



A letter by Black Elk to the Dakota-Lakota people in *Iapi Oaye* 1888

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WILD WEST SHOW

Buffalo Bill's Wild West Show, Manchester, England February 15, 1888

I was part of this show that I will tell you about. I keep the natural laws of goodness with me always as much as I keep the Great Spirit with me in all I do. This show goes on day and night; until 2 o'clock in the morning, and when it's over, I am tired but still keep the Great Spirit very close to me always; in that way I will do all that is needed to be done here.

Come here, my Lakota relatives, this is how I learned the ways of the white man, the way they live and how they do things. Likewise, if I do all these things in one spirit of goodness, then it is really good. Whoever lives according to do only goodness in all they do is very good, in the spirit of the Great Spirit, that is what I mean. But some of the white man's ways are not good, some very harsh. And even if there is no work here, do what is necessary; there is lots to be done doing what is of value and sacred. Even though some may be without land, survival is of importance. I am over here for three years now. So, I have learned to speak English a few words at a time now, and recently a friend of mine sent me a letter which made me very happy to be able to read it. I think the white man can also learn to speak Lakota too, which will be a good thing.

On this part of the earth it is somewhat different; every day is dark. It is always smoky here, so we never see the sun. I am here for 3 years now. Then this month of February 7, 1888, a woman had given birth; her name was Sleep Walks and her father's name was Little Chief. On this day, they were going to baptize her. On February 15, at 7 o'clock, she has given this honor to her child. So, with a good heart I am telling you these things.

MARCH, 1888.

WILD WEST OŠKATE KIN.

Buffalo Bill's Wild West Show, Manchester, England, Feb. 15, 1888. Wi'd West oškate kin le el tokel wau kin lehanl owaglakin kte lo. Mitawacin on ohinniyan wope bluha nu ohinniyan Wakantanka kiksuya wau. Tka oškate kin anpetu na hanhepi ko inyanke, canke mazaškanski anpe nonpa hehanyela owaujila unyankapi. Tka ohinniyan Wakantanka kiksuya wau kin hecel taku oyasin okihi makiye lo.

Hopo, Mitakuye Lakota oyate kin, lehanl Wašicun tawicolian kin tanyan solwaye lo. Wicolian wanji lila wašte ye lo. Tuwa Wakantanka awacin kin taku wicolian wašte iyeyin kte lo, he wake lo. Na taku wicolian Wašicun ecoupi kin ota teliike lo. Tuwa Makoce nica hena tiwokitahenn te lo. Na makoce kin otankaya qeyas ohinniyan Wašicun ojulaye lo. Hehanl maka ohinni taku icante wašteya wau we lo. Miye wanna Omaka yanni leci wau welo; Yunkan Wašicun iapi wanjigji owakihi yunkan mitakola wotani iesa wowapi wanji lecala iwacu, na lila ibluškin ye lo. Lakota Wašicun iesa okhipi kte kin heciyatanhan.

Leci makoce kin tokeca, anpetu oyasin oiyekpaze. Ohinniyan ošota can-

ke tohinni wi kin tanyan waunyakapi šni yelo. Tehaul lecala le wi Feb. 7, 1888 hehanl winyan wan cincaton. Winyan kin kinimi eciyapi na atuku kin Nacaciqala eciyapi. Na le anpetu kin wanna miniakastaupi kte. Feb. 15, hehanl, mazaškanski šakpe kin hehanl wope yuha kte hokšiyopa kin he. Ho, heceti we lo. Wowaste on wanašionciyape lo.

C. BLACK ELK, HEHAKASAPA.

Iapi Daye, Santee, NE, March 1888
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