, 1983. 219 pp. \$16.95 Cloth.

Raymond Wilson's biography of *Ohiyesa, Charles Eastman, Santee Sioux* is a fascinating documentation of the life history of one of the most unique figures in Indian-white history. Written with care and grace, the author brings together vast resources and memoirs, which, combined with Eastman's own publications, create a multi-faceted view of this individual's life and an assessment of his contribution not only to literature, but to Indian policy and service as well. Wilson provides a rich biographical sketch of Eastman that enables the reader to witness Indian policy as it evolved from the treaty period through the Indian Reorganization policies of the Collier administration. We see history through the eyes of *Ohiyesa* and become sensitized to his unique bicultural interpretation of history.

Eastman's life, from the beginning, was characterized by a deep influence from both the Indian components and the surrounding white society. Eastman was the child of a Wahpeton Sioux and a mixed blood woman named Mary Nancy Eastman.

Upon her death, he was raised by his paternal grandmother, Uncheedah, a true traditionalist who was responsible for his education. Schooled as a hunter and warrior, he developed an affection for his native culture which he never lost. His grandmother was both nurturing and wise and taught him to have reverence for the Indian ways as well as wisdom for the white ones. He earned the name *Ohiyesa* (the Winner) at the age of 4. Believing that his father had been hanged following the Sioux Uprising of 1862, he was adopted by his father's brother, only to discover later that his father had been spared execution, fled to Canada, and reappeared. Charles' father had been converted to Christianity, taking the surname of Eastman from his wife. Together they settled on the Santee Reservation in Nebraska but eventually resettled on homesteads which became the Santee community of Flandreau, South Dakota. At first resistant toward shifting to a Western lifestyle, Charles acquiesced to his father's demand that he become educated. Charles adopted Christianity, and pursued the education his father wanted for him, finding difficulty in reconciling his grandmother's traditional philosophy with his father's assimilationist one. His dilemma as to remaining "on the reservation to serve as a model to other Indians, or whether he would seek his own destiny in the white world" foreshadowed this same struggle in the minds of today's Indians (p. 3). Eventually Charles chose a career as a physician because it represented the highest level of service he could offer to his people. The support Charles received in his educational career was due to his service as a role model of an educated Indian. He had the unique ability to understand the Indian (Sioux) language and yet was comfortable with non-Indian ways.

His career as a physician was fraught with problems and tension. Serving the Pine Ridge Sioux community and later Crow Creek, he had the burden of treating thousands of Indian people whose health and housing conditions were deplorable, and he worked to exhaustion. But he experienced a setback in his trust in the non-Indian society when he had to treat the victims of the Wounded Knee massacre. As Wilson says, "all this was a severe ordeal for one who had so lately put all his faith in the Christian love and lofty ideals of the white man" (p. 61). Charles' work on the reservations put him into a power struggle with the Indian agents assigned to each locale, and his tenure as a physician was

continually characterized by complaints, appeals, charges, denials and eventually transfers. He was accused of disrespect and insubordination to authority, charges which followed his career in whatever task he faced. "Eastman's second and final venture as government physician had again been an unpleasant experience" (p. 116). It seemed that Eastman and Indian agents simply didn't get along—"trouble seemed to attract him . . . his ability to communicate with the Sioux, at first considered . . . an asset, became a liability . . . recurrent conflicts with white agents cast doubt on his effectiveness" (p. 116).

Married to a non-Indian educator while at Pine Ridge, Eastman explored other career possibilities, such as working for the YMCA, which created numerous programs for Indian youth. He became, in a sense, a missionary in that he promoted the adoption of Christianity among the tribes that he served. Later he represented the Santee in their land claim, but despite his 20-year involvement, he was bitter about the lack of total support and a lack of reimbursement for his services. Every activity Eastman took on seemed to bring with it some misfortune; he gained a bad reputation for non-payment of obligations, for looking out for his own interests a bit too much—Wilson says Eastman had "more than just their interest at heart" and he had to "share the blame for practicing divisive maneuvers" (p. 102). No matter how much assistance Eastman's skills lent to Indian people, many thought that his motives were quite self-serving.

Eastman was adamant in his assertion that the Indian needed to adjust to the surrounding white world, and his work appeared on the surface to be very assimilationist. For example, he worked as an "outing agent" for a while, supporting the placement of Indian youth with "good Christian families." Eastman's most "assimilationist" activity is no doubt the work he did in the government's allotment program, providing surnames for Indian people who were being given allotments under the provisions of the Dawes Act of 1867. He believed that the adoption of Western names would help protect the Indians' land and so he re-named all of the Sioux, being affectionately called by Indian people the "Name Giver."

Eastman's later years were spent traveling, writing and lecturing. He wrote autobiographical works, material on Indian life and on Indian-government relations. He was criticized for being too

selective in his data, choosing to omit information which cast doubt on his arguments. But all his writings are rich with the lore of Indian life, his belief in the compatibility of the new Christian life and traditional culture, and a romantic image of the wilderness oriented Indian, which later became a model for scouting programs in America. Eastman became increasingly critical of Indian policy and the more he traveled and observed, the more he condemned the Indian Bureau for the terrible conditions he witnessed. He proclaimed the need for better educational facilities and more qualified teachers, programs on Indian health and hygiene, and he pressed for relief from the many illnesses plaguing Indian communities such as tuberculosis and trachoma. He believed the Bureau to be greedy, paternalistic and corrupt, and called repeatedly for its abolition. He criticized the self-serving character of its administrators and advocated that Bureau personnel be Indian. There is no doubt that Eastman was ahead of his time in his profession of self-determination for Indians. And so it may seem paradoxical that Eastman was a staunch supporter of the Dawes Allotment policy, but he believed that individual ownership would bring citizenship and consequently an Indian voice in political affairs. Wilson states "Perhaps Eastman was too naive and put too much faith in the Dawes Act as a means to achieve harmony between Indians and whites" (p. 139). Wilson's comment is illustrative of his general perceptive assessment of Eastman's character—perhaps he *was* seen as an assimilationist, but in fact, his promoting the acceptance of the white way of life was his realism, and he only believed in a selective acceptance of the white man's contributions; he never preached the annihilation of Indian customs. In fact, he worked adamantly to preserve the Indian's rights to native religion as at Rosebud when he helped remove an official who was interfering with the performance of a *Heyoka* ceremony. Eastman believed in acculturation and the breaking down of the barriers between two ethnic entities. He wanted Indians to be on an equal footing. It was this message which formed much of Eastman's lectures and writings in his advancing years, but he never failed to preach about the Indians' rights and condemn the Bureau of Indian Affairs for keeping Indians from full participation in American life. He promoted Indian brotherhood by working to form a pan-Indian organization, The Society of American In-

dians, which he eventually chaired and which became a voice for educated Indians. But it failed to become a congress of tribal delegates as he had hoped.

Ironically, Eastman ended up working for the Indian agency he so much condemned. He became an inspector during which time he reported on agency conditions and settled disputes, particularly amazing since he had constantly been at odds with the Indian agents himself. Eastman continued his lecture engagements and writing until his death in 1939 at the age of 80, an age in which new understandings of the perils of allotment had been recognized and the Indian Reorganization period of the Collier administration had begun. It is interesting to note that Eastman pursued careers in the Indian service in every capacity other than that for which he had been trained.

Eastman's life spanned the period in which Indian people lived a traditional lifestyle in the treaty period to the period of enlightenment in Indian policy, and his life serves as a guide through this eventful period of attitudinal change.

Wilson's delicate treatment of this fascinating individual is balanced and fair in that he does not ignore criticisms of Eastman, but always places them in their appropriate historical context. He always provides both sides to the many conflicts which plagued Eastman's career, allowing the reader to understand both Eastman's view and that of the administration under which he served. The entire book serves as a tribute to a great man who was truly a pioneer in the field of Indian rights advocacy and self-determination. That Wilson has provided both the scholarly community and the lay public with such an insightful treatment of an important historical person is a tribute to him as well.

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What Happened When the Hopi Hit New York. By Wendy Rose. New York: Strawberry Press, 1983.

As I noted in *American Book Review* (March/April, 1983), women hold an extremely important position within the context of contemporary Native American poetry. This no doubt immediately seems to be as it should be—a perception which is entirely