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Factors Leading to the Uprisings at Wounded Knee in 1890 & 1973: The Other Story

Andrew Amiotte

Throughout history, the American Indians have experienced maltreatment by the invasion of outside cultures and by people with power. As the Indians have been forced to move westward by the U.S. government, many treaties have been drawn up as a promise that the tribes would never again be invaded. These broken promises influenced the placing of the indigenous people onto reservations. Also, the Indians were forced to abandon their native way of life.

This paper discusses why forcing the Lakota Sioux to live on reservations and to adopt an Anglo culture led to great misery. This new way of life then led to two incidents at Wounded Knee, as many indigenous people demanded improvements. The first armed conflict occurred at Wounded Knee, South Dakota in 1890 and the other in 1973. Both armed confrontations occurred between the Native Americans and the military forces of the United States which became popular with the media. Contrary to most accounts of the Wounded Knee massacre of 1890, the Ghost Dance had very little to do with the violent confrontation. In 1973, the cause of the modern siege of Wounded Knee was a mixture of dirty politics and the mismanagement of reservation economics.

The way of life for the Sioux was altered in 1851, after living on the plains for nearly a century and a half. Prior to that year, the Sioux tribes lived and roamed freely on a large area of the plains. Their land stretched from the Missouri River to the Big Horn Mountains of present day Wyoming and

from as far south as present day Arkansas to the upper Missouri River. The indigenous people roamed freely among the plains hunting buffalo, as they lacked sufficient farming skills. This method was the only way for the Sioux tribes to survive (Grobsmith, 1981).

By the signing of the Fort Laramie Treaty, in 1851, the Sioux homelands had been reduced to smaller territories and surrounded by rivers, such as the Heart, Missouri, White, and the North Platte rivers. The Black Hills, located in the western part of Dakota Territory, served as a western boundary for their new homelands. As the white community moved into their territory, the comfortable lifestyle of the Sioux began to crumble. Aiding to invading Anglos, many treaties were signed beginning with the Fort Laramie Treaty, "the first of a long series of treaties involving the Sioux until 1878" (Grobsmith, 1981). The Sioux tribe then left their homeland to live on barren lands called reservations. These lands were known to be a wasteland. Nothing could survive on these unfriendly regions (Grobsmith, 1981).

Seventeen years later, another treaty, called the Treaty of 1868, was signed. As a result, the Great Sioux Reservation was formed and outlined the boundaries where the Sioux Indian tribes were permitted to live and roam. This time, the boundaries surrounded the western half of South Dakota, west of the Missouri River. The Sioux were then promised that entrance to their homeland would be by consent only, but that promise lasted for just a short time. Gold was discovered in the Black Hills,

in 1874, and the treaty was dissolved (Josephy, 1984).

Later, many people, such as prospectors, first settled on the reservation lands and then trekked into the tribe's sacred Black Hills. Instead of the US government trying to chase the illegal settlers out of the Black Hills, the Sioux were forced to give up their sacred Holy Land to the white settlers. By 1876, the Sioux Indian tribes had lost their best hunting grounds, as well. With the Sioux angered once again at another broken treaty, several retaliations occurred, as many of the Sioux leaders were defeated, including Crazy Horse's band in 1877. With the Treaty of 1868 broken, their land was reduced into separate agencies. These were established in "Rosebud, Pine Ridge, Cheyenne River, and Standing Rock by 1889" (Grobsmith, 1981).

The Sioux tribe lost more land as a result of a movement that occurred two years earlier. The Native Americans thought that the reservations' boundaries had been settled permanently until, once again, another act was signed. "The Allotment or Dawes Severalty Act of 1877 was passed" (Grobsmith, 1981) which contained drastic consequences for the Sioux. This movement divided the land holdings into allotments that were held individually. The Sioux culture had somewhat dissipated, as their ownership of the land would be determined. The U.S. government's main idea for the passing of the Allotment Act was to assimilate the Sioux tribes into the white culture, as the reservations were considered a blockage for the invading Anglo culture. Genocide would be accomplished by teaching the indigenous children the white ways of life (Grobsmith, 1981).

In 1878, the Sioux tribe had to adjust to another major change in their lives. According to Arthur Amiotte, "It was that year when the Sioux tribe began to lose their cultural identity, as

young Lakota children had been taken away from their families and sent to schools in the east such as Hampton and Carlisle. These innocent children had been removed from their native society and had been forced to learn the non-Indian way of life. Even between 1880 and 1888, Indian children were being sent to local missionary schools such as the Holy Rosary and St. Francis, near Pine Ridge, South Dakota. Also, other Indian children were sent to government boarding schools where they had their hair cut short, forced to speak the English language, and learn the white ways of life. At the heart of this, the Indian children were being asked to live a very foreign lifestyle" (1996).

As a result, life for the Sioux had taken a turn for the worst. When the Anglo people had moved into their territory, the bison had been exterminated and more of the Indian land had been taken away from them. With their rations cut, the U.S. government had provided food to the indigenous people as compensations for their lands taken away. The U.S. government would support the Native Americans with food until farming techniques were acquired. The Sioux tribe then starved to death because their land was quite arid. Successful farming was impossible because most of the land was only adequate for ranging. Therefore, life had become quite dreary as the buffalo had disappeared and disease, as well as influenza and tuberculosis, settled into the tribe. Many Sioux Indians died from these diseases, since they were not immune to them (Amiotte, 1996 and Kehoe, 1989).

By 1890, the Native American people became very discouraged, as they believed the U.S. government had taken control of their lives. For example, the government was responsible for killing cattle and distributing meat to the tribe. This meant the Sioux tribe was not

self-sufficient and could not be independent (Amiotte, 1996).

General Nelson Miles, who commanded the army troops in South Dakota, telegraphed Senator Henry Dawes and reported that, "the difficult Indian problem cannot be solved permanently at this end of the line. It requires the fulfillment by Congress of the treaty obligations in which the Indians were entreated and coerced into signing. They signed away a valuable portion of their reservation ... 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 one half or two-thirds rations. Their crops, as well as the crops of the white people for two years, have been almost a total failure... If the government will give some positive assurance that it will fulfill its part of the understanding ... They can safely trust the military authorities to subjugate control and govern these turbulent people" (Danker, 1981).

In 1889, the residents of the Dakotas had become aware of the new religion, called the Messiah, or the Ghost Dance, which was developed in Nevada. This new religion would come to aid the Indians who were in trouble. Elaine Goodale, who was the supervisor of education in the Dakota Territory, was one of the first white people to become aware of this so-called Messiah. She recorded a story in her diary. It was told by an individual who had returned from the Rosebud Reservation. Elaine's entry of the story notes, "He tells a strange story of the second appearing of Christ! God, he says, has appeared to the Crows! In the midst of a council he came from nowhere and announced himself as the Savior who came upon earth once and was killed by white men. He had been grieved by the crying of parents or their children, and would let the sky down upon the earth and destroy the disobedient" (Jensen). Many reports from various Indian tribes were

of Jesus or God appearing to them with warnings about the white people. The indigenous people were warned not to give in to the white culture or attend their schools, because Anglo education was full of lies and all would die if educated in their schools (Jensen, 1991).

Later that year, the Sioux had also become aware of the Ghost Dance, or the Messiah, as the news had reached the Dakota Territory. Wovoka, a member of the Paiute tribe in Nevada, had initiated this new form of religion but was not accepted at first by the Sioux nation, until further investigated. A fellow named Charles L. Hyde of Pierre, South Dakota, sent a letter to the U.S. Secretary of the Interior for fear the Sioux were planning a rebellion. Then, President Harrison sent out letters of the possible uprising of the Sioux to agents of other Sioux reservations to check into this matter. None of the agents found this matter too serious (Kehoe, 1989).

On the contrary, the Sioux tribes conducted tribal meetings and further investigated this new religion by traveling to Nevada to meet with Wovoka. After many discussions about the new religion, the Sioux tribe accepted the Ghost Dance. The Native Americans soon felt hope of returning to a lifestyle they once had. The purpose of the Ghost Dance was, according to Amiotte,

to hold out a sense of hope for the native people in which their lives would be renewed. The white people would disappear and the buffalo would return. This would aid the indigenous people to resume their old way of life. Also, the tribe's ancestors would return alive to their families (Amiotte, 1996).

By 1890, many of the Sioux were dancing the Messiah as they worshipped the Gods, who would wipe out the white race and bring back the old native way of life. As they danced, many felt relieved, as the tension would

soon disappear. Several western Indian tribes started dancing the same religion. When President Harris got word of the tribes dancing the Ghost Dance, he sent many army officials out to the reservations to suppress the dancing. The army officials had threatened to cut off the food supply and other such rations if these orders of suppression were not obeyed. Army troops entered the reservations and some stationed themselves at the Oglala boarding school. Hundreds of indigenous children, thus, became hostages of the guard. The press came to the Pine Ridge reservation from all over to cover the news of a possible uprising. Since nothing happened, the press relayed information of rumors of a possible uprising back to their home offices (Kehoe, 1989).

An article of the new Ghost Dance appeared in a newspaper article and the reaction was described as the following:

Both the Sioux and the whites were much excited. The former were ready and willing to throw off forever the idiotic yoke of oppression; the latter fearful for the safety of their homes and families. If the dances continued to be religious and there was nothing of a warlike nature introduced, there could be no objection to the Sioux dancing as long and as hard as they desired. But older residents, and those acquainted with Indian warfare, knew well that an outbreak was always preceded by a series of dances. Hence the very grave error followed of accusing many friendly Indians, who had joined the dance for no other purpose than worship, of hostile intentions" (Grobsmith).

Many army troops were deployed to the Sioux Indian reservations as the Ghost Dance was ever more popular. Chief Big Foot (whose real name was Chief Spotted Elk), a Sioux leader of the Miniconjou tribe, was known as a diplomat who had helped settle disagreements of many

sorts. His tribe felt threatened as violence erupted when Chief Sitting Bull was shot by the military. The Miniconjou tribe then trekked to Pine Ridge for relief only to be intercepted by the seventh Calvary. They were escorted to a camp near Wounded Knee creek. Big Foot's tribe had set up their tipis there, during the evening of December 28, 1890, as he suffered from pneumonia. Army troops had set up their camp around the Indian camp and had placed four hotchkiss artillery cannons on top of the hill overlooking the camp (Kehoe, 1989).

On December 29, 1890, in the morning, the army troops went to collect the guns in the tribe's possession. Several of the weapons were in sad shape and could not fire very well. As the army troops searched tipi after tipi for guns, many of the Indian men became dismayed at the search. The men were ordered to stand outside of their tipis while the troops continued their search. Many of the indigenous men would not comply with the army's orders very well. One young Native American man, named Black Coyote, shouted that his gun was expensive and that he was not going to give it up. A struggle soon occurred and a bullet was fired on accident. The stray bullet hit no one but the struggle continued with knives and pistols as the indigenous men retrieved some of their guns. It was a morning that both troops and the Indian men did not confront each other for battle, but that was full of events that were misjudged (Jensen and Kehoe, 1991 and 1989).

Big Foot was resting in another tent, where he suffered from pneumonia. A stray bullet then hit him in the head killing him instantly. The tipis, where the indigenous women and children waited, were hit by flying bullets. The Indian men soon dashed to a nearby ravine and, as the women and children followed, the hotchkiss cannons soon fired upon them. Some of the

troops were shot and killed by the Indians from the ravine. Forty-four women, 18 children, and over one hundred Indian men were killed by artillery fire (Kehoe, 1989).

With the news of the massacre, both the U.S. government and Sioux tribes were quite shaken as Wounded Knee 1 never meant to occur. Many of the great Sioux leaders, including Kicking Bear, who had surrendered once before to General Miles in 1877, came to the Pine Ridge reservation to surrender. Instead of being sent to prison, Kicking Bear and other Sioux leaders were invited to join Buffalo Cody's Wild West Show on a future European tour. Many of the Sioux had, once again, settled in their villages and were compensated money for their confiscated goods (Kehoe, 1989).

Life on the Pine Ridge reservation had not improved a whole lot. According to Amiotte, "people moved to allotted lands, raised crops and cattle, which were owned by the Federal Government" (1996). But some of these rations were not enough to make up for the loss of the traditional Indian way of life. Governments were formed on the reservation in order to make an attempt to enhance life there. With all of the existing treaties remaining, the relationship between the government and the tribes was considered "as that of guardian to ward" (Josephy, 1984). Tribal governments that had no responsibility or authority soon went underground or dispersed. Without any real leadership from the tribal government, life for the Sioux had deteriorated even more (Amiotte, 1996 and Josephy, 1984).

In 1934, Congress, thanks to John Collier, the New Deal's Commissioner of Indian Affairs who fought to get this act passed, formed the Indian Reorganization Act. This new act enabled the Sioux tribes to form a selfgovernment by electing their own officers, such as the president,

vice-president, and so on, to govern the Pine Ridge reservation. A constitution was adopted as well. They were able to rule and regulate the continued economic programs on the reservation. Also, the members of the Sioux Indian tribe were to receive services such as free medical care. And finally, the tribal government also was to "develop and conserve tribal property and resources" (Grobsmith, 1981). With all of these positive acts on the tribal government's agenda, many saw the IRA (Indian Reorganization Act) as a stepping stone to their old way of life by bringing back their native traditions. But reality closed in on the Sioux, the tribe was introduced to an unfamiliar way of governing as modeled after the U.S. government. The governing process was very foreign and frustrating to the tribe which required continued non-Indian control over the Sioux (Grobsmith, 1981; Josephy, 1984).

The tribal government lacked real control over their own people and every act and decision brought up by the tribal government had to be approved by the Bureau of Indian Affairs, another part of government established on the Sioux, as well as other Indian reservations. The reservations declared a War on Poverty in the 1960's in order to try to increase employment. Many jobs were created which made the tribal chairman's job even more critical. The tribal chairman assigned people, at his discretion, to some of the most important jobs in the tribe's poverty programs. Also, many of the committee posts in which he selected determined many of the policies of the programs (Deloria, 1974).

With more people getting jobs came problems with whom the tribal chairman hired. Thus, the fight for tribal chairman became more crucial when election time rolled around. Sometimes candidates for the position almost squared off with armed conflicts. Candidates attempted many promises of

support to residents of rural communities and to traditional tribal members. This became very complicated as politicians were always under the control of Pine Ridge as the majority of the voters lived there. Also, many business jobs were promised to Pine Ridge residents (Deloria and Lytle, 1984).

Although it had been many years since the development of the tribal government, many of the more disadvantaged tribal members' lives once again did not improve. When a new tribal president came into power, he did not know how to govern any more than his predecessor. It seemed like the tribal members who had money and education controlled the president in handling financial affairs and in handling who got jobs. The poorer tribal members had no say in any political affairs and received hardly any financial assistance (Amiotte, 1996).

Many people who came into power had education and spoke the English language very well. The line was blurry between the traditional and nontraditional Indians as both were employed by the tribal government. Some of these people, who became leaders of various committees, were re-elected more than once. Family members of the elected officials were awarded positions within the tribal government. This occurred for two to three generations. Since they lacked the skills and were not effectively trained to govern the reservation, the elected officials were quite inept at governing. As a result, elected officials poorly utilized money allotted to them to run tribal affairs and it got out of hand. Many Indian people were negatively affected by how the money was spent, especially the poor people. The tribal government did not distribute money equally within the reservation (Amiotte, 1996).

The Pine Ridge reservation was then the poorest nation in the United States and was in deep trouble

financially. Pine Ridge, itself, could not attract any major industries or build service employment, as the town was isolated from major highways, railroads, and cities. For example, Rapid City, South Dakota is over 100 miles from Pine Ridge. The surrounding prairie lacked nutrients and was too arid to produce any major crops for distribution and export. Many Native Americans resorted to alcoholism as a result of high unemployment. They hung out in bars in surrounding small towns in South Dakota, like Oelrichs and Interior, and Rushville and White Clay in Nebraska. These small town residents became very prejudiced against the Indian people (Kehoe, 1989).

One Indian man, Raymond Yellowthunder, for example, started drinking with two Anglo men in a bar outside the reservation. As the men became very intoxicated, they started abusing Raymond. This terrible event went on for hours until the two men had beaten Raymond to death. When these two men were arraigned, they only received a year in jail on manslaughter charges, as opposed to what would have happened today with stiffer punishments (Kehoe, 1989).

One angry resident asked an individual, who had fought for the end of discriminatory hiring of federally financed projects, for support. This individual then went to Dennis Banks, one of the members of the American Indian Movement, to look into the racist activities of the courts and to help fight for justice. At that point, the courts continued their racist behavior against the Sioux Indians. With discrimination high and the reservation economics in bad shape, many tribal members realized that they had had enough of living in a nightmare and wanted improvements in their lives once and for all (Kehoe, 1989).

Another attempt at improving the lives for the indigenous people had begun. In July 1968, Dennis Banks and

George Mitchell, members of the Chippewa tribe in Minnesota formed the American Indian Movement (AIM) in Minneapolis, MN. Their purpose was to help the "Indian-controlled anti-poverty programs and survival schools for Indian children who had dropped out of regular schools" (Josephy, 1984). AIM also started an escort program to protect Native American people, who had been drinking late at night, from unnecessary beatings and arrests by the police. This program was quite effective, as arrests and fights decreased immensely (Josephy, 1984).

The programs that AIM started in Minneapolis were so successful that other AIM chapters were developed in other cities as well. Russell Means joined the leadership of AIM and helped the young Indian people to live a trouble free life. With many issues of Indian hardship still about, many others had joined AIM, including many of the disenfranchised people in the Pine Ridge reservation. A description of how AIM got started is presented in the book, *The Ghost Dance: Ethnohistory and Revitalization*. An excerpt follows:

The American Indian Movement was started by a group of men that had been living in an urban situation ... They first started to work in the ways of many urban demanded that the Indian people be given a share so that they could begin working towards a solution to their problems... The American indian people started spreading the word of it. Of course, during its origin, the leaders of the AmericanIndian Movement knew that there was something missing ... The leaders heard about a spiritual leader on the Rosebud Sioux Reservation named Crow Dog and see if they could gain some sort of spiritual direction that they had realized was so vitally missing (Kehoe, 1984).

Many Indian movements were in progress to voice their objection to their present living conditions. Back in South Dakota, more incidents of discrimination

had occurred. For example, in 1972, Bad Heart Bull, an Oglala Sioux was killed in Buffalo Gap, a small town about 8 miles east of Hot Springs, South Dakota. Not sure of the reason the man was killed, the individual who killed Bad Heart Bull was only charged of manslaughter. The American Indian Movement called for justice by gathering at the courthouse in Custer, South Dakota. Several Native Americans, from all over the reservations, came to the courthouse, where the trial was held (Deloria, 1974).

The Anglo residents of Custer were afraid of what was going to happen at the courthouse. For fear of uprisings they took up weapons and raced to the edge of the Black Hills to block off roads leading into the region. Their fears became genuine when the mob of Native Americans conducted a protest march in Custer. Violence erupted when the Chamber of Commerce building was set on fire. Many Indigenous people were arrested and tempers of both the Indian people and the Anglo residents covered the town (Kehoe, 1989).

Rapid City, South Dakota was the next town to get hit by AIM who protested an indictment of an Indian man for killing someone in the northern Black Hills. Violence took place for several days until they were assured by the courts that some measure of justice would take place. With that in mind they addressed the South Dakota legislature. With the promise of racial tensions diminishing and things changing for the better, the AIM leaders went to Russell Means' hometown of Pine Ridge to rest (Deloria, 1974).

After the powerful protests of the court cases, including the one in Gordon, Nebraska for the murder of Yellowthunder, the leaders of AIM thought they were finally getting justice and that life for them and the people of the reservations would improve. In April 1972, Richard Wilson was elected, in correspondence to the Indian

Reorganization Act, tribal chairman of the Pine Ridge reservation. Many people accused him of buying votes and receiving large sums of money from the white people for favors and promises. As president, Wilson had displayed a touch of corruption when many employees of the tribal government and other such high positions were fired. They were good workers and had been at their place of employment for many years. These positions were then filled with family, friends, and supporters. Dick Wilson gave these people, including himself, huge salaries (Josephy, 1984).

Richard Wilson also began a reign of terror within the Pine Ridge reservation when his opponents confronted him of such illegal actions, such as embezzlement. Many of Wilson's opponents, including many powerless families, were beaten up by GOONS (Guardians of the Oglala Nation), a private police force of Wilson's. The whole reservation became unsafe, as cars were run off the roads, people were shot at during the night, and houses were burned (Josephy, 1984).

Realizing that Wilson strongly opposed AIM and could be a strong defense against the organization, area supervisors of the BIA and the rest of the Pine Ridge reservation supported him. None of the powerless residents were successful at filing grievances against the actions of the tribal government. With no other options, the angry residents turned to the American Indian Movement for assistance. The BIA had feared this would happen because one of their buildings in Washington D.C., was once occupied by AIM. The BIA opposed AIM. Then, the BIA illegally obtained funds to enlist a secondary police force to assist the tribal police to guard the BIA and tribal headquarters in Pine Ridge. Wilson's GOONS were armed as well and his reign of terror had increased over the reservation. With the fear of AIM coming

to Pine Ridge to take over the BIA building there, Wilson made a decision to call in special forces such as the FBI, the U.S. Marshals, sniper teams (who were part of the Special Operations Group) and the Director of the Marshal Service. Then more federal agents came and a communications network was established, linking communications between the South Dakota National Guard, civil and military officials, and other such law enforcement agencies (Josephy, 1984).

All of these armed enforcements pouring onto the reservation alarmed many residents as they thought this was for Wilson's personal protection. Tension increased within the reservation as it had many times before. Many organizations such as Oglala Sioux Civil Rights Organization, known as OSCRO, and the Inter-District Council of the Oglala Sioux Tribe were formed and invited AIM and Russell Means to help remove Wilson from office. Dennis Banks was visiting with residents on the Cheyenne River Sioux Reservation and listened to complaints about how dreary life was. On February 23, 1973, Banks led a caravan of the Cheyenne River Sioux people to Pine Ridge. Four days later, they met up with the Oglala Sioux in the village. During that same time, Wilson's impeachment hearing was in session. But the judge was appointed by Wilson, himself, and coached him all through the court session. Wilson had so much influence in the courtroom, the council was manipulated enough to keep Wilson as tribal chairman. Many tribal members left the court session angry. With that in mind, Russell Means, Dennis Banks, and other AIM members got together with many tribal members to decide their next tactic (Josephy, 1984).

After many failed attempts to impeach Wilson, many tribal members met to decide what to do next. Again they held a meeting and invited AIM and OSCRO to help them plan the overthrow

of Dick Wilson and his BIA regime. The tribe wanted a traditionalist government to take charge of the tribal politics. Ellen Moves Camp, a member of OSCRO, said at the meeting,

This was a meeting of people of people from all over the reservation. All eight districts were represented. All of our older people from the reservation helped us make the decision. Practically all of the chiefs of the reservation—just one medicine man wasn't there, but he's real old and he's sickly and he couldn't make it ... The chiefs said, Go to Wounded Knee and make your stand there (Josephy, 1984).

On February 26, 1973, AIM members from all over the state carried out the request, arrived on the Pine Ridge Reservation, and convened with OSCRO members. The next evening, AIM and OSCRO members packed into cars and convoyed to Wounded Knee. When they arrived, some of the tribal members went to a trading post to let the owners know that a protest against the tribal government was about to begin. The members obtained weapons and ammunition. A museum had been vandalized and other buildings had been taken over by AIM and OSCRO members. The FBI and the U.S. Marshals had blocked roads leading into Wounded Knee. Eighty-three years later, Wounded Knee had once again become the site of another uprising (Josephy, 1984).

The uprising became very popular with the news media, which covered the event as much as the Vietnam War. Similar to the massacre in 1890, bullets flew everywhere and many tribal members were shot. Relatives were angered and tempers rose high again. But AIM and several other tribal members would not give up their fight for justice until their demands were met. In March and April, negotiations continued between the indigenous people and the United States

government. The Oglala Sioux people wanted to revive the Treaty of 1868 and abolish the present tribal government, formed under the Indian Reorganization Act. On March 22, Leonard Crow Dog led a Ghost Dance while the tribal members unsuccessfully asked to negotiate with high government officials. Attorneys from the Department of Justice were sent to deal with the uprisings and agreements were on the horizon (Kehoe, 1989).

On April 5, an agreement was made and the committee was formed to look into the Treaty of 1868. Furthermore, the conduct of Dick Wilson would be investigated. If evidence of misconduct was found, he would be prosecuted. A few more fights occurred injuring several tribal members and wounding one U.S. Marshal. Tribal leaders met with negotiators to discuss all of their demands. An agreement was finally signed on May 5, 1973. As the siege ended, many Indian people were taken into custody and arraigned. Many were released on bail shortly afterwards. After Russell Means was released from jail, he ran against Wilson for tribal president, but lost the election (Kehoe, 1989).

The lives of many Sioux Indians living on the Pine Ridge Reservation have not improved much since the siege of Wounded Knee in 1973, especially for the poor people. Many attempts at improving life as a Lakota continue. If they do not give up the fight, this may happen yet. In addition, the Sioux religion has been reproduced and is as strong as ever. Also, in the mid 1970's, a community college, Sinte Gleska was put into operation in the Rosebud Reservation. Many students are taught marketing skills and other such valuable subjects to upgrade the Sioux peoples' formal education (Kehoe, 1989).

This subject was chosen because I wanted to stress more on the story of why both the uprisings at Wounded Knee occurred, especially the

massacre in 1890. One of the reasons was economic. The Sioux Indians, who lacked money and power, suffered from a dreary life and hardly anything effective was being done about it. Many attempts at life enhancement had failed. Genocide was another major factor, as the U.S. government had come into power to change the lives of the Sioux Indians for the worse. Their native way of life had disappeared forever.

Turmoil had set in on the reservations as the governments lacked the knowledge to govern effectively. These events were true for both uprisings. I feel that corruption was genuine when Dick Wilson became tribal chairman in 1972, since he found his own way to handle funds and terrorized people who opposed him. The question now lies on whether another uprising is on the horizon. Life for some people living on the reservations may have improved, but many are still living in the third world. Also, there could be another occurrence that rises from the ground, which could cause unrest.

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