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History 10 (Monday through Friday)
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Summary on A different Mirror Chapter 9

In the Book, A Different Mirror Chapter 9 "The Massacre at Wounded Knee", Takaki writes about the horror the Indians experienced at a frozen creek called Wounded Knee in 1890. The author writes that an Indian prophet named Wovoka came to Nevada claiming to be the Messiah. Wovoka of the Paiutes called all the Indians to dance the Ghost dance claiming that Christ has come to earth as an Indian. During the ghost dance, the Indians wore muslin "ghost shirts" decorated with sacred symbols of blue and yellow lines. They believed that the ghost shirts will protect them from the bullets. Wovoka preached a message that the Indian lands, ways of life, and their animals will be restored. All the dead Indians would come back and live. When God comes to visit them, they will go and live in the mountains, away from white people and the white people will not be able to hurt them. If they tried to come to the mountain and hurt them, floods would come and drown them (white people). Wovoka's message spread to the Indian reservations like wildfire. They imagined what it would be like to live in harmony again without the white people. In 1890, Washington was notified about the ghost dance arguing that the Indians were wild and crazy and protection from the Indians was urgently needed. The white people wanted the leaders of the Indians to be arrested and imprisoned at a military post until the matter was resolved. The Washington Indian bureau identified the India ghost dance to be a disturbance and ordered the army to go arrest the chiefs, Sitting Bull and Big Foot. Chiefs, Sitting Bull and Big Foot were all killed while trying to fight back or escape. The soldiers took some Indian armed fighters with their women and children to a frozen creek known as Wounded Knee and killed them. The soldiers took away the guns and other weapons of the Indian people and began shooting them. Wasu Maza who was among the Indians recalled that Indians were ordered to turn over their weapons. The guns were then taken and stacked in the center, White Lance remembered. The soldiers searched for hidden weapons without success. The Indians began dancing their ghost dance to calm down their worries. They put on the sacred shirts claiming that it will protect them from guns. Instantly the American soldiers began shooting at them. Some of the Indians tried to go and grab their piled-up weapons but they were killed. Hundreds of Indians were killed on that day including women and children. After the massacre, the soldiers collected the dead Indians and threw them into a long trench. In the book A Different Mirror Chapter 9 "Where the Buffalo No Longer Roam", Takaki writes about a General named Custer and his soldiers who went and surrounded an Indian camp in 1868. He and his soldiers destroyed lodges and killed 103 Cheyenne men, women, and children. Eight years later, (1876) Custer died at the battle of the Little Big Horn in Montana territory. His death provoked shrill for revenge. People like Buffalo Bill Cody demanded the revenge and establishment of reservations for all Indians. Takaki writes that Custer despite his wanting to civilize the Indians, he identified with them in many ways and he had compassion toward them. In Custer's writing, he described the Indians as "cruel and ferocious nature", and "wild beast" yet feeling empathy for them. He reveals that before the European settlers, the Indians lived happily in nature and free. The western settlers have destroyed the Indian natures, changed their lands, and slaughtered them. Custer writes that interacting with the Indians in the West he found much he admired. He admired the Indian courage, perseverance for revenge and conquest, wonderful power, and their senses. Custer believed that civilizing Indians required them to abandon their ways of life and

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Yi-Tong Ma



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web the surgical pioneers who recognized the potential value of laparoscopy for treatment many years previously certainly deserve a great deal of credit for their farsightedness in a sense however the changes of the past few years amount to the development of a whole new branch of surgery

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