AMERICAN INDIAN CRUSADES

7/6/2023

"The only good Indian is a dead Indian."
Philip Henry Sheridan, American General

"The only good Samnite is a dead Samnite"
Roman General Lucius Cornelius Sulla

"Illegal aliens have always been a problem in the United States. Ask any Indian."
Robert Orben

INTRODUCTION

Many military interventions were justified in history under the pretext of protectionist purposes. Outstanding examples are the Medieval crusades and the Native-American Indian wars which themselves were a crusade leading to the westward expansion of the USA. These interventions are usually a form of nepotism aiming at the protection of members of one's own race or religious faith at the expense of another race or religion. They were often accompanied by massacres, genocides and other forms of brutality and violence that would today be considered as massive violations of morality and human rights.

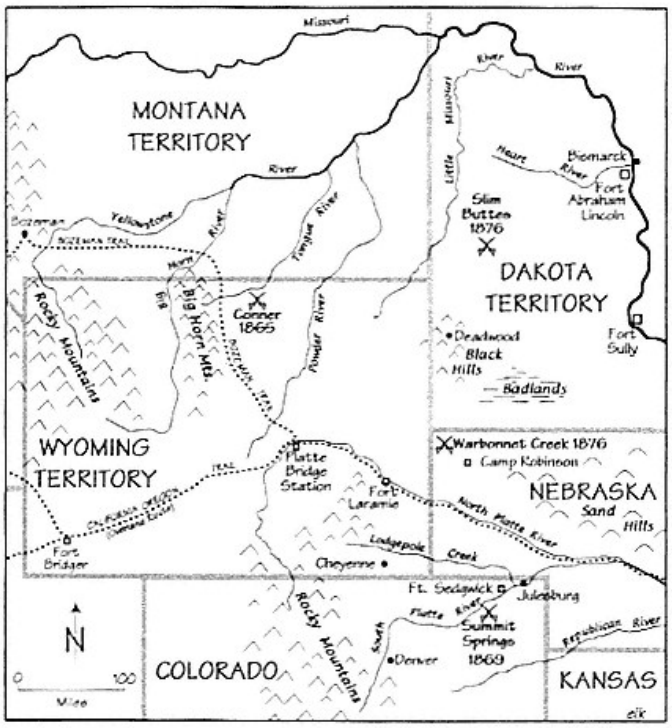

Figure 1. The Great Plains.

Over 20 million Native Americans that were dispersed across over 1,000 distinct tribes, bands, and ethnic groups populated North America in the past. Today, Native Americans account for 1.5 percent of the population, and much of their history has been lost. By January 2016, there were 566 legally recognized Native American tribes in the USA, according to the Bureau of Indian Affairs. Prior to the European contact, there were over 1,000 tribes, bands or clans. Most were completely wiped out by introduced diseases, epidemics and wars. It is estimated that there were around 1,000 languages spoken in the Americas before the arrival of the Europeans. Today, there are 296 indigenous languages across North America, 269 of them are grouped into 29 families, while the remaining 28 languages are isolates or unclassified. As of 2000, the largest groups in the USA by population were the Navajo, Cherokee, Choctaw, Sioux, Chippewa, Apache, Blackfeet, Iroquois, and Pueblo.

Figure 2. The Southern Plains.

Figure 3. Languages and cultures in Native Indian territory.

Massive reduction in the indigenous population of North America has been a defining factor in American Indian history; what would be referred to in modern times as "ethnic cleansing." Historians estimate that the Indian population stood initially at 10 million during the 1600s. By 1865, however, just 300,000 survived conventional warfare as well as disease to which they had no acquired immunity such as smallpox, acquired or sometimes intentionally introduced as a form of early biological warfare.

In one account, blankets used by sick besieged whites thrown over the fort ramparts were picked up by the unwary Indians besiegers, wreaked havoc among them and broke

the siege. This is a repeat of earlier biological warfare in Medieval Europe where the bodies of plague victims were catapulted over the walls of the besieged cities.

Near constant warfare among the Indian tribes and between them and the Spanish colonists, then with the USA; decimated the indigenous tribes during this period. After the Civil War, the USA forcefully relocated most remaining American Indian tribes, such as the Cherokees Indians to west of the Mississippi River. In the West, the federal government maintained armed forts to suppress Indian uprisings and to protect white settlers and travelers.

AMERICAN INDIAN TRIBES

The Native-American Indians were named by Christopher Columbus, when he mistakenly thought the American Continent was part of the Indies. Their population was estimated at about 10 million north of Mexico. Another 30 million in Mexico itself included the Mayas and the Aztecs.

The Southwestern Indians include the Pimas who are descended from the Hohokam, who migrated into southern Arizona and grew maize or corn, beans and squash and lived in adobe houses.

The Northern people, after years of trading with the Hohokam were called Anasazi. They also grew maize, beans, and squash, and lived in stone on adobe houses built around a central plaza. Their descendants are the Pueblo Indians.

In 1580 the Pueblos were visited by the Spanish colonists, who diligently tried to evangelize them and impose their rule. The Pueblos rebelled but were not only dominated by the Spanish, but later, by the Mexicans, and the USA. Today these people are the Navajos and some of the Apache Indians.

The Apache name probably originates from Apachu or The Enemy, the Zuni name for Navajo. Some of their renowned chiefs are Cochise and Geronimo. The Kiowa-Apache, Jicarilla, and Lipan names were more associated with the Plains Indians.

Yuman-speaking Indians include the Havasupai, who farmed the floor of the Grand Canyon, and the Mojave Indians who live along the Colorado River. They raised maize and beans and lived in pole and thatched houses.

The Eastern regions of the USA and Canada from Minnesota to Ontario, east to the Atlantic, and south to North Carolina are home to the Iroquois, and Algonquin-speaking tribes, the Lenape or Delaware Indians, the Micmac, the Narragansett Indians, the Shawnee, the Potawatomi, Menominee, and the Illinois Indians. These were the hunters and gatherers that were dependent on hunting deer, gathering nuts, and harvesting grains.

The Southeastern region was home to the Cherokee, the Choctaw, the Chickasaw, the Creek, the Seminole and the Natchez Indians. The first five were referred to as “The five civilized tribes” because they adopted the European customs into their lives, dressing like the Europeans, worshipping in churches as Christians, and even as owners of black African slaves. Between 1539 and 1542 thousands of these people died of epidemics introduced by the Spaniard Hernando de Soto who marched his army around the southeast.

The North American Plains Indians include the Blackfoot, the Mandan, and Hidatsa, the Sioux, the Cheyenne, and the Arapaho. Their principal food supply was the bison or buffalo until the herds were exterminated in the 1880's. The plains Indians customs are well known because they were invaded by the European settlers in the 19th

century. Their customs of the tepee, long feathered headdress, the pipe, costumes and dancing constitute the Indian stereotype.

The Shoshoni and Comanche tribes moved onto the plains from the valleys west of the Rockies. After 1630, these people acquired horses from the Spanish ranches in New Mexico, bred them, and traded them throughout the Plains.

The Lakota or Teton Sioux consisted of seven tribes: the Oglala, Brule, Miniconjou, Sans Arc, Oohenonpa, and the Hunkpapa. The Indian leaders Crazy Horse and Red Cloud were from the Oglala tribe. Indian Chief Sitting Bull was a Hunkpapa Sioux.

The Great Basin area were home of the Ute, and the Shoshone. The California tribes include the Klamath, the Modoc, Yorok, and to the north the Pomo, Maidu, Miwok, Patwin, and in the central region were the Wintun tribes.

Plateau tribes include the Nez Perce, Walla Walla, Yakima Indians, the Flathead Indians, Spokan, Okanagon, Cayuse and Katenai. Their life was enriched by annual runs of salmon that they caught, and harvest of tubers and roots.

The Northern Great Lakes and Canadian areas included the Cree, Ojibwa, Chippewa, Montagnais, and the Naskapi. The northwestern areas include the Chipewyan, Beaver, Kutchin, Ingalik, Kaska, and the Tanana. The northwest coast area tribes included the Tlingit, Tsimshian, Haida, Kwakiutl, Nootka, and Chinook Indians. They hunted moose and caribou and survived by fishing and trapping fur animals.

In Alaska were the Eskimo or the Inuit, the Yupik or Yuit; distantly related to the Inuit and the Yupik are the Aleuts of the Aleutian Islands.

SCALP BOUNTY LAWS

> "Sonora was the first state to enact a scalp bounty law; in 1835, offering 100 pesos for the scalps of braves; with a peso roughly equal to an American silver dollar.
>
> An American named James Johnson sparked the boom period in 1837 when he fired a concealed canon at close range on unarmed Apaches.
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> The blast tore into Apache warriors as well as women and children, and Johnson and his troops swarmed into the mass of natives, killing and scalping."

YOSEMITE VALLEY MASSACRE

The Yosemite Valley is so well hidden in the Sierra Nevada mountain chain, that the European Settlers did not enter it until 1851. James Savage, the operator of three trading posts led a militia band calling itself: "The Mariposa (Butterfly in Spanish) Battalion" to brutalize its native residents, the Ahwahneechee Indians into submission.

They had resisted the increasing incursions by gold miners and settlers. The Indians men were camped at the Bridal veil Meadow. The next day all the native Indians had disappeared, except for an elderly woman who told James Savage: "I am too old to climb the rocks." When she did not reveal where her people had hidden, James Savage, living up to his name and reputation, torched the bark homes and the winter survival food caches of the Indians.

Figure 4. Yosemite waterfall.

He followed by a forced and merciless massacre and dispersal of the population that was complete within two years. The local Indian name is close to the history: “yo’hem–iteh” meaning: “they are killers.” This is probably the origin of the name of “Yosemite” national park.

BATTLE OF THE LITTLE BIG HORN, 1876

The discovery of Gold in the Black Hills of South Dakota led to an onslaught of white prospectors and adventure seekers. In 1876, the Indian chiefs Sitting Bull and Crazy Horse fled their assigned federal reservation to protest Indian agent corruption and white encroachment on reservation lands.

The USA ordered Lieutenant Colonel George Armstrong Custer, who made his name in the Civil War, and his Seventh Cavalry Regiment to pursue the two Indian leaders. In the Battle of the Little Big Horn, often known as “Custer's Last Stand,” the Indian forces overwhelmed and killed Custer and all of his companion soldiers. This event outraged the settlers who demanded the extermination of the Indians.

Figure 5. Sitting Bull, Hunkpapa Lakota Sioux Chief, 1834-1890. Source: Little Bighorn Battlefield National Monument.

Figure 6. Lieutenant Colonel George Armstrong Custer, 1839-1876.

Figure 7. Sioux Chief Red Cloud. Source: Nebraska Historical Society.

Sitting Bull or Tatanka Yotanka, was a Hunkpapa Lakota Sioux chief born about 1834 in the region of the Grand River in South Dakota. He led his people against the USA government troops who were trying to annex his lands and force his people onto reservations.

Sitting Bull was among the tribes that united and ultimately defeated Lieutenant Colonel George Armstrong Custer in the Battle of the Little Big Horn. Sitting Bull fled into Canada. In 1881 he was promised amnesty and returned to the USA territory to a reservation. He was kept under surveillance and released in 1883. In 1885 he joined the world famous Buffalo Bill Cody Wild West Show. They toured the USA and several foreign countries playing for the British Royalty.

Indian Agent James McLaughlin of the Standing Rock Agency wrote: "A more pernicious system of religion could not have been offered to a people who stood on the threshold of civilization." James McLaughlin experienced seven years of animosity when Sitting Bull came to the reservation in 1883. "Unlike other hostile leaders, notably Gall, Sitting Bull refused to be reconstructed." In the first annual report after the arrival of Sitting Bull from Canada his protagonist remarked: "Sitting Bull is an Indian of very mediocre ability, rather dull, and much the inferior of Gall and others of his lieutenants in intelligence. He is pompous, vain, and boastful, and considers himself a very important personage." McLaughlin was irritated by the constant attention paid the famous chief by visitors to the reservation.

In 1888 President Grover Cleveland met with Sitting Bull and chief Gall, and John Grass to establish the governmental Standing Rock Agency. Sitting Bull objected to it and quarreled with Gall who accepted the terms. They became bitter enemies when the Agency was established in 1889.

GHOST DANCE MOVEMENT

In 1890 the new Indian messiah, "Wavoka" a Paiute Indian, claimed he could rescue Indians from their plight and restore the red man's glory. Indian chiefs Kicking Bear, Short Bull, and Porcupine journeyed to Nevada to meet the self-proclaimed Messiah.

During the fall of 1890, the Ghost Dance spread through the Sioux villages of the Dakota reservations, revitalizing the Indians and bringing fear to the whites. The Ghost Dance movement was a religious belief system that combined Christian dogma with traditional beliefs and a yearning for the Better days of bygone eras. It started in the 1860s and peaked in 1890. Government reaction to the movement was the brutal massacre at Wounded Knee. The movement spread among the Lakota, Nakota and Dakota Nation, also known as the Great Sioux Nation.

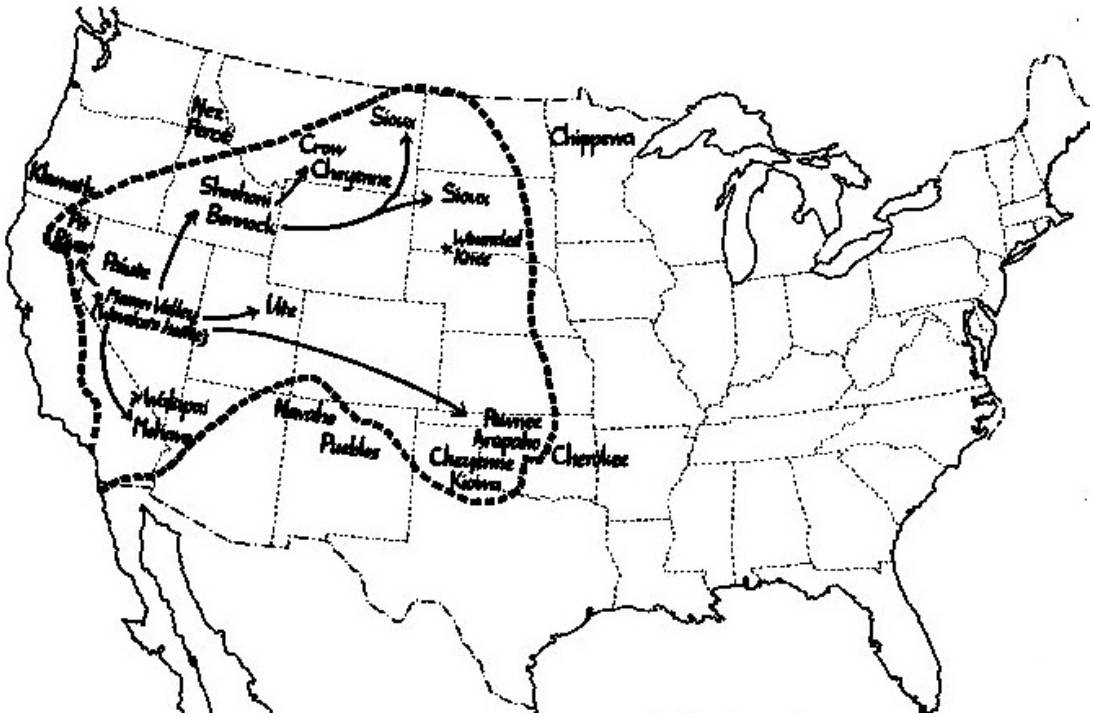

Figure 8. Extent and spread of the Ghost Dance movement.

The Ghost Dance spread throughout much of the West, especially among the more recently defeated Indians of the Great Plains. Local bands would adopt the core of the message to their own circumstances, writing their own songs and dancing their own dances.

In 1889 the Lakota sent a delegation to visit Wovoka. This group brought the Ghost Dance back to their reservations, where believers made sacred shirts, said to be bullet-proof, especially for the Dance. The European settlers' officials became alarmed at the

religious fervor and activism and in December 1890 banned the Ghost Dance on Sioux reservations. When the rites continued, officials called in troops to Pine Ridge and Rosebud reservations in South Dakota.

The military, led by veteran General Nelson Miles, geared itself for another campaign. The presence of the troops exacerbated the situation. Short Bull and Kicking Bear led their followers to the northwest corner of the Pine Ridge reservation, to a sheltered escarpment known as the Stronghold. The dancers sent word to Sitting Bull of the Hunkpapas to join them.

Before he could set out from the Standing Rock reservation in North Dakota, however, he was arrested by the Indian police. General Miles heard that the Messiah message aroused the old Sitting Bull and was afraid he would organize the Indians to rebel from the reservations, sent out the orders to arrest him.

He protested the arrest and was killed by the Indian Police sent in by Major E. G. Fechet troops on December 15, 1890. His son Crowfoot who urged him to resist arrest and 13 Sioux warriors were also killed. Sitting Bull's people fled the camp when Fechet's troops approached.

General Miles had also ordered the arrest of Big Foot, who had been known to live along the Cheyenne River in South Dakota. But Big Foot and his followers had already departed south to Pine Ridge, asked there by Red Cloud and other supporters of the whites, in an effort to bring tranquility. Miles sent out the infamous Seventh Calvary led by Major Whiteside to locate the renegades.

Figure 9. Wovoka, later Jack Wilson, Paiute Holy Man, 1856-1932.

Figure 10. Arapaho Ghost Dance.

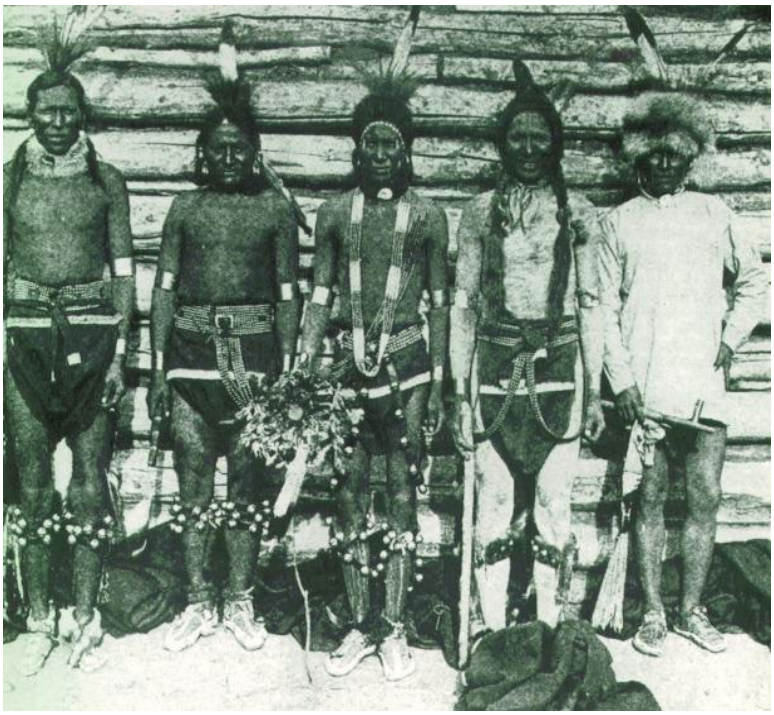

Figure 11. Lakota, Sioux ghost dancers.

MASSACRE AT WOUNDED KNEE, DECEMBER 29, 1890

Sitting Bull's death eventually led to the battle of Wounded Knee. The fugitives from Sitting Bull's camp met with Chief Big Foot's people and went to the Badlands to

escape the soldiers. They were captured by Major Whiteside and surrendered. The next morning the soldiers demanded their guns, and a shot of unknown origin was fired and the soldiers began firing on the camp. Three hundred men, women, and children were killed including Chief Big Foot, plus forty troopers.

On the morning of December 29, 1890, the Sioux chief Big Foot and some 350 of his followers camped on the banks of Wounded Knee creek. Surrounding their camp was a force of USA Army's 7th cavalry was charged with the responsibility of arresting Big Foot and disarming his warriors. The scene was tense. Trouble had been brewing for months.

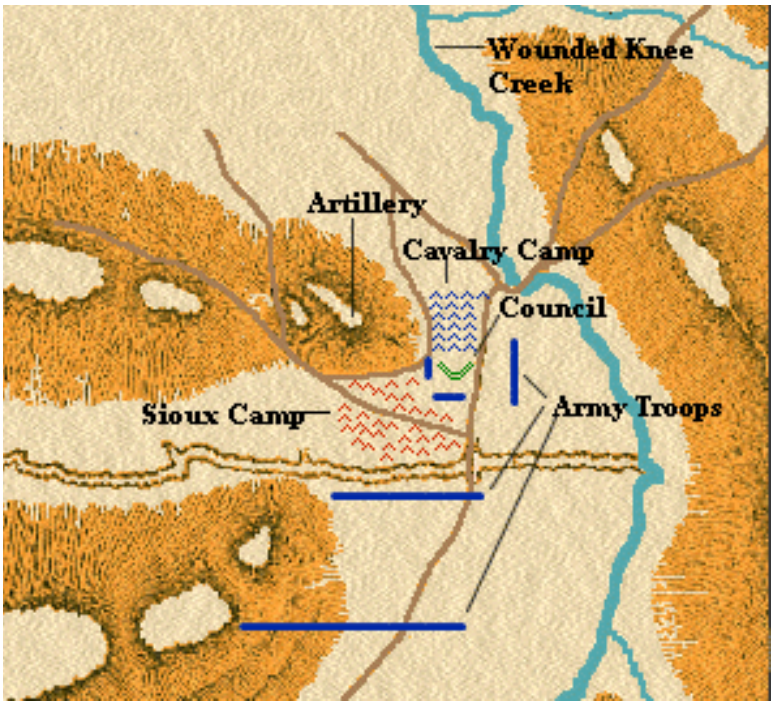

Figure 12. Location of Wounded Knee Creek and encampments.

The once proud Sioux found their free-roaming life destroyed, the buffalo gone, themselves confined to reservations and dependent on Indian Agents and government largesse for their existence. In a desperate attempt to return to the days of their glory, many sought salvation in the new mysticism preached by a Paiute shaman called Wovoka.

Emissaries from the Sioux in South Dakota traveled to Nevada to hear his words. Wovoka called himself the Messiah and prophesized that the dead would soon join the living in a world in which the Indians could live in the old way surrounded by plentiful game. A tidal wave of new soil would cover the Earth, bury the whites, and restore the prairie. To hasten the event, the Indians were to dance the Ghost Dance. Many dancers wore brightly colored shirts emblazoned with images of eagles and buffaloes. These "Ghost Shirts" they believed would protect them from the blue coats' bullets.

GOVERNMENT REACTION

A desperate Indian Agent at Pine Ridge wired his superiors in Washington: "Indians are dancing in the snow and are wild and crazy. We need protection and we need it now. The leaders should be arrested and confined at some military post until the matter is quieted, and this should be done now." The order went out to arrest Chief Sitting Bull at the Standing Rock Reservation.

The presence of the troops exacerbated the situation. Short Bull and Kicking Bear led their followers to the northwest corner of the Pine Ridge reservation, to a sheltered escarpment known as the Stronghold. The dancers sent word to Sitting Bull of the Hunkpapas to join them. Sitting Bull was killed in the attempt on December 15, 1890. Chief Big Foot was next on the list.

When he heard of Sitting Bull's death, Big Foot led his people south to seek protection at the Pine Ridge Reservation. The army intercepted the Miniconjou dancers' band on Porcupine Creek, 30 miles east of Pine Ridge on December 28, 1890 and brought them to the edge of the Wounded Knee to camp. The Indians offered no resistance. Big Foot, ill with pneumonia rode in a wagon. The soldiers ordered the Indians to set up camp five miles westward, at Wounded Knee Creek. The next morning the chief, racked with pneumonia and dying, sat among his warriors and pow-wowed with the army officers.

General Miles had also ordered the arrest of Big Foot, who had been known to live along the Cheyenne River in South Dakota. But, Big Foot and his followers had already departed south to Pine Ridge, asked there by Red Cloud and other supporters of the whites, in an effort to bring tranquility. Miles sent out the infamous Seventh Calvary led by Major Whiteside to locate the renegades. They scouted the Badlands and finally found the Miniconjou dancers on Porcupine Creek, 30 miles east of Pine Ridge.

Colonel James Forsyth arrived to take command and ordered his guards to place four Hotchkiss cannons in position around the camp. The soldiers now numbered around 500; the Indians 350, all but 120 of these were women and children.

The following morning, December 29, 1890, the soldiers entered the camp demanding that all Indian firearms be relinquished. A medicine man named Yellow Bird advocated resistance, claiming the Ghost Shirts would protect them.

One of the soldiers tried to disarm a deaf Indian named Black Coyote. A scuffle ensued and the firearm discharged. The silence of the morning was broken and soon other guns echoed in the river bed.

The charged atmosphere erupted as Indian braves scurried to retrieve their discarded rifles and troopers fired volley after volley into the Sioux camp. From the heights above, the army's Hotchkiss guns raked the Indian teepees with grapeshot. Clouds of gun smoke filled the air as men, women and children scrambled for their lives. Many ran for a ravine next to the camp only to be cut down in a withering cross fire.

At first, the struggle was fought at close quarters, but when the Indians ran to take cover, the Hotchkiss artillery opened up on them, cutting down men, women, children alike, the sick Big Foot among them.

By the end of this brutal, unnecessary violence, which lasted less than an hour, at least 300 Indians had been killed, Big Foot among them, and 50 wounded. In comparison, army casualties were 25 killed and 39 wounded. Forsyth was later charged with killing the innocents, but was exonerated.

Figure 13. Aftermath of Wounded Knee, December 29, 1890.

Figure 14. Burial of the dead at Wounded Knee, South Dakota.

When the smoke cleared and the shooting stopped, approximately 300 Sioux were dead, Big Foot among them. Twenty-five soldiers lost their lives. As the remaining troopers began the grim task of removing the dead, a blizzard swept in from the North. A few days later they returned to complete the job.

Scattered fighting continued, but the massacre at Wounded Knee effectively squelched the Ghost Dance movement and ended the Indian Wars.

Before he could set out from the Standing Rock reservation in North Dakota, however, Sitting Bull was arrested by the Indian police. A scuffle ensued in which Sitting Bull and seven of his warriors were slain. Six of the policemen were killed.

COVER-UP

The massacre at Wounded Knee, South Dakota, on December 29, 1890 left most of the frightened and destitute band of 350 Lakota Sioux dead or wounded, including women and nursing babies, children and the elderly. Some were shot in the back as they tried to flee. Twenty five of the attacking soldiers were killed, some by friendly fire.

General Nelson Miles investigated the tragic event, zeroing in on the bungling of the Seventh Cavalry's Colonel James Forsyth. His soldiers came to his defense, saying that they could not tell the men from the women since all were wearing blankets, and that, in any case, "A Sioux squaw is as bad an enemy as a man."

The report was sent to Secretary of War Redfield Proctor, with General John Schofield, the Commander of the Army, attaching a note saying the troops had clearly bent over backwards to avoid killing women and children, while also denying that any troops had died in friendly fire. The final report exonerated USA soldiers and blamed the massacre on the Sioux themselves, with many of the dead women and children supposedly killed by other Indians. For conspicuous bravery, 20 soldiers present at the massacre were awarded the Medal of Honor.

EYEWITNESS TO THE MASSACRE

Philip Wells was a mixed-blood Sioux who served as an interpreter for the Army. He later recounted what he saw that Monday morning:

> "I was interpreting for General Forsyth (*Forsyth was actually a colonel*) just before the battle of Wounded Knee, December 29, 1890. The captured Indians had been ordered to give up their arms, but Big Foot replied that his people had no arms. Forsyth said to me, 'Tell Big Foot he says the Indians have no arms, yet yesterday they were well armed when they surrendered. He is deceiving me. Tell him he need have no fear in giving up his arms, as I wish to treat him kindly.' Big Foot replied, 'They have no guns, except such as you have found.' Forsyth declared, 'You are lying to me in return for my kindness.'"
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> "During this time a medicine man, gaudily dressed and fantastically painted, executed the maneuvers of the ghost dance, raising and throwing dust into the air. He exclaimed 'Ha! Ha!' as he did so, meaning he was about to do something terrible, and said, 'I have lived long enough,' meaning he would fight until he died. Turning to the young warriors who were squatted together, he said 'Do not fear, but let your hearts be strong. Many soldiers are about us and have many bullets, but I am assured their bullets cannot penetrate us. The prairie is large, and their bullets will fly over the prairies and will not come toward us. If they do come toward us, they will float away like dust in the air.' I turned to Major Whiteside and said, 'That man is making mischief,' and repeated what he had said. Whiteside replied, 'Go direct to Colonel Forsyth and tell him about it,' which I did."
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> "Forsyth and I went to the circle of warriors where he told me to tell the medicine man to sit down and keep quiet, but he paid no attention to the order. Forsyth repeated the order. Big Foot's brother-in-law answered, 'He will sit down when he gets around the circle.' When the medicine man came to the end of the circle, he squatted down. A cavalry sergeant exclaimed, 'There goes an Indian with a gun under his blanket!' Forsyth ordered him to take the gun from the Indian, which he did. Whiteside then said to me, 'Tell the Indians it is necessary that they be searched one at a time.' The young warriors paid no attention to what I told them. I heard someone on

my left exclaim, 'Look out! Look out!' I saw five or six young warriors cast off their blankets and pull guns out from under them and brandish them in the air. One of the warriors shot into the soldiers, who were ordered to fire into the Indians. I looked in the direction of the medicine man. He or some other medicine man approached to within three or four feet of me with a long cheese knife, ground to a sharp point and raised to stab me. He stabbed me during the melee and nearly cut off my nose. I held him off until I could swing my rifle to hit him, which I did. I shot and killed him in self-defense."

"Troop 'K' was drawn up between the tents of the women and children and the main body of the Indians, who had been summoned to deliver their arms. The Indians began firing into 'Troop K' to gain the canyon of Wounded Knee creek. In doing so they exposed their women and children to their own fire. Captain Wallace was killed at this time while standing in front of his troops. A bullet, striking him in the forehead, plowed away the top of his head. I started to pull off my nose, which was hung by the skin, but Lieutenant Guy Preston shouted, 'My God Man! Don't do that! That can be saved.' He then led me away from the scene of the trouble.""

SAND CREEK MASSACRE, NOVEMBER 29, 1864

Figure 15. The Sand Creek Massacre [6].

"Colorado Territory during the 1850's and 1860's was a place of phenomenal growth in Colorado homes spurred by gold and silver rushes. Miners by the tens of thousands had elbowed their way into mineral fields, dislocating and angering the Cheyennes and Arapahos. The Pike's Peak Gold Rush in 1858 brought the tension to a boiling point. Tribesmen attacked wagon trains, mining camps, and stagecoach lines during the Civil War, when the military garrisons out west were reduced by the war. One

white family died within 20 miles of Denver. This outbreak of violence is sometimes referred to as the Cheyenne-Arapaho War or the Colorado War of 1864-65.

Governor John Evans of Colorado Territory sought to open up the Cheyenne and Arapaho hunting grounds to white development. The tribes, however, refused to sell their lands and settle on reservations. Evans decided to call out volunteer militiamen under Colonel John Chivington to quell the mounting violence.

Evans used isolated incidents of violence as a pretext to order troops into the field under the ambitious, Indian-hating territory military commander Colonel Chivington. Though John Chivington had once belonged to the clergy, his compassion for his fellow man didn't extend to the Indians.

In the spring of 1864, while the Civil War raged in the east, Chivington launched a campaign of violence against the Cheyenne and their allies, his troops attacking any and all Indians and razing their villages. The Cheyennes, joined by neighboring Arapahos, Sioux, Comanches, and Kiowas in both Colorado and Kansas, went on the defensive warpath.

Evans and Chivington reinforced their militia, raising the Third Colorado Calvary of short-term volunteers who referred to themselves as "Hundred Dazers". After a summer of scattered small raids and clashes, white and Indian representatives met at Camp Weld outside of Denver on September 28. No treaties were signed, but the Indians believed that by reporting and camping near army posts, they would be declaring peace and accepting sanctuary.

Black Kettle was a peace-seeking chief of a band of some 600 Southern Cheyennes and Arapahos that followed the buffalo along the Arkansas River of Colorado and Kansas. They reported to Fort Lyon and then camped on Sand Creek about 40 miles north.

Shortly afterward, Chivington led a force of about 700 men into Fort Lyon, and gave the garrison notice of his plans for an attack on the Indian encampment. Although he was informed that Black Kettle has already surrendered, Chivington pressed on with what he considered the perfect opportunity to further the cause for Indian extinction. On the morning of November 29, he led his troops, many of them drinking heavily, to Sand Creek and positioned them, along with their four howitzers, around the Indian village.

Black Kettle ever trusting raised both an American and a white flag of peace over his tepee. In response, Chivington raised his arm for the attack. Chivington wanted a victory, not prisoners, and so men, women and children were hunted down and shot.

With cannons and rifles pounding them, the Indians scattered in panic. Then the crazed soldiers charged and killed anything that moved. A few warriors managed to fight back to allow some of the tribe to escape across the stream, including Black Kettle.

The colonel was as thorough as he was heartless. An interpreter living in the village testified, "They were scalped, their brains knocked out; the men used their knives, ripped open women, clubbed little children, knocked them in the head with their rifle butts, beat their brains out, mutilated their bodies in every sense of the word." By the end of the one-sided battle as many as 200 Indians, more than half women and children, had been killed and mutilated.

While the Sand Creek Massacre outraged easterners, it seemed to please many people in Colorado Territory. Chivington later appeared on a Denver stage where he regaled delighted audiences with his war stories and displayed 100 Indian scalps, including the pubic hairs of women.

Chivington was later denounced in a congressional investigation and forced to resign. When asked at the military inquiry why children had been killed, one of the soldiers quoted Chivington as saying, "Nits make lice." Yet the after-the-fact reprimand of the colonel meant nothing to the Indians.

As word of the massacre spread among them via refugees, Indians of the southern and northern plains stiffened in their resolve to resist white encroachment. An avenging wildfire swept the land and peace returned only after a quarter of a century."

THE DAWES SEVERALTY ACT, 1887

The Dawes Severalty Act of 1887 was the major federal law that shaped Indian policy until the 1930s. Congress enacted the law in an attempt to transform Indians into independent farmers. The federal government pledged to provide Indian families with farming tools and 160 acres of reservation land. If Indians accepted this grant of their own land they could then become full American citizens. To limit exploitation of the Indians by unscrupulous whites, the government would act as a trustee, insuring that Indians could not sell their land for 25 years.

On its face the Dawes Act was well-intentioned but impossible to enforce. From the 1880s until the 1930s, the Indians were lured to sell or lost nearly two-thirds of their total land holdings of about 86 million acres.

Those that remained in their hands were not good for agricultural development. The Dawes Act nearly destroyed the reservations.

SECOND BATTLE OF WOUNDED KNEE, 1973

In the Second Battle of Wounded Knee in 1973, about 200 Oglala Lakota American Indians occupied the town of Wounded Knee for over two months, and were surrounded by a small army of federal marshals and FBI agents, buttressed by armored personnel carriers.

There was a lot of shooting, resulting in several deaths. If it had happened more recently, it may have wound up like the events at Waco, Texas. Many people were put on trial, but the charges were dropped, based on prosecutorial misconduct. A couple of years later, two FBI agents were killed.

Some Indians, or First Nations peoples, as they call them in Canada, face a real dilemma. On the one hand, they want to adhere to their traditional ways of life. On the other hand, their traditional ways are an agricultural, hunting and food gathering culture with no modern medicine and no way to fight a modern aggressor. They would have to trust in the benevolence of the more powerful cultures around them. They cannot attain technological, economic, and military parity with the Western culture that surrounds them while hunting and fishing.

HANGING AROUND THE FORT

The slaughter of Big Foot's band at Wounded Knee Creek in 1890 was a cruel proof that the whites settlers were not about to simply vanish, that the millennium was not at hand. Wovoka quickly lost his notoriety and lived as Jack Wilson until sometime in 1932.

The "Old West" did not last for long. As the nineteenth century wore on, the increased pace of industrialization transformed economics, politics, and society in the USA. While Americans had once headed west looking for gold in streams and mines, politicians and leaders of industry began to look for gold in factories and through corrupt business and political practices. The story of these new gold mines became a new aspect of the USA history.

Some so-called welfare Indians, Indians turned white, and even whites turned Indian “hang around the fort,” making supplications to their conquerors, seeking to game the system and gaining advantage from the treaties and deals with the USA government, rather than living on their own resources.

The USA and Canadian governments appropriated most of the Indian lands and destroyed their way of life and broke most treaties they made with them, considering them as “savage” with whom it is legitimate to break a treaty, then turned them into welfare recipients as compensation.

The USA’s Bureau of Indian Affairs (BIA) since its founding spent millions of dollars with the unstated objective of keeping Indians dependent and confined to their reservations, peacefully “hanging around the fort.”

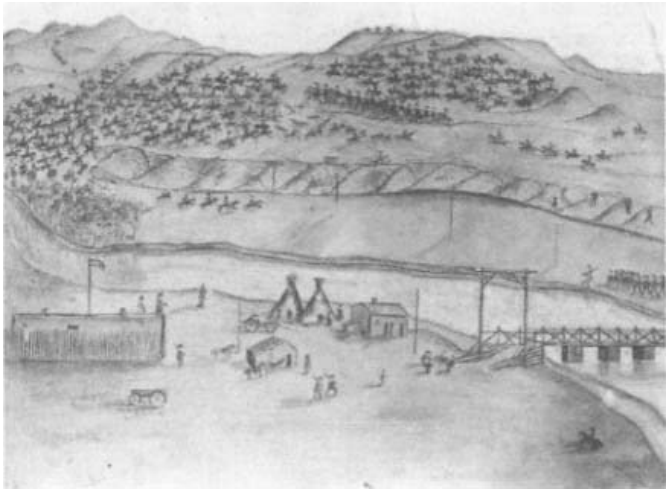

Figure 16. The Battle of Platte Bridge depiction. Source: Kansas State Historical Society.

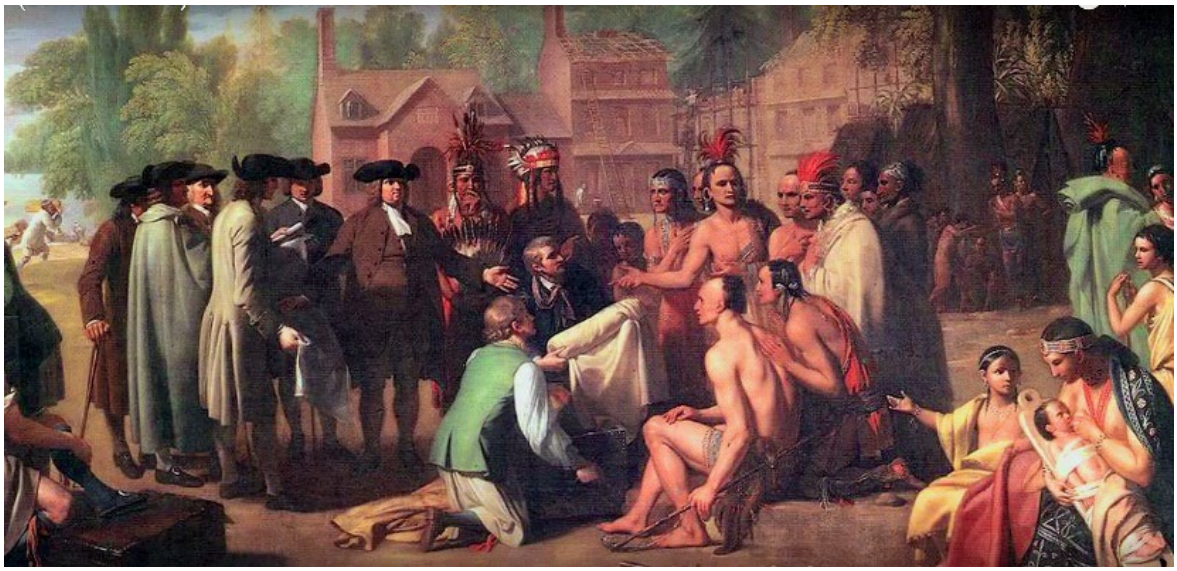

Figure 17. Penn's treaty with the Native American Indians. More than 300 treaties were signed and mostly violated. Source: Benjamin West.

It is a sad fact that throughout history, cultures with superior technologies or numbers have always crushed their competitors. When the Europeans arrived in the Americas, North America had a large native population. The Cahokia Mounds in the state of Illinois is thought to have been the site of a city larger than London in 1250 AD. Their populations were wiped out and their civilizations destroyed with superior weaponry as well as biological warfare from smallpox and other Old World diseases.

The same situation allowed other European conquerors such as Cortez to subdue a large Aztec population in Mexico, and Pizarro the Incas in South America. The Indians had no immunological defense against such diseases and about 95 percent of the population perished as a result.

Tribune--Extra.

BISMARCK, D.T., JULY 6, 11:30 A.M.

MASSACRED

GEN. CUSTER AND 261 MEN THE VICTIMS

NO OFFICER OR MAN OF 5 COMPANIES LEFT TO TELL THE TALE

3 Days Desperate Fighting by Maj. Reno and the Remainder of the Seventh

Full Details of the Battle.

LIST OF KILLED AND WOUNDED

THE BISMARCK TRIBUNE'S SPECIAL CORRESPONDENT SLAIN.

Figure 18. Sioux victory over the 7th Cavalry Regiment at the battle of the Little Big Horn.

Figure 19. Near extinction of the American bison through over-hunting.

THANKSGIVING MASSACRES [7]

Figure 20. Thanksgiving Indian massacre [7].

"When the Europeans arrived to America, the Native Americans welcomed them. The Europeans grew in number and began to steal land. When the Native Americans declared war, the Europeans had the advantage because they had guns. The year 1637 marks the beginning of the Native

American Genocide. Guns and disease was used to kill them off. The Europeans even gave them blankets as "gifts". Little did the Native Americans know, the blankets were filled with smallpox disease. The Native Americans that remained were assimilated into white society and the rest were places on reservations.

An article, Thanksgiving: A Holocaust For Native Americans says the Thanksgiving that colonial Puritans — a group of religious fundamentalists — practiced was originally thanking God for the slaughter of Native Americans by colonial swords and diseases. There were many such Thanksgivings.

In 1637 a faction of Puritans occupied an area that is now Connecticut with the aid of British and Dutch colonial forces. In the pre-dawn hours, they slaughtered more than 700 adults and children of the Pequot Tribe, who had gathered for their annual Green Corn festival. The next morning the governor of the Massachusetts Bay Colony declared "A Day of Thanksgiving" for the occupier's murder of the native population.

The first Thanksgiving feast between the Pilgrims and Native Americans was in 1621 with the Wampanoag and 121 English colonists led by 28 puritans that landed in Plymouth, Massachusetts. Squanto, Samoset, and sachem Massasoit were the only Native Americans invited. They brought 90 tribespeople and most of the food. Squanto and Samoset taught the colonist how to hunt, fish and grow crops. The colonist eventually killed off the Wampanoag.

After the colonialists' victory against the Wampanoag they declared a "day of public Thanksgiving for the beginning of revenge upon the enemy."

A documentary titled; The True Meaning of Thanksgiving also reveals that a "Thanksgiving" dinner was held after every successful massacre. According to the documentary, President George Washington suggested that only one "Thanksgiving" dinner should be held each year. The documentary was submitted to the Festival de Cannes 2008 for review."

SMALLPOX BIOLOGICAL WARFARE, FORT PITT [8]

Figure 21 American Indian.

“Colonial weaponizing of smallpox against Native Americans was first reported by 19th-century historian Francis Parkman. Parkman came across correspondence in which Sir Jeffery Amherst, commander in chief of the British forces in North America in the early 1760s, discussed its use with Col. Henry Bouquet, a subordinate on the western frontier during the French and Indian War.

For all the outrage the account has stirred over the years, there’s only one clearly documented instance of a colonial attempt to spread smallpox during the war, and oddly, Amherst probably didn’t have anything to do with it. There’s also no clear historical verdict on whether the biological attack even worked.

Early American historian Elizabeth Fenn of the University of Colorado Boulder lays out her theory on what happened in her 2000 article in the Journal of American History. In the late spring of 1763, Delaware, Shawnee and Mingo warriors, inspired by Ottawa war leader Pontiac, laid siege to Fort Pitt, an outpost at the confluence of the Allegheny and Monongahela rivers in present-day downtown Pittsburgh.

The fort’s commander, Capt. Simeon Ecuyer, reported in a June 16 message to his superior, Philadelphia-based Col. Henry Bouquet, that the situation was dire, with local traders and colonists taking refuge inside the fort’s walls. Ecuyer wasn’t just afraid of his Native American adversaries. The fort’s hospital had patients with smallpox, and Ecuyer feared the disease might overwhelm the population inside the fort’s cramped confines.

Bouquet, in turn, passed along the news about smallpox inside Fort Pitt to his own superior, Amherst, in a June 23 letter. In Amherst’s July 7 response, he cold-bloodedly saw an opportunity in the disease outbreak. “Could it not be contrived to Send the Small Pox among those Disaffected Tribes of Indians? We must, on this occasion, Use Every Stratagem in our power to Reduce them.”

On July 13, Bouquet, who at that point was traveling across Pennsylvania with British reinforcements for Fort Pitt, responded to Amherst, promising that he would try to spread the disease to the Native Americans via contaminated blankets, “taking care however not to get the disease myself.” That tactic seemed to please Amherst, who wrote back in approval on July 16, urging him to spread smallpox “as well as try Every other method that can serve to Extirpate this Execreble [sic] Race.”

What Amherst and Bouquet didn’t know was that somebody at Fort Pitt had already thought of trying to infect the Native Americans with smallpox—and had attempted to do it.

William Trent, a trader, land speculator and militia captain, wrote in his diary that on June 23, two Delaware emissaries had visited the fort, and asked to hold talks the next day. At that meeting, after the Native American diplomats had tried unsuccessfully to persuade the British to abandon Fort Pitt, they asked for provisions and liquor for their return. The British complied and also gave them gifts—two blankets and a handkerchief which

had come from the smallpox ward. “I hope it will have the desired effect,” Trent wrote.

Though it’s not completely clear who perpetrated the biological warfare attack, documentary evidence points to Trent as the probable culprit. As detailed in Fenn’s 2000 article, the trader later submitted an invoice to the British military for purchasing two blankets and a silk handkerchief “to Replace in kind those which were taken from people in the Hospital to Convey the Smallpox to the Indians.” Ecuyer certified that the items were used to spread smallpox, which indicates that he may have been in on the attempt as well. British Gen. Thomas Gage, who succeeded Amherst that year as colonial commander, eventually approved the payment.

“That’s the one documented case that we have,” says Paul Kelton, a historian at Stony Brook University, and author of two books on the role of epidemics in the European takeover of the Americas. It’s not known whether Bouquet actually followed up on Amherst’s letter and made additional attempts on his own to spread smallpox to the Native Americans, he says.

Even if it didn’t work, British officers’ willingness to contemplate using smallpox against the Indians was a sign of their callousness. “Even for that time period, it violated civilized notions of war,” says Kelton, who notes that disease “kills indiscriminately—it would kill women and children, not just warriors.”

But Kelton cautions against focusing too much on the smallpox blanket incident as a documented method of attack against Native Americans. He says the tactic, however callous and brutal, is only a small part of a larger story of brutality in the 1600s and 1700s. During this period British forces tried to drive out Native Americans by cutting down their corn and burning their homes, turning them into refugees. In Kelton’s view, that rendered them far more vulnerable to the ravages of disease than a pile of infected blankets.”

DISCUSSION

The American Indians fought as well as they could defending their hunting grounds of buffalo and pony herds and nomadic families and retreating to assigned “reservations.” They were not victorious, but were not totally defeated; they wore-out their opponents, withstood the mutual hunting-out, looting and brutalization, avoided extermination, melted-out into the North American Wilderness and survived the technological onslaught thrown at them despite overwhelming odds. As the last of the wild Indians of the High Plains melted away like snow in the sun, the survivors finally knew one lasting and well-earned victory.

As a way to recover and survive, some Indian tribes assimilate into the mainstream culture and try to raise revenue through gaming and gambling casinos establishments exploiting the gambling vice. An alternate nobler approach has been suggested to exercise the limited sovereign independence they still legally possess to set up free-trade zones and

invite businesses to lease land for a symbolic sum of a single dollar for 99 years, similar to the original Hong Kong setup, and levy no taxes. Businesses would move to Indian territories to enjoy a tax haven without having to leave the continental USA. The businesses would create job opportunities and benefits for the tribes. With less regulations than in the USA, technological advance and innovation could happen faster creating prosperity and progress.

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