Welcome to lecture number 9. When we left off last time, we saw the war taking place onto the Great Plains, and we saw how the first round of warfare between tribes such as the Lakota and Cheyenne on one side and the US army on the other wasn't going quite as smoothly for the US as they were hoping for. So where we ended last time was when the US agreed to sign the 1868 Fort Laramie Treaty, which supposedly promised that there would be all this big chunk of land that would be left unmolested, that would be basically the boundaries of the Lakota and Cheyenne nation, and they would get to keep it forever and ever. But of course, we understand that the moment that treaty was signed, it was probably meant to be broken. It wasn't really gonna last. That left a problem, though, because, you know, the first round of war had not gone well. What makes you think it's gonna go differently this time? The US army clearly had to come up with strategies that would enable them to defeat an enemy that they had a bit of a hard time the first time around. It was gonna happen. I mean, there's no argument. The United States, just in terms of numbers, was, you know, the Lakota and Cheyenne were only a few thousand people. Of course they were gonna get crushed by the United States eventually. The problem was how to make that happen faster and in the most effective way possible. And what turns out is that they will try several different strategies, you know, from hiring scouts from rival tribes who hate the Lakota and Cheyenne to make it easier to track them down, to putting more money into the army, to all these other things. But one environmental factor will play a key role in this story. And clearly one of the things that will prove, one of the strategies that will prove most useful will be the wipe out of the buffalo herds. You know, you don't even need to be somebody, you don't need to beat them in battle to be successful. If these guys are starving, they may lose the war without you even firing a shot. And the wipe out of the bison herds was becoming more and more of a daily phenomenon as time went by. It's estimated at the beginning of the 1800s there were somewhere in the neighborhood of 40 million bison in the United States. By 1895, so less than a full century later, there will be less than 1,000 bison in the United States. So this is a dramatic statistic when you think about it because basically this is the wipe out of the dominant species in North America. And a lot of it happened in the 1860s as gun technology developed so that you wouldn't have to just fire one shot and then reload your gun and fire one shot, but you could fire over and over, which will allow professional buffalo hunters to come into the plains and slaughter entire herds of buffalo. And this is beautiful news for the army because the less bison there is out there, the easier it is going to be defeating these tribes. So that's exactly what's going to happen. The problem is that the U.S. could have waited a few more years and there would have been no more bison and the tribes would have had to surrender, but they get impatient and so they do decide to start the war a little too soon, where there were still enough bison for some of these tribes to still make a living. This next section is the one where I'm going to be skimming the most because this is really a lot of what I cover in the podcast, particularly in the War for the Black Hills three-episode series, so I'll just quickly remind you of the key events. In 1874, the U.S. government authorizes a military expedition under George Custer, a famous officer from these times, to go into the Black Hills of South Dakota, which is still very much native land, to verify rumors that there may be gold there. Custer managed to get in undetected, discover that there is indeed gold in the Black Hills and gets out with the news that gold has been found. And what does this mean? Of course, it means that thousands of people are going to start streaming to the Black Hills. Now, this is a problem because, theoretically speaking, the United States is supposed to keep its own citizens away from tribal land. And yeah, once you tell that there's gold there, good luck keeping them out. So, you know, for every person that the U.S. army will kick out, 10 more arrive, so the Lakotans and Cheyennes start getting really annoyed with this. The government make them an offer. They say, look, sorry about that, we didn't mean to, bad things happen, how about we just avoid all the trouble and you sell us the Black Hills? And there are a few leaders who are willing to have that conversation, but there are just as many who are horrified by this idea. And so during this one tense meeting, a few warriors sent by famous leaders such as Crazy Horse and Sitting Bull arrive, openly threaten any Lakota chief willing to sign the land that they say, look, you're going to get shot on the spot if you even think about it. So negotiations break down. The message to Washington is clear. If you want to take the Black Hills, you'll have to do it by force. These guys are not going to sell. So at the end of 1875, the U.S. government decide, okay, forget about the treaty. Let's just break it and be done with it. And realistically, there are not a whole lot of people in U.S. that have a problem with it. Most people, they don't care. They're like, you know, let's, treaties, who cares? It's land that will make better use of them. They are a bunch of barbarians anyway, so let's take the land from them. So the guy, it's funny too, because you hear guys like President Grant at this time, he blames Americans for this. He say, you know, this is terrible that we're going to be doing it, but we're just a greedy nation. That's just how it is. And it's like, wow, okay, well, on that note. So what happens is a lot of Lakota and Cheyenne were already settled on reservations, but there were still some, particularly under the leadership of Sitting Bull, willing to unite during the summer of 1876 in preparation for, to defend themselves against what they know will be an army attack. The war starts again. And this is where there are a couple of famous battles that take place in June, 1876. In one particular battle, the army gets stopped in Montana under General Crook. In an even bigger and more famous battle, still in Montana, toward the end of June, 1876, at the Battle of the Little Bighorn, that same caster who had led the troops into the Black Hills attack this very large Lakota and Cheyenne village. Turns out to be a really bad idea because the Lakota are able to fight back and kill nearly 300 soldiers. It's a terrible defeat. Now, the if you notice the dates, end of June, 1876, by the time the news starts spreading throughout the United States is right around July 4th. And this is an important July 4th because it's the 100 year anniversary of the declaration of independence. The country is being swept in these celebratory waves of we are so great, we are so cool. And news arrives that the American army got squashed by what most Americans at this time consider Stone Age savage. So the call for revenge comes in. The desire to squash the tribes increases dramatically. So public opinions are putting pressure on Congress to open up its pores and heavily finance a campaign against the remaining Lakota and Cheyenne. And a combination of the army becoming more effective at tracking these tribes down. They use, for example, other native people as scouts, scouts from tribes such as the Arikara, the Shoshone, Crow, who hated the Lakota and Cheyenne, you know, they were their tribal enemies. So thanks to these scouts, the army gets a little more effective at tracking down the camps. The Lakota are having a harder and harder time making a living because there's less and less bison. So one after another, between the end of 1876 and early 1877, all the Lakota and Cheyenne bands surrender. Sitting Bull takes his followers in Canada to try to continue the old life there, and he will for about four years. Eventually by 1881 he'll also return and settle on a reservation. But by 1877, all the Lakota and Cheyenne in the United States have surrendered. This is where, after they surrender, is where the whole Crazy Horse murder takes place. I spent an insane amount of time talking about it in the lecture series about Crazy Horse, so I'm not really going to get into it. Let's go into a different topic that takes place in... I guess the last thing that I should mention before we switch to a different topic. After essentially defeating them and putting an end to the war, that's when the United States will then say, hey, how about selling us the Black Hills now? Are you ready for it? Only 10% of Lakota are willing to sell, which is a far cry for the 75% needed, but Congress at this time decide they just don't care. So they consider the sale legal, even though obviously it's not, and take the land. So that's the story. Incidentally, there's another story that I'm really not going to tell you much about because it's in the Dull Knives of Pine Ridge, so you can read it in there, but the whole story of what happens to the Northern Cheyenne will be sent to Oklahoma. They will eventually escape from there. All of that stuff is found in the Dull Knives, so make sure you are familiar with it. By 1877 then, most of the tribes have been conquered. There's one major last military action involving a Northern tribe, the Nespers. These guys had always been at peace with the United States. They had always been fairly friendly, but what happens was that they, after being told that they have to relocate from the reservation to a different reservation that they like less, they get into a squabble with the army, get into a fight, surprising everybody, including themselves. They beat them, but they weren't planning to rebel, so they're like, okay, what do we do now? So for the next few weeks, they're just going to kind of run off trying to escape, chased by the army, so they break away, get into a fight, one quick battle, break away again, another battle. This goes on for weeks until eventually they reach the area between Wyoming and Montana, and by that point they decide they want to try to make it for the border with Canada, try to cross into Canada and escape the United States. Something really weird happens at this point, and I'm really only going to tell you the story because it's funny, not for any other reason. It does not have a deep historical significance, it's just really bizarre. The legend has it that as the Nespers are crossing through the area of what's now Yellowstone Park, Yellowstone Park had just been created as the first national park. Part of westward expansion meant that the United States was really destroying a lot of the wilderness as it was expanding westward, so a few people started thinking, you know, maybe we should just save some land, set it aside to preserve it so that people in the future can go there and say, whoa, look at that, there's a tree, you know, since we're gonna destroy everything else, let's at least keep a few areas. So Yellowstone Park had just been created as a national park. The first few tourists were visiting as the Nespers end up traveling through while on the run from the army. They run into these tourists, capture them, tell them, hey guys, sorry about this, but you have to come with us as hostages to Canada. We may release you when we are in Canada, but right now you're coming with us. Everybody's all scared and willing to go along, except one guy who gets really mad and he's like, I'm not going, you don't tell me what to do, start yelling at them, throwing things at them. The Nespers have been in many battles for the previous few weeks. They're not in a good mood, their patience is running thin. So a warrior at the beginning of the column decided this guy is really annoying, just pull out an arrow and shoot him. And everybody goes like, whoa, they killed this guy, that's a little intense. But turns out the guy is not dead. So a few minutes later, he comes back to, he's still alive, has an arrow in him, but he's still alive, hasn't really learned from the first time. So start yelling at them again, start cursing at them again. And one of the warrior at the end of the Nespers column, that's by now traveling through, has the same idea as the guy at the beginning, which is, man, you're so annoying. So pull out an arrow, shoot him, guy falls down. Dead, right? No. Guy is still alive when a few hours later, a scout for the army arrives in the area and finds this guy with two arrows stuck in him, but still alive. So the scout pulls out the arrow, gives him first aid, say, you know, I can't take you with me because I have to race back to the army, but we'll be here tomorrow, we'll take care of you. So let me just start a little fire for you to stay warm and tomorrow we'll be here to help you. Which sounds sweet in theory, except that leaving an open flame next to a guy who is going in and out of consciousness doesn't always work. So the fire starts spreading and this guy wakes up as he catches on fire and he has to roll himself down a hill into a river to turn himself off. By the time the army comes around, they're like, where did that guy go? I don't know, not here, so we need to keep going. So this guy is gonna crawl out of the river and make it for a bunch of miles to the closest army post on his elbows and knees. Weeks go by, the doctor goes into his room to tell him, you know, great news, it looks like all your wounds are healing up well, you're gonna be okay after all. But when he sits on his bed to give him the good news, the bed couldn't take the extra weight, so the bed breaks, the guy falls out of bed, all his wounds open up again. And still, the man lived until he was 93 years old. Under the file, the man wouldn't die. Now, does this have some deep historical lesson? None whatsoever. I just told it to you because it was really bizarre. What happened to the Nespers is that they are captured shortly before they cross the border into Canada. And they are sent to what had become the dumping ground for, not all of them, but for a lot of defeated native tribes. They are sent to Oklahoma, which the original plan was that all of Oklahoma was going to be a native state where to throw all the tribes that you defeat. The Nespers hates it, they hate it in Oklahoma, they don't like the environment, they're not used to it. Eventually, several years later, they will be able to petition the government to get land back to where originally they were from, which is around the border between modern-day Washington state and Idaho. So that's where you find Nespers reservations today. With the end of this Nespers campaign, there really is only one tribe left where there are still people who are independent. And the tribe I'm talking about are the Apache. We inhabited the area of the southwest in states like New Mexico, Arizona, northern Mexico. And the Apache have had a long history of conflict because first, Spain came in trying to take over land. Eventually, Spain got kicked out and you had the nation of Mexico trying to take Apache land. You have the Americans trying to take Apache land. So the Apaches are at war, both with Mexico and the United States, for control over this land. Theoretically speaking, the Apaches were primarily hunters and gatherers, while also doing some farming. But really, when you look at their history, most of the mentions of the Apache in the historical record are regarding warfare. Because in a situation in which they were pressed by two different nations, both Mexico and the United States, were essentially trying to squeeze them out of their lands. Needless to say, the Apaches did whatever they could to stay, to be able to keep it. The career of one of the most famous Apache leaders of all times, Geronimo. Geronimo, by the way, is a name that Mexican villagers gave him. He has his own name in Apache, but it's super hard to pronounce. So we'll stick with Geronimo, which is what he's most famous for. Tells you a lot about the Apache experience. The story goes that when he was younger, Geronimo went to a Mexican village to trade. And by the time he came back home, he found that the Mexican army had attacked his village, killed his wife, killed his mom, killed his three kids, and scalped them all. So Geronimo didn't take it too well, and from that point forward, he became one of the main war leaders for the Apache. And he would be much like the rest of the Apache. He would be at war with Mexico. He would be at war with the United States. He would raid in Mexico, and when they would chase him, he would cross the border into U.S. where the Mexican army couldn't follow him. He would raid in U.S., and then when the American army chased him, he would cross the border into Mexico. He played the border game very well. And he and this man were able to keep going and remain free long after pretty much any other American Indian tribe was. In some way, the environment was a huge advantage. You know, the area in which they live, the border between Arizona, New Mexico, and Northern Mexico, it's a very harsh environment. Very hot in summer. It's one of those places that unless you have grown up there and you know it in and out, it would not be that easy for American soldiers to just chase the Apaches kind of aimlessly over hundreds of miles of land. There's a famous story they tell that explain the frustration of an army officer and explain also why they couldn't get their hands on the Apache. At one point, because they were never able to get their hands on Geronimo, the army started recruiting other Apaches, Apaches who had been willing to surrender, started recruiting them as scouts because they figure, you know, probably the only person who can catch an Apache in this land is another Apache. So they had these scouts and one day an officer was complaining that despite the scouts, they were still not able to get their hands on the Apaches. So one of the Apache scouts said, you know what? I'll show you why. I'll show you why we can't get Geronimo. And he said, basically, turn around and I'm going to hide and you look for me. And the officer was like, really? Are we playing hide and seek? I mean, seriously, what is this? He's like, come on, just humor me. Just do it. And the officer turned around, start counting. Very quickly, the Apache scout said, OK, I'm ready. The officer turns and the Apache scout is gone, which is weird because they are on completely flat land with you can see a mile away. There's no plants, no nothing. It's straight up a desert. There's like one bush close by. He goes around that bush, look around. There's no, the Apache scout is not there. So he's like, how? How did he literally disappear? How is that even possible? So after a while, he just gives up and say, OK, sorry, I can't find you. You can come out. And these Apache scouts literally pops out of the ground right in front of him. And the message being, you know, if I can hide in the space of 30 seconds right under your nose in a way where you cannot see me, can you imagine what a small band of Apache can do over hundreds of miles of land? Of course, we can catch them. You know, we're chasing ghosts here. And, you know, Apache culture was tough. These guys were used to this environment, to the brutally high temperature. There was a training that they would do for young Apache kids where they would have them take a mouthful of water and then they would have to run for plenty of miles, nearly the equivalent of a marathon up the mountain. And then by the time they got there, they were supposed to spit out the water because they, you know, to show that they hadn't swallowed any. And then they were able to breathe through their nose the whole time. You know, Apache life was tough and these guys were masters at survival. And Geronimo was one of those specialists in this, which is why his name became legend that he keep fighting against Mexico and the United States very successfully. There's even, I'll tell you a story just because it's interesting. There was a lady who was with Geronimo's band, a lady by the name of Lawson. She was, many people consider, I mean, she was a warrior, which is unusual because most of the women in the society were not warriors, but she was. And not only that, she was considered a medicine woman. The story about her is that she would start praying, moving in a circle and extended their arm out. And by the time she was done with the circle, she could tell you exactly how many enemies were coming and how far they were, which is why her band thought that they could never be caught by surprise. And they weren't. So there's kind of a mythology about Lawson, what a wild character she was. Eventually what ended up happening, well, first, let me say one more thing about the Apache conflict. This is a story where if you're looking for heroes and villains, if you're looking for a simple story of good guys versus bad guys, yeah, this is not the right story. Because on one end, you obviously sympathize with a guy like Geronimo, you know, he's doing what he needs to do to preserve his land. He's doing what he needs to do to still have a life. Totally fair. On the other end, you could be a completely innocent civilian and have nothing to do with the taking over of the land. But if you ended up in Apache hands at this time, good luck to you. Pretty bad things could happen. There's an anecdote that tells you a lot about what you need to know. There's a story about one young Apache man who was riding with Geronimo in his teens. And then because he was one of the youngest members of the band, he survived the longest. So he was still alive in the 1940s or 1950s or something. By then, he was a really old man. And the story goes that when he goes, when they would take him to the hospital because of all the problems of old age and stuff, the nurses couldn't keep him in bed because he was just such a nice guy that every time he heard a baby crying or a kid crying, he would get up from his bed and go comfort them. And so everybody thought he's just this big sweetie. He's like this really nice guy, always, you know, cannot think of a nicer person. And he was. But at the same time, because he was an old guy whose mind was beginning to sleep, he would have these flashbacks from the past. And more often than not, they would find him in his bed mimicking having an axe in his hand and driving it over and over into somebody's skull because he was reliving his early days of when he was killing people and fighting in these wars. You know, clearly some heavy PTSD there. That's what's complicated about this whole story. You know, it's you can sort of see a logic for what Mexican villagers were doing. You can see a logic for what the Apache were doing. You can see the logic for what Americans were doing. But the end result is that we're all doing horrible things to one another. In any case, long after other tribes are defeated, Geronimo will finally surrender with his band in 1886, which is almost a decade after the wars on the Great Plains are over. With Geronimo's surrender, there's basically no independent American Indian tribe left. They have all been conquered. They're all under the thumb of the U.S. government. Geronimo, incidentally, he's sent first to Florida and then to Oklahoma. He's never allowed to return to his homeland, but he's a rare case of a symbol of native resistance who's going to be able to die of old age. You know, we saw what happened with Crazy Horse. We're about to see what happens with Sitting Bull. So, you know, Lakota leaders tended to have it a lot harder. Geronimo's case, he at least managed to die of old age. Incidentally, they say that when he did die, one of the last things he was talking about was how enjoyable it was to kill Mexicans, because, you know, his hatred for what he considered the people who had killed his family ran really deep, and he carried that to the very end of his life. So that's as far as the Apache go. Now, a couple of other things. Depending on, you know, early reservation life varies tremendously from one tribe to another. For the most part, you know, if you are from a tribe like the Pueblos, where, you know, tribes like the Hopi or the Zuni, people who have been conquered by the Spaniards first, then by Mexico, then by the United States, you are kind of used to not having a political autonomy. It had been a long time since you were independent. And not only that, but your lifestyle didn't change a whole lot. I mean, you still lived in the same villages, you still went out and farmed the same fields. Yes, you lost your political independence, and that's no good, but there was some continuity with your whole life. On the other hand, for those who were buffalo hunters, for example, for the tribes on the Great Plains who had just been defeated in the 1870s, so the changing lifestyle was very recent. On top of it, these guys used to be nomadic buffalo hunters. Now, there's no more buffalo to hunt, you are not allowed to be nomadic anymore, you are stuck on a reservation with nothing to do, just waiting for some government handouts to keep you alive till the next month. That's not a very happy life. You know, their whole life, it's not just their political independence is gone, their whole lifestyle is gone. So needless to say, these people are depressed as depressed can be. It's even worse for the men than for the women, because at least the women had still some domestic roles that were tied to their previous roles. Men who used to be hunters and warriors and now can no longer hunt and can no longer be warriors, they really feel their whole identity is gone. So the scene is very much ripe for the ghost dance. And the ghost dance is the last topic that I want to touch on today, but it's a good one. So let me get through that in a second. The ghost dance was a religious movement that originated with one guy by the name of Wovoka. He was from the Paiute tribe. The Paiutes were located out of Nevada. And Wovoka basically what he said is he claimed to have had this vision. And the vision was a mix of Christianity with American Indian twist. By now, pretty much since all the tribes were defeated and were on reservation, the government was sending missionaries to all of them. So they were all familiar with Christian ideas. And Wovoka's vision is clearly heavily influenced by it, because in many ways, it lifts straight from the end of the Bible, all the stuff about the book of Revelation, about the apocalypse, the end of the world as we know it, a new world to be created, a resurrection of the dead, Judgment Day. All of that is part of Wovoka's vision, the apocalyptic material from Christianity. The native twist to this is the idea that what Wovoka said is that this was about to happen soon. And when this major cataclysm will happen, white people will be wiped off the face of the earth. Only native people would survive if they stayed true to their traditions. So they would have to give up alcohol, keep the peace with white people, and practice this dance, this ritual, the ghost dance, where they would dance in a circle, praying, doing all these ritual activities. If they did all that, then they could survive. And so you can imagine that for people who have lost everything, now they are told that, you know, life can go back to the way it used to be. White people will be gone. Not only that, but tweaking a little the resurrection of the dead idea in Christianity, their own dead relatives will come back to life. All the people who have died in the wars with the United States, they will come back. And not only that, the buffalo will come back. So this is ideal. It's essentially telling you life can go back to the way it used to be, when it was still good. No white people, yes buffalo, yes our families. It's not exactly surprising that at a time when these people are completely hopeless, they have nothing to look forward to, that they would badly want to believe in the ghost dance. And so the message of the ghost dance starts spreading far and wide real quick. Incidentally, it's kind of interesting to notice that when you consider the context in which Christianity originated, it's very similar to the context of the ghost dance. Because early Christians were basically Jewish people, were heavily persecuted by the Roman Empire. They were under the thumb of the Roman Empire. And, you know, they understood that there was no way to overthrow the Roman Empire, but their best hope was that the good and just God would start his apocalypse, that would just change things completely. The plight of native people in the end of the 1800s is the same. You know, the Roman Empire is the U.S. government, they are the equivalent of the Jews. But in the same way as it didn't really work for Jews back then, it doesn't really work for natives at the end of the 1800s. But let's see what happens. So as time goes by, the ghost dance starts spreading until it reaches the Lakota people, who as we have seen recently, they were one of the main tribes resisting American expansion. They have been in these long wars with the United States. And specifically, they reached the Standing Rock Reservation, where Sitting Bull, the last major symbol of American Indian resistance, was still, where he eventually had settled. Sitting Bull was somebody that the reservation agent, the government agent running the reservation at Standing Rock really didn't like Sitting Bull, because he saw him as an obstacle to pushing all these policies to transform Indian life. By the way, in the PowerPoint, there's a great Sitting Bull quote that tells you a lot about his attitude. There's one part of the quote that says, the whites may get me at last, but I will have good times till then. You know, he recognized that there's no way to, you know, he's probably, he's defeated, he knows that eventually they may be able to get him, but that doesn't let that diminish his good mood. So here is what happens. Sitting Bull is not sold on the ghost dance, he's not so sure he believes in it, but he likes everything that annoys the government. And since the ghost dance does, then he lets some of his followers who believe in the ghost dance practice the ghost dance. The government agent on Standing Rock is going to use this as an excuse to go after Sitting Bull, because what happens is, well, when the, this is what happens. When the ghost dance reach the Lakota, local people in the area, some of the local American settlers started getting really worried. The way they saw it was, hey, we have been looking at the Lakota now for 10 years, going around with their heads down, all dejected and depressed. And now they are dancing around in the snow, singing and being all happy. It's like, we stole from you everything that wasn't, you know, anything that wasn't nailed to a wall, we stole it from you and you're happy? Ooh, I don't like that. What the settlers believe is that this is a sign that the Lakota are about to rebel, that they will come to cut their throats in their sleep and start a rebellion. This is a complete misunderstanding of what's going on. There is no rebellion being planned. This is a bunch of desperate people dancing around in the hope that a better world can materialize. But because of this misunderstanding, they will pressure the government to send in the army to squash the ghost dance. So this is where the government agent on Standing Rock decide to put two and two together and figure if I can equate Sitting Bull with the ghost dance, I can then have a good excuse to get rid of him. So at the end of 1890, when these events are taking place, he sends a group of Lakota police, you know, Lakota people who have been hired by the government to be policemen on the reservation. And you can see why they would do it. You know, some, he would give you something to do. You would get a little money. You would still feel like you have some kind of an identity. You still get to go on horseback, carry your weapons. The only problem is that now you're doing it for the US government against your own people. But in any case, he does send Lakota police to arrest Sitting Bull. This is perfect divide and conquer. The way if there's any problem is going to be Lakota against Lakota and these guys are doing their dirty work for you. And sure enough, problem does start. And what you have happening is that supposedly, you know, much like Crazy Horse had been killed while supposedly resisting arrest, Sitting Bull is similarly killed while supposedly resisting arrest. Many people think that this is a political assassination, but regardless, the killing of Sitting Bull triggers a sequence of events that quickly spiral out of control. Because Sitting Bull followers freak out seeing what happened and they go to the reservation right next door to them, where they visit with another Lakota leader by the name of Bigfoot. And Bigfoot gets really worried about the news because he figures they killed Sitting Bull and he wasn't even a real ghost dance leader. What are they going to do to me where I am a ghost dance leader? So Bigfoot and his followers decide to escape from the reservation and they are trying to go to a different reservation where they hope that conditions may be a little better. But the second some 400-500 of them leave this reservation in the northern part of South Dakota, the army will be hot on their trail trying to catch them. They chase them all through South Dakota. Eventually Bigfoot and these guys make it to the very southern bottom part of South Dakota. And when they are there, the army catches up with them and surround them at a place called Wounded Knee. What happens next is that the army comes in and start disarming everybody and forcing them to give up their weapons as a prelude to arresting them and taking them away. The story goes that there is one Lakota guy who doesn't want to give up his gun and they start arguing with a soldier. The stories here vary, you know, you have the soldier say that the Lakota guy shot the soldier, the Lakota say that the soldier shot the Lakota guy, some people say that maybe they were struggling for a gun and the shot went off. Nobody knows exactly, but one shot is fired and what happens next is that all the soldiers who have been surrounding this group of by now mostly unarmed Lakota start shooting at everything that moves. The end result is that they end up killing about 300 Lakota people, mostly unarmed, a large percentage women and kids. And the massacre at Wounded Knee is really symbolically speaking, it's a huge event for multiple reasons. Well, first you have Congress is going to have a bit of a hard time trying to figure out what to do with it, because they understand that this is probably a massacre and it wasn't really a battle. But if you call it a massacre, then you have to court-martial the soldiers involved. If you call it a battle, you may have to reward the soldiers involved. So they go back and forth a little and eventually they say, okay, fine, let's just call it a battle and be done with it. And they will actually award some 13 medals of honor for it, which is kind of gross when you consider that they were awarded for basically killing a bunch of unarmed people. There are actually a few soldiers that did die in this, but mostly due to having failed geometry in school. Because in a big circle, if you miss your target, you often end up killing your friend on the other side of the circle. So most of the soldiers death in this fight were caused by other soldiers really, were due to friendly fire. So that kind of really shows you that this wasn't much of a battle. In any case, the Wounded Knee Massacre at the end of 1890 is symbolically the end of an era. You know, all the Indian wars, that in some way the conflict that had started since 1492, that had been a violent war-like contest, is over. From this point forward, at least in the United States, you will not see anymore the U.S. Army engage in major acts of violence against the American Indian tribe. No more battles, no more massacres. Wounded Knee is the last. Also Wounded Knee is it in terms of the ghost dance. It pretty much kills, you know, any hope that people have been putting in the ghost dance, fades away after Wounded Knee. So the ghost dance is abandoned, and more at a deeper level, any hope that really you could roll back the clock and go back to the old ways, sort of dies out at Wounded Knee. There's this sense that, okay, from now on we're gonna have to figure out a way to live under the thumb of the U.S. government, because there's no shaking them off. So the Wounded Knee Massacre is really the nail in the coffin to any hope that things could go back to the way they used to be. It's the end of an era, and from this point forward, what we're gonna be seeing is American Indian history is gonna be the history of colonized people under the authority of the U.S. government. No more wars, no more, all of that stuff is over. So the time period that we have covered in this course has been characterized by warfare almost the entire time. You know, it's like from the early days, from the contact between, the very first contact between Europeans and native peoples, down to Wounded Knee in 1890, there has been a long series of wars, pitting one against the other. That's no longer gonna be the case, and so what we're gonna see in our next and last lecture for this course is a shift of the conflict away from the battlefield and more in a cultural direction. It stops becoming, it's no longer a physical conflict, it's going to be a cultural conflict that will continue, and we're gonna see that in our next lecture. But for now, you guys have a great day.