Word Carrier: Please allow me to share a word with you, that is why I write this to you. There is something that I am thinking about, that is why I say this. Way back when this teaching (law) was growing, God told the people about something that I remember. This is when the earth shook and God taught the people on earth by disturbing (their lives). I believe this to be so. Also we saw a star here and there differently. I saw this as another one. We also have seen a strong wind and experienced it in a terrible way. I consider this as another one. Then the earth broke into pieces so there were a lot of cliffs that developed. I consider this another one. Then many people spoke different languages. I consider this another one. Then for a while women did not have good pregnancies. I consider this another one. And that is why, my relatives, those of you who see this book (Bible) whose relatives do not abide by these laws God taught the people on earth by disturbing (their lives). In the same manner, it is necessary to have the people follow the laws closely. Life on earth is very close now (the end) I believe, and that is why.

Black Elk, He le iyaksapa [He who gives counsel].

Original

Black Elk, He le iyaksapa

Translated by Deacon Ben Black Bear, Jr., St. Francis, Rosebud Indian Reservation, South Dakota, October 2015; requested by the Marquette University Archives.
A letter by Black Elk to the Dakota-Lakota people in *Iapi Oaye* 1888


**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.

C. Black Elk, Hehaka Sapa
MARCH, 1888.

WILD WEST OŠKATE KIN.


Leci makoće kin tokem, umpetu oyon- sin oyiypaze. Ohiiniiyin esota em-
“Hehâka Sapa Wohdaka,” A Letter by Black Elk in Iapi Oaye
Bureau of Catholic Indian Missions Records, Series 14-1 Collected Publications

A letter to the Dakota-Lakota people published in Iapi Oaye, for the Dakota (Presbyterian) Mission by J.P. Williamson, Yankton Indian Reservation, Greenwood, Dakota Territory, Vol. 18, no. 12 (December 1889): 1; published online by the Minnesota Historical Society/ Digital Newspaper Hub

Black Elk speaks.

From Red Cloud, my relatives those Lakota who are able to read Lakota, I write this for you. My relatives, I am Lakota. Last year 1885, I was in New York. I remembered God all the time. I went overseas to a place they call England. I stayed there one year. I then went across the ocean for four days, to a place they call Germans. I stayed there one year. I then crossed a sea that took 60 days and I stayed there for one year. The thing that White people are most concerned about and that they have many events about is God and God’s will. I was trying to figure out the White man’s attitude about God’s will and what he did about it. I went from town to town. I found out that there was a lot of attention paid to and lot of activity around the will of God. I learned that I should have been loving like the angels of heaven instead I am like pennies jingling or an empty gong. And this is what I think. I cannot hide anything and with the faith that I have I should be able to move mountains, but without faith I am nothing. And everything that I own, I feed others so I am left with nothing and I give my life to be burned, I have not love I have nothing more to give.

Therefore, Lakota people keep God in your lives. I keep Him in my life. The things that I do are good, and I hope that you people do the same.

My relatives, next I will talk about some of the celebrations I have been in. I have a friend named Mexican Joe, and he participated in our show. His name was High Bear and the other’s name was Two Elk. They were in Manchester, England. I saw them and they came to the tent of the show camp where I also came. Just then a fire started and some horses died a lot of things burned.

I wanted to see where Jesus was killed. It would take four days boat ride, but there is also no train there. They would ride horses but they would die of thirst. They have some animals with long necks that can take you there. It also cost too much to go there. This is all I will say.


Translated by Deacon Ben Black Bear, Jr., St. Francis, Rosebud Indian Reservation, South Dakota, June 2017; requested by the Marquette University Archives.
HEŠAKA SAPA WOHDACA.


Miiwanca tanka kowakatanhan heciywa Jesus ktepi ake wamblakin kta wacin kta anpetu topa miiwiwanca, nakun mazacanku wannce. Šunkawakan awicayapi qesin ipuza tapis. Taku tahu hanskapi qa hena ñece el ekta ipi okihipi. Lila mazaska ota ca ekta mni kta owakihile hece kta owaklabin kte lo.

Manchester, England.
HOLY ROSARY MISSION, PINE RIDGE AGENCY, S.D.

My Relatives, On this day the Catholic community will come together to have a meeting in a good way and has invited all common folks to come and gather with a prayer. All are having a poor start because everyone is poor so the church is having a hard time; in that way they can not have a community building so it is with their intention for all of us as Catholics to come together and see what we can to do for each other. We are one community and we have a single purpose, so as Catholics we work together; we are raised as Lakota Catholics helping one another and that is what we all know and understand that this is what we do. This is the way Jesus told us to do, for one another.

Lastly, there is only one important law, to love one another; So then, we have always known one basic law that we have heard over and over, that a good man always has the Great Spirit in our hearts toward one another and be thankful for each other; so for you we are here, we are all related. Take the shawls and the strings of a head dress and give them to me and I will sell them for pennies so that we, the common man, can build a prayer house. The future generations will continue to live this way and know the importance of it and will move it forward. As Lakota so too the Jesuit community when they are called upon this earth they go to places, leave everything and come here and some suffer so; it is with this in mind that I ask you to seek this way for whatever you can do. Our Father, his son and the Holy Ghost in his holy name.

I am one of your relatives.

N. W. Black Elk
HOLY ROSARY MISSION,
PINE RIDGE AGENCY, S. D.

Mitakuye'pi, Sinasapa owancaya onpi kin le aspetu kin yuonihanyan miciyapi neciyatanhan on ikcewica'sa wocekiye yunapi kin, lila iyotuyeki-yapi icin lila wahpanicapi kin heon tipiwa'kan yunapi kta okinipi shi neiciyatanhan on owancaya Catholic ya-onpi kin ekta ahionyatonwanpi kta iyeniceapi. Tiwahe wanjila neon-capi na wowicala wanjila onyunapi neciyatanhan on ti sanpatahan onkakijiapi ca sloiyayapi, incin Jesus lecel onkokiya'kapapi. Enake icin woope teca wanj kah onqupi, oyasinla wa'ste kicilakapo; hecel wicoile wanj naonhonpi heon wica'sa wa'stepi kin Wakantanka eciyatanhan wopila eci- ciyapi neciyatanhan on mitakuye'pi, sina oyasin es'a na wapahlale he ikan tanhni es'a niyumakiya'pi kin maza'sala es'a iyop'ewa'win kte na neciyatanhan on ikcewica'sa tipiwa'kan wanj kte wicawec'gin kte. Incin tokatakiya wicoicle yuha yapi kte kin nehan-yan okolakiciye wakan gel kakijiapi kte, incin Jesus taokolakiciye el tona wicalapi kin hepa maka akan nanah-ihi ni onpi kin hepa onkakijiapi kin tanka neciyatanhan on taku onya-yapi kin ekta ahiontowanpo. Ate-yapi kin 'na Cin'nintku kin na Won-ya Wakan caje niciapi on nunwe.

'Nita'kuye'pi wanj miye

N. W. BLACK ELK.
A Pastoral Letter by Nick Black Elk in Šinasapa Wocekine Taeyanpaha
Bureau of Catholic Indian Missions Records, Series 14-1 Collected Publications

A pastoral letter by Nick Black Elk, undated; published in Šinasapa Wocekine Taeyanpaha, St. Michael’s Mission, Fort Totten, Fort Totten Indian Reservation, North Dakota, date unknown, possibly from a missing issue in 1908, 1913, or 1916. He discusses the prospect of building a new church, based on information from Fr. Lindebner (died 1922). A new Manderson church was built in 1911.

Translated from Lakota to English under Michael F. Steltenkamp, S.J.

When you are to have a meeting remember to pray [invocation] first. That way you will gain wisdom from God, and God will help you in whatever your needs are. Remember that. Although we are poor, we can count on God's blessing. They are going to build a new church. The one building we have will become a meeting house, and Fr. Lindebner told me that somebody donated a lot of money, so they are going to start building St. Agnes Church. And what we should do is start discussing the future.

Throughout the reservation all Catholic members discuss what should be done for their own district societies, have realized that everyone has a deep faith in God. This I found out. When I was visiting a neighbor of mine, all the other people didn't bother talking with me. But this one girl wanted to know about God, so I sat down with her and we prayed the rosary—one bead at a time. And in a very short while, she was able to say the rosary.

Remember that I am just a common man like you. But I was installed as a catechist and I have received instructions. And with those instructions that I have received, this what I am doing. I am a Catechist and that job is to pray with people—teaching them how to pray—that is what I am doing. So if I should come to your house, don't be afraid of me—because I am one of you.

In the generations to come, we should tell the younger generation about the St. Joseph and St. Mary society, we have learned that this is the organization of the Holy Family. In the Bible, Jesus told us that "You should love your neighbor as you love Me." So remember if you get in trouble with your neighbor, remember that God has said, "Love your neighbor." So whatever you have said or if you have done some bad thing to them, go over there and please tell them you are sorry. I will now close here. In closing I will say to you: May the Father, and the Son, and with the Holy Spirit be with you all.

And I remain, Nick Black Elk
A Pastoral Letter by Black Elk in Šinasapa Wocekine Taeyanpaha
Bureau of Catholic Indian Missions Records, Series 14-1 Collected Publications

A pastoral letter by Nick Black Elk written at Manderson, Pine Ridge Indian Reservation, South Dakota, undated; published in Šinasapa Wocekine Taeyanpaha, St. Michael’s Mission, Fort Totten, Fort Totten Indian Reservation, North Dakota, Vol. 10, no. 8 (March 15, 1907): 2. Translated from Lakota to English under Michael F. Steltenkamp, S.J.

Since the last Sioux Congress and at the present time, I have visited the Rosebud Reservation. The people there told me that they want churches built on their own districts. I was pleased to hear these people are interested in God. As I was present there, they took up a collection for me, and these people donated to me.

Louis Bourdeaux $10.00  Agnes Bourdeaux $1.00
Mrs. Bourdeaux 1.00  Frank Bourdeaux 1.00
Thomas Bourdeaux 1.00  Zintkalalutawin* 1.00  (*=Red Bird Woman)
Alex Bourdeaux 10.00  Sintemaza* .25  (*= Iron Tail)
Eugene Little 2.00  Wicahpiluta* .25  (*=Red Star)
James Bourdeaux 1.00  Tasunkeluzahan* .25  (*=Swift Horse)
Leo Hawkman 5.00  Joseph Garnea .25
Mannie Coro 6.00  Sitomniska* 1.00  (*=White All Over)
Chas Bourdeaux 1.50  Heyokasica* 2.00  (*=Bad Thunder Dreamer)

I thank these people for doing a great deed for me. I know all these came from God. I spoke mainly on Jesus—when he was on earth, the teachings and his sufferings. I myself do a lot of these things. I suffer and I try to teach my people the things that I wanted them to learn, but its never done.

In my sufferings, my eyes are failing, and also my health is failing. So I will tell you that all of you (and myself), we are like sheep among the wolves ready to be eaten up. And you know when one sheep is surrounded by wolves, it has no place to go. That's how we are. We are ready to be eaten up.

So my friends and relatives, we should stand together and do what is right and be patient. That way the Saviour has something good for us all the time.

These people want to accept God and they ask me to get a catechist in these communities. So I told them that the districts of our reservation have catechists... and that these people pray on Sundays when the priest is not around.

I will encourage you people that you donate at least a penny to these catechists, so that they can continue on their work in the name of God. While we're still living on earth, we should be thankful to God for putting us here on this earth. And God has promised us a place when we die, and I'm pretty sure he'll never forget us.

Nick N, Black Elk

Source: Marquette University, Bureau of Catholic Indian Missions Records (Series 14-1 General Publications, Šinasapa Wocekine Taeyanpaha, Box older 18, Microfilm reel 18)
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ske na wioode wane leceshi sene.
Suta tañi: ohe na hikuja tanay iaw-
ska: Covid. Jesus wii ne wannja
loe: "Mee sene ameshawansin na
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A Pastoral Letter by Nick W. Black Elk in *Sinasapa Wocekiye Taeyanpaha*

Nicholas Black Elk Collection, Series 1, Letters by Black Elk

A pastoral letter by Nick W. [William] Black Elk written at St. Agnes Church, Pine Ridge Indian Reservation, Manderson, South Dakota, January 26, 1908 · published in *Sinasapa Wocekiye Taeyanpaha*, St. Michael’s Mission, Fort Totten Indian Reservation, Fort Totten, North Dakota, Vol. 12, no. 7 (February 15, 1908): Verso of supplement without pagination. Translated from Lakota to English by Deacon Ben Black Bear, St. Francis Mission, Rosebud Indian Reservation, St. Francis, South Dakota, 2017. At this time, Black Elk often signed his name with his middle initial of "W" for William.

Announcer.

This winter they had Christmas here and there, and they had Mass at each place and many people participated in these. On Dec. 20 he made them make a meeting house in White Clay. I said prayers at Angel church on December 22nd. That day Fr. Westropp came. 111 ate and in the evening they had Christmas tree (celebration). They helped Fr. Westropp as much as they can and they helped me with $1.88. I gave a talk and in the morning Fr. Westropp said Mass and many people came to holy communion. They donated $66.60. On Dec. 23 I went to the hill in the trees and they did a great honoring of me. Fr. Westropp came at 4:00pm. They sang outside and in the morning they honored him. That day they had Christmas dinner. There were 173. They donated $148.75 and they helped me with $2.00. That night they had Christmas tree (celebration). The following were baptized: Julia Holy Bird, 15 years old, Mary Skunkchild, 18 years old, Alice Redhedge, 18 years old. Next day Fr. Westropp said mass and many people received holy communion.

On the evening of December 24, we gave great honor to our Savior. Next morning they had a Christmas dinner. 130 participated. And they had a Christmas tree (celebration). I gave teachings there. They donated $40.04. They helped me with 50 cents.

On December 27 Mr. Westropp said mass at St. Peter's church, and they had a Christmas tree (celebration) and a feed. I gave a teaching there. That morning they had a Mass and many received holy communion.

At Wolf Creek on December 29, they had Christmas tree (celebration) and feed. 96 participated. I gave a teaching there. Fr. Westropp came there. Donations were $57.25. They donated $4.36 to me to build churches.

At White River on Dec. 30, Father Westropp and I came there. 85 people had a Christmas tree (celebration) and ate dinner and I gave some teachings. Donations were $29.10. They had Mass.

I went with Fr. Westropp to St. Paul's church on Jan. 1 and had Mass. Louis Mousseau and Alice Iron Cloud were married in the church. That day Fr. Westropp and I came back to St. Agnes church and they had New Year's celebration. The following were baptized: Frank Kicking Bear, age 20, Agnes Big Road, age 18, George Big Road age 4, Moses Spotted Owl, age 3.

On the Pine Ridge Reservation where the Catholics were they worshipped God in a great way this year. My relatives, hold strong to the faith. That way you will have help. Because wherever God is, many things will grow. On the Pine Ridge Reservation at Wounded Knee they will build a church. They have built a very good meeting hall. The church will be named after St. Emma. Have mercy on us and help us with funds. I will keep you informed in the future. Willie Blacktail Deer's child, Moses was baptized. William Thunder Horse, age 4 broke his back. And two years later he again got sick. He started coughing and he said I will pray to mother and he did pray. His name is Moses. May you have hope.

Nick W. Black Elk.

MINIAWICAKASTAPNI.

Fort Totten, N. D.
Jan. 12, 1908, Nancy Topikin.
Jan. 20, Jesse, Jacob, Nov. 15, 1907, hehan torpi Stephen Henshaw, Eba, Margaret, Elenus, cinopi.
Jan. 22, Angela Pouhutawestein, wanyveta 50.
Jan. 2, Sarah, January 14, hehan torpi Patrick Adams, Oba, Merrick, cinopi.
Jan. 27, April, Jan. 14, hehan torpi, James Heholta, Oba, Cerlin, Wima, cinopi.

WAKAHIKUYUKAPNI.
Fort Totten, Jan. 10, Charles Blaichiyaha, Oba, Mary Red Day.
Jan. 25, Louis, Dorsee, Oba, Nancy Tateyukumani, cinopi.

WAKA.
Jan. 19, Edward, Oba, Antoine Langer, Oba, Josephine Winicqua, cinopi.
Jan. 10, Mary, Oba, Lawrence, Oba, Vernon, Papantow, cinopi.
Jan. 20, Mary, Oba, Lumenah, Oba, William, Morick, cinopi.
Jan. 19, Frank, Oba, Henry, Oba, Mary Rose, cinopi.
Feb. 6, Agnes, wanyukia 7. Francis, Towa, cinopi.

Mandan, S. D.
St. Agnes Church.
Jan. 20, 1908.

EYANPAW

Wantyeta li Chehni ma ka naksi ya na hahe eya.
Waxa wosapcey cinopi na ojii.
White Clay, Oba, 1907.
Oke, 1907, Holy Angel Church, wewe, cinopi; he a weako litu.
Rev. Father Westropp, li.
Waxa wosapcey cinopi na ojii.
White Clay, Oba, 1907.

OCHAHE.

Waxa wosapcey cinopi na ojii.
White Clay, Oba, 1907.

NEAK JOY GOD TO THEE.

I.

Mile Wakanita.
Misho.
Misho.
Misho.
Nicozam,.
Kina.
Misho.

II.

Nicozam Wakan iton.
Misho.
Misho.
Misho.
Misho.
My friends and relatives.

Now is the time that we Catholics everywhere must come together and remember that as our Savior has shown us a way, to remind ourselves and grow to ever live like him; to remember to be careful (vigilant) at all times. When you have received the sacred sacraments, you are a child of God. When you become God's children, live the way he wants us to live, to be patient and honest as you can with yourself. In this way, as a child of God, you will go to heaven because you are living as God has instructed you to do. We must remind ourselves this very thing at all times, and to stay away from things that are bad for you. And also keep faithful to the sacraments close within you so they will protect you against evil.

God is ever merciful; God is all intelligent, and most holy, very good, very powerful, most merciful, is eternal and he alone is most powerful, and he is our Father; that is why we must respect (love) his words and way of life at all times. Should you live this way, you will be strengthened by his teachings; because our Creator’s son, our Savior came to earth and saved his children. In that way, in the future, generations may live with the forgiveness of sin and carry on the sacredness of his ways. And so from that as we come this far, it is important to listen to your father’s teachings, honor them and pray often; pray every day, depend on Him. This is why I am telling you these things.

On April 23 is when Edward Janis died; It is hard to believe he is dead; this man was built largely, he weighed 260 lbs, his shoe size was 7, he was a strong man. Because he was built like this, when he died it seemed hard to believe because it was so unexpected. He was from the Slim Buttes community. My nephew was someone very dependable and trustworthy.

Then on April 16, it was George Charging died. (My) nephew was very dependable but we lost him too. This young man was tall, his shoe size was seven and a half. Now, it was hard to believe that these young men lived and suddenly died. He was from the Wounded Knee community.

So my relatives, I am telling you this so remember what I say to you. Those of you who are in the St. Joseph and the St. Mary Society, read or teach yourselves to read, study the bible and hold on to it strongly. In the past three years, every week I talk to you of the word of God all the time; that his word is forever and we must keep faithful to him; so when things become hard for you, your trust/faith will not be shaken but depend on him.

Nick Black ELK
A Pastoral Letter by Nick Black Elk in Šinasapa Wocekine Taeyanpaha
Bureau of Catholic Indian Missions Records, Series 14-1 Collected Publications

A pastoral letter by Nick Black Elk written at Manderson, Pine Ridge Indian Reservation, South Dakota, October 20, 1907; published in Šinasapa Wocekine Taeyanpaha, St. Michael’s Mission, Fort Totten, Fort Totten Indian Reservation, North Dakota, Vol. 11, no. 5 (December 15, 1907): 4. Translated from Lakota to English under Michael F. Steltenkamp, S.J. and Patricia Catches the Enemy.

We started the St. Joseph Society here and decided to select people into these positions every year. They are:

- **Joseph Spotted Tail**, (Chief) President
- **Adam Lone Elk**, Alternate
- **Black Bear**, Treasurer
- **James Black Bear**, Treasurer
- **Sam Wears Black Shoes**, Secretary
- **John Lone Goose**, Chiefs’ Bonnet Keeper
- **Jerome Little Elk**, Opening Prayer
- **John Eagle Elk**, Door Keeper
- **William Thunderhorse**, Song writer
- **Henry Weasel**, Funeral Arranger

St. Joseph Health Issues Committee are: Charlie Hollow Horn, John Plenty Wolf, Alfred Black Bear, William Black Tail, Frank Kicking Bear, Leonard Foolish Woman, Moves Camp

My relatives, These people will carry forward as Gods’ community, to pray and work together, to become strong in our faith and help one another in prayer and support for our future.

Last May, Edward White Crow lost his wife. And at that wake I said these words: My friends and relatives and St. Joseph and St. Mary Society present. What I want to tell the mourners is this. Every one of us has to die some day and we are not going to live for a long time because God has sent us on this earth for a short time. But what I want to tell you is: have faith in God and remember to go to church every Sunday because this is where you can gain wisdom. And when you pray to God, all your sorrows and whatever that comes your way will disappear, because God is there to help you.

This woman was very active in the St. Mary’s Society. So now she has gained the gates of heaven because she has worked very hard for God. Now what I’m going to say again is this: that Julia White Crow was a very kind woman. I saw her work many times, and she tried her best to do what she was supposed to be doing—sewing, and helping out in the meetings, cooking—and we are going to miss this woman because God has called her. God the Father, and Jesus Christ—I pray to them often that St. Joseph’s and St Mary’s Society will never fade away. Some day this is going to happen because the present generation is beginning to turn. But let us train our younger ones to continue on the work that we’ve been doing. I am very old now and my days are numbered. So my friends and relatives, what I’d like to say is, at least, God have pity on you during your mourning.

And last July I went to Indianapolis, Indiana. There I met with the White people in a meeting and I was really glad that I have heard and seen with my own eyes the things that they are doing. And we should do the same thing here, but it is very hard for us to do the things that the white people are doing because we have very few things to work with. But again, we must depend on God to help us. My friends and relatives I speak to you from the bottom of my heart. Please try and do the things that we’re supposed to do. Let us not forget the main person—that is Wakan Tanka [God]. And the priest or the bishop has told us that we are never to be afraid because God is always with us.

Now last September 20th, I went on a trip again. This time to Montana where they called me and invited me to go there. And it was difficult for me [because they spoke a different language]. But they have organized a St. Joseph and a St. Mary Society, and I was really glad that these people, too, were interested in the organization. And I spoke at that meeting and congratulated them because they, too, have interest in the great family, the Holy Family. So I will now close. You should all pray and always remember to pray for each other.

I am, Nick Black Elk

Source: Marquette University, Bureau of Catholic Indian Missions Records (Series 14-1 General Publications Šinasapa Taeyanpaha Wocekine Box 25 Folder 18, Microfilm reel 18)
I will be going on a journey to Wyoming, the land of the Arapahoes. We are bringing Good News [about Jesus Christ] to these people—I and Joe Red Willow. They have selected us to go to the Arapahoes. We are invited by the majority of the people, and we had a really big meeting with the Arapahoes and what they want to know about is the St. Joseph and St. Mary's Societies. So we did the best we can. We told the Arapaho people that we, too, are very poor, and that there is no difference between them and us because we are both Indians. And they asked me to say a few words to the members there, so I told them about the St. Joseph and the St. Mary's organization. First how to conduct a meeting. And then I told them about the order of the meeting: that you've got to have a president, a vice-president, a secretary, treasurer, a critic, and a doorkeeper. And then they were so enthused that they are going to start their own St. Joseph and St. Mary Society there. And then they asked me how they should pray, so this is what I said to them. When you say the Our Father, remember that there is one Father and one Son. This is what you've got to believe. And after my talk, they were so interested so they want us to go back to the land of the Arapahoes again, in the near future.

What they want to know is how to pray. So I asked Fr. Westropp to send our prayer-books so they can translate in their own language [Arapaho]. Then they will have a prayer-book. While I was talking, I was talking in my own native [Lakota Sioux] language and Mr. Red Willow was translating my talk [into English for retranslation into Arapaho] because I do not talk English well. I know a few words and that is it.

The next thing that I will be talking about is how to elect officers. And we told them that you select a person who is worthy-- that has knowledge of being a leader, and that's the person that you select. And the vice president is the same way, in case the president is not there, then the vice will be there to take over. And the next position is the secretary. The secretary is to keep the minutes. And I told them that whatever they say are the main points that's what the secretary should write down and make it a good minutes. And a treasurer is responsible for all of the money that's been collected so as to keep an account and report this at each meeting. A critic is a person that if a person gets out of line, he should correct them and still accept it. And a doorkeeper is to shake his hand, then he will close the door and charge a fee for opening the door again. This is the organization of the St. Joseph and St. Mary society. They had a big election of officers while we were there. Andrew Jackson, president; Alfonso Goes In Lodge, vice president; Mr. Big Head is treasurer; Black Coal is secretary; Alfonso Moss, catechist.

The next Catholic Congress is in Rosebud. These officials are planning to come there, and to get more ideas while the meeting is going on. And there's many people who are suffering. The superior [of St. Francis Mission] told me to help these people and I went to every lodge, to help them. Fr. Westropp came by and talked to me about going back to the Arapaho. And he said he had received a new donation to build a church and a meeting house and I was really glad that they are beginning to take hold of their own and I hope in the near future that they start organizing and do the things that we are doing here. So Fr. Westropp has told me that we are going to install some more catechists in our area, the Pine Ridge Reservation. The place where they are going to install these new catechists is at St. Paul's in Porcupine District. So now I will close my talk and wish you the best, and I will shake my hand from the bottom of my heart and I will remain as your friend.

Nick Black Elk
Fyaanzana.

Wetaniwa waite on oćimiran' wanji wakisangan' kua waciu. Hekta Feb. 20 km he ena Wyoming ma-
koce ekta Małpiyato oyanke el vot
tanin waite onkajaji. Joe Carabik'i ci na oya'te kin ob onmiicye tanka
onksaga. Wakanjanka okolakiicye
tawa ope wociyape taka taka wapi șin, wociyape wocihan takuni nceca
siolyap没什么 i hoon etanan oya'te kin
wocihan kin otafelie inakijaji. Tokel onkokingiyo wociyape wocihan onse-
wicoonyapahi na wanna oya'te kin oki-
seya wicia na St. Josep'okola-
kiicye wanji tanka loo onksaga, na
omnicye wanji waite wiaxksaga, na
wiafa na wiinyan ko ota minia-
wa.

Leina omnicye itaconampi.

Andrew Jackson itancan.
Aloysius Goes in the Lodge okibe.
Big Head mazaka awanyaka.
Black Coal wowa'el kaga. Alvonsa
Moss catecinti.

Ho mikukeyepi, oya'te kin lea te-
biya kakijai taka wanna Wakan-
tanka okolakiicye otapi, mbon wociyape
on wioonyasuyi. Tokata Rose-
bud Agency omnicye tanka yunapi
kte cin nipi kte. Ho be necetu.

Maka akan wia'sa ni ongono'pi kin
nakuto taka onkakijai taka hena
onkicya onkipe, na utaane wanji
onksaga na wotene wanji
omnicyapi; mbon etanan ho mikukeyepi
tuwe keva inakijai kin eka wio-
towapi kte, ewononkakiyapi kte.

Lein Waniitya onkitawapi maka
akan ni na wia'sa onkakia oya'sm
owarsiya. Ho iyeel wiwia'sa wakan
wanji oyanapi wanna waniyeto
nonja ne Fatner Westrop ece wi-
ca'so o'ska ongono'pi kin araya eton-
we selecena, na wocihan ota lo oki-
ni oya'sm. Naku Małpiyato oya-
kke hecia omnicye wanji kaga, nakon
kipi wanji waite kaga. Oya'sm
onkitawapi el nakon omnicye tipi 6
waite onkajajagi. Na amputa kin
hehasyaman towkeni owanjija tanka
okini shi selecena niyovini șakajake
oya'te kin Wakanjanka tokiconze
yuha onkicyapi kta liia cin. Hecek
wanna wia'sa wanji'ki Wakanjanka
towa'sia sin enan awici selecena.
Wawokiyi wia'sa ota wia'yuha;
Easter heenan wawokiye omnicye
wanji kaga, na he St. Paul omnicye
ecyapi, na Wakanjanka okolaki-
icye nakakijai kta hecapi na wi
akenompa kin mazaka top ekakapaki
kte. Hena nayalon'pi kua waciu.
Oya'sm cantowa'shya nape cyazajaji.

Nick Black Elk.
A pastoral letter by Nick Black Elk written at Manderson, Pine Ridge Indian Reservation, South Dakota, November 2, 1911; published in Šinasapa Wocekine Taeyanpaha at St. Michael’s Mission, Fort Totten Indian Reservation, Fort Totten, North Dakota, Vol. 16, no. 6 (January 15, 1912): 4. Translated by Deacon Ben Black Bear, Jr., St. Francis Mission, Rosebud Indian Reservation, St. Francis, South Dakota, 2018. Bracketed information denote clarifications by the translator.

Oct. 11 Jennie C. Face. This woman had a wonderful family, all defenders of the faith. She has completed everything according to God’s will. And she died a happy death. Oct. 9. Joseph Knee died. This old man since he turned to God loved God through prayer. And has lived honorably and has in that way gone to his reward. Oct. 29. Mary Eagle Elk has died. This woman had a good family [life], lived according to her faith, and lived well according to God’s will. And has now gone to the other side. Nov. 25th. Mary White-Man’s-Hand-Woman, mother and elderly, has died. She honored God, received well all the sacraments. So she has now left behind all suffering and went to the good life. My relatives these [people] have attained eternal life, please remember them in your prayers.

I am working in a difficult area, because of the great love (of people) in times of death. Die to your old self [old sins], and live the new life Jesus gave you. That way you will receive help and there will be love. That is it.

Then those of you who make announcements, remember your words. Your speech is all good but, your actions do not reflect the words. That is why relatives, be united, [as one church] you cannot divide the church. God wants a united church. There is only one church. There is only one God, there is only one savior. There is only one Holy Spirit. That’s why we have only one faith. We only have one body, we have only one life and one spirit. There are three [persons] but we have only one [God]. That is why if one has only one [united] faith, will have one victory. That is all. Read this carefully. I remember all of you Catholics and I shake all your hands. This is your friend, N. Black Elk.

Source: Marquette University, Bureau of Catholic Indian Missions Records, Series 14-1 General Publications, Šinasapa Wocekine Taeyanpaha, Oversize 04-02, Microfilm reel 19.
Le waniyetu kin tokeca, apec-
tu tonana waniyetu iyecel osni
na ake anpetu tona sna bloketu
iyecel masa na lila ololuta
heon twahe iyohila lila wicooke
(Lagrippie) ececapi.

Oyasin woeciyiie on miksuya po.
Nitu克olapi wanijy otoy on-
si qon he miye.

LOUIS P. MOUSSEAU.

MANDERSON, S. D.
Nov. 2, 1911.

WICATA.

Oct. 11. Jennie C. Face, win-
yan kin le tiwane yuna rea heca.
Ozoeklakichy wakan nakiijin ece,
Wakantanka itokab taku oyasin
tanyn ilustan na iyokipiia wico-
coni onna ektia iyayelo.

Oct. 9, Joseph Canipe telo;
wicarcaia kin le Waikantanka el
iklubomni kin netan awiceseya
Wakantanka wastelaka. Na ecel
taku oyasin yuonihanany eceon
na hecel wana ilustant ona wiconi
onna ektia iyaya.

Oct. 29, Mary Eagle Elit telo.
Winya le tiwane yuha rea; ozo-
lakichy nakiijin ece, na Wakan-
tanka el taku oyasin yuonihan-
ye eceon, na wanna wiconi
onna ektia iyaya.

Nov. 25, Mary Napewasiecinu-
ina, winocraela wan telo. Tanyan
Wakantanka oholo wicorcan wa-
kooyasin tanany iku; hecel wo-
kakije oyasin ayustan na wiconi
ekta iyaya.

Mitakuyepi, lena wockeye wa-
ste el oniyapi owacekyiit nita-
pit kin el wicayekusuapi waciin.

Wicorcan terika wanij el wowas-
ecoon; wowase na wiconite yia-
kiyaya heciyata on wiconan tan-
nila kin hena wokiklayapi snipoi
na wiconan teca Wanikinya nieapi
kin ne wosigaey wacintpo. Hece-
ca kin wockeye yu cin ta. Na-
kun wowasonsila yu kin ta. Ho
he heceutu.

Henani tona eyanpaha yakagapi
qon hena wiceyite n-tawapi ki-
susuapi; wockeye kin eceli
nhapi on nitancapi kin wiconan
tanilka kin exa on. Heen mita-
kuyepi; iklwajilano; oksi ikla-
sie yoonpi kta oyaakihiilpi sili, Wa-
kantanka hecel iyokipi sini. Oko-
kakichy wanjila, Wakantanka
wanjila, Cinhintku wanjila na
Woniya Wakan wanjila; hecel
wowisela wanjila unyuapi, wi-
catanan wanjila unyuapi, wico-
soni na woniya wanjila unha.
Ho hecel hen yamnikiwanjila
unyuapi; hecel on tuwa ikdu-
wanjila kin wooibiyi yuha kta.

Ho heceutu: tanyan yawa po.

Owansaya kolakiyiapi qon
hena oyasin tanyn cikusuapi,
oyasin nape cyuzapi, nitakolapi

NICK W. BLACK ELK.

PORT TOTTEN, N. D.
Dec. 10, 1911.

Mazaska Awayanka Wanjina
Womnaye.

Henry Zitkanaikoyake $ 15
Clement Lohnes 10
Jas Lohnes 10
Anthony Lohnes 25
Ignatius Court 1 00
Aaron Lohnes 10
John Lohnes 25
Joseph Matooni 1 00
Alex Yankton 25

ALEX YANKTON.

FT. YATES, N. D.
Dec. 3, 1911.

Winya an lecani wayazan
yuha na lila kaatia. Mrs. Stand-
ing Soldier eyacapi he winya
kin Wakananka wacintpo cin
hena Wakananka etiya bilhen-
nya mani, unikan lila kakije canake
Inyanwosahana en St. Joseph
kolakichy wan ompi kin wooky-
ye wan kicagapi na lene oikyapi
kin eonpi.

Tatanka Hoksina $ 5.00
Herbert " 1 00
Iwacayayatapi 1 00
Wiyakaska 1 00
Sunkmanu 1 00
Sunginaska 50
Sunkawambii 1 00
Barney Crow Neck-lace 25
David Crow " 25
Herbert " 25
Agatha Buffaloboy 1 00
George Pleets 1 00
J. M. Treetop 25
Wanblinupa 25
John Grass 25
Tašunkikinyan 25
Chas Crow Necklace 1 00
Chas Haisey 1 00
St. Joseph's womnaye etan 10 00

Ataya $ 29.75

Mitakuyepi, tona Eyanka-
hapakey eyacapi cin hena
woeciyte on winya cin le
yekusuapi uncinpi heccam
kisahake wico wico
klia Wakananka etiya bilhena
rtani kte.

J. S. TREETOP.

MANDERSON, S. D.

St. Peter's Church Dec. 2, 11.

Anpetu kin el Alfred Ribes na
Alice Red Feather kici wakan-
kiyizupi; Rev. Fr. Henry, S. J.
A Pastoral Letter by Nick Black Elk


I have seen a number of different people—the ordinary people living on this earth—the Arapaho, the Shoshoni, the Omaha, the tribe living in California and Florida, the Rosebud, the Cheyenne River Sioux tribe, the Standing Rock, and our own, the Ōglalas. The White men living in all these places—I have said prayers for their tribe. I'm really moved that I was able to travel to those places and meet people that are very friendly. What I'm going to tell you now is that at the upcoming Catholic Sioux Congress, the people will be coming and telling you what a great job you have done. In all these, good things come from God because of your faith. The United States—All the people should have faith in God. We all suffer in this land. But let me tell you, God has a special place for us when our time has come.

All of us belong to the Church that you and I are baptized into. Let us remember that we only can gain what we ask of God. The priest has the wisdom to stand before you and inform you what God can do for you. The Son of God came to this earth for us and shed his blood for us and we shouldn't waste his blood, because he created us. We must all sweat and tire for our own good—by working for ourselves and making a living. If we don't sweat and tire, then we cannot live. When God came on this earth, He sweat and He got tired, and he brought good news also.

Last March 17, Jonnie Black Elk, 4 years old*, died quietly. I have lost a good boy. May 18, Sam Big Road and his wife were baptized and were married in the Church. This is really good.

The last thing I'm going to say is that I have tried my best to do what God tells me to do. All of you are my friends and my relatives. Please pray for me, and I shake your hand from the bottom of my heart.

Nick Black Elk

Source: Marquette University, Bureau of Catholic Indian Missions Records (Series 14-1 General Publications, Šinasapa Wocekine Taeyanpaha, Box 25 Folder 19, Microfilm reel 19)

* Note: Black Elk’s son John died of tuberculosis in 1909 at age 14. The Lakota text should have been written "waniyetuaketopa" (fourteen winters) rather than "waniyetu topa" (four winters.)
A Pastoral Letter by Nick Black Elk in Šinasapa Wocekine Taeyanpaha

Bureau of Catholic Indian Missions Records, Series 14-1 Collected Publications


I will tell you something about what I have been writing in the newspaper. I've been telling you about God and all His works and how we could all be involved. We should all support each other—in the St. Joseph Society, or helping others like cutting wood or helping haul water.

The Apostolic Delegate in Washington, D.C., is a very nice and holy man. His name is Fr. Ketcham [William H. Ketcham]. They called a big meeting and at this meeting, there was a big occasion that happened. He recognized us as catechists—helping the priests and helping our own people.

The children that are coming up as adults should be taught what is right and what is wrong. If we don't teach them, then these children will not learn anything about God, and also the commandments. So teach your children. And if you need information, ask me or ask the Father.

My friends and relatives: You should set aside a date when you could call me or the Father and have a family to come together and pray. Then, if you don't know the prayers, I or the Father, whoever is around, could tell you or give you some books or something that you can pray with.

Children must learn that they must first learn to pray. First they must learn who God is, and who the Holy Spirit is. All these things should be taught. When I was given this job I did not want it, but you people have encouraged me to take on this job. So that's why I'm doing this—for your own good—so I need your help. When I come to your house to pray, please have everyone there so I may be able to teach you something about God.

I will now close here that you remember to donate .25. That will help us to build a new church and a meeting house in the near future. In closing my friends and relatives, I will remember you in my prayers. Also pray for me.

Nick Black Elk

Source: Marquette University, Bureau of Catholic Indian Missions Records (Series 14-1 General Publications, Šinasapa Wocekine Taeyanpaha, Box 25 Folder 19, Microfilm reel 19)
MANDERSON, S. D.
Oct. 18, 1909.

Eyanpaha.

Taku wanji tehän ćein awacín waon kin wanna lehaní iyeyawapaha kte, heon tuwe qe-
yäś eyapaha iyäpi kin he ilu-
kcänpi kte lo. Ikcewicaña woc-
kiye ounpapi kin hena tokel okihi
Wakantanka ceonkíyiapi wašteka
čka econonkapinpi heon etanhan
okodakiciye öyasín hunke śni;
hecıyatanhan on onkitawakanye-
japi kin hena tokel waštepi kta
hecin wicora wańji etanhan wa-
štepi kta iyecetu kin he lee.
Washington, D. C. etanhan wi-
cašawakan Ikcewicaña awanwi-
cayake kin, Father Ketchem eci-
yapi kin, omniciye wan tanka
yuha na wicora tanka rca el
koyakya yuha hecıyatanhan on
Ikcewicaña wakanyeja wiconon-
yuhapi kin hel opewičaonkíyiapi
kta iyecetu. Hecela tokata wa-
kanyeja wanji wašte icar onpi
kte. Incin hel ilil wocekiye tan-
ka wicakicagapi kin heon etan-
han tuweni otuyacin taku wašte
icarya okihi śni na tuweni otuya-
cin tiwahe wašte yuha kta okihi
śni. Incin tuktel Wakantanka
oiye kin yanke hantans eecel el
taku wašte icaga okihi; heon
etanhan mitakuyepi, nichincapi
kin hel opewičayakiyiapi kta iyec-
ceca. Omaka wańja kin he 25c,
on wocekiye tanka wicakicagapi
kte lakaś onknahercin Wakan-
tanka wowašake onqupi kta iyec-
ceca. Ho le mitakuyepi, iyuc-
kepano; Ikcewicaña ota nahan-
rein kakiğiapi. Ho hecetu. Tona
taku cinyapi on hena wocekiye
wicora on ciksamuyacelö.

NICK W. BLACKELK.
A Pastoral Letter by Nick Black Elk in Šinasapa Wocekine Taeyanpaha
Bureau of Catholic Indian Missions Records, Series 14-1 Collected Publications

A pastoral letter by Nick Black Elk written at St. Agnes Church, Pine Ridge Indian Reservation, Manderson, South Dakota, April 1, 1913; published in Šinasapa Wocekine Taeyanpaha at St. Michael’s Mission, Fort Totten Indian Reservation Fort Totten, North Dakota, Vol. 17, no. 9 (April 15, 1913): 4. Translated from Lakota to English by Deacon Ben Black Bear, Jr., St. Francis Mission, Rosebud Indian Reservation, St. Francis, South Dakota, with clarifications in brackets by the translator and Archivist Mark G. Thiel, 2018.

Announcement.

There are 150 members of the St. Joseph, St. Mary’s Society. This year Mr. and Mrs. Sleepingbear were baptized and married in the church. Eliza Rockingbear and Joe Elkboy’s child and James Blackbear’s child and Joshua Spottedowl’s child were baptized and then died.

Jan. 9. Reddeer woman died on this day. Jan 14. On this day C. Little Elk died. Feb 24. On this day Alfred Blackbear’s child died. Pray for him [her]. This year I went to Crow Creek Reservation and worked with Father Ambrose. The people need help with regard to their faith and need prayers. I was there for one month and they supported me. Those who helped me were these: Gregory turnaround $2.00. Makaoglgle household $5.00. Wakinyan ku, $1.00. St. Joseph Society $6.60.

I thank them for this. I then stopped at Lower Brule, and stayed for months and they helped me. Canteluzahan, $.25, wife $.25, Joe Gika, $.50. Eugene Pahajata $1.25. Hoksila, $1.00. Henry Badhorse, $1.60. Last summer at the [Catholic Sioux] Congress I gave advice regarding families. That they be in the church. In the Catholic church we have the sacrament of Matrimony and this is very important. St. Paul said this, why do we not pay attention to the marriage of Adam and Eve, and the marriage of Joseph and Mary. Our people should keep these sacraments. We now know what they are. Baptism, Confession, Confirmation, Holy Communion, Anointing of the sick, and Holy Orders. And this is what our Savior said: “Without me you can do nothing.” In all these sacraments Christ will be present. So in the future at the Sisseton meeting [of the Catholic Sioux Congress, Sisseton Wahpeton Indian Reservation, Sisseton, South Dakota], sacraments will be available. Remember this. I sincerely shake your hands.

N. Black Elk.

Source: Marquette University, Bureau of Catholic Indian Missions Records, Series 14-1 General Publications, Šinasapa Wocekine Taeyanpaha, Oversize 04-02, Microfilm reel 19.
MANDERSON, S. D.
St. Agnes Church,
April 1, 1913.

St. Joseph na St. Mary okolakiciye onpi kin ataya 150 henakencapi. Le waniyetu kin el Mr. na Mrs. Sleepingbear minia wacawakensi na wakankicyuzapio.

Jan. 9, he os stance Tarcultawin te.
Jan. 14, he " C. Little-eli te.
Feb. 24 he os stance Alfred Blackbear cinca te. Wocekiye nita wapi el kikskyapio.

CUT MEAT S. D.
St. Mary’s Church.
Eyanapa, tohanii namanyaroopi shi, waniyetu nom. Wannam wawokiya waon yunyanki omnicieyo ob waon kin mazaska na in takukukel omakiyapisa temariapi, yunkan onna oyaite kin wana wicoran wakan luhapi kin wannam kikskyapio, iyopekicyapio na tipi wakan el ektonwaniye. Hunwa sunwapa oyaite, Red-leaf Upper Cutmeat, le waniyetu kin wokipajin on owacekiye aluanampa ni lakota wowacci el yakipi lila yalowanapi, wayapi, on wicoran siro ota icaryayapi heon U. S. Agent ananiptapi, camke iyokanka takuni el ye shi yanoapi. Itan can tawocieyo qon kikskyapio; "waontranipii unakikkiclonja po unki toni siyaka ecawikieci opi awicunkiclonja kta" Wotijconze unyuhipi kin tohanii awikunomi unakikicya wowicake oncantapi el on shi e, itecel unakikkiclopapi.
St. Joseph na St. Mary yanoapi kin nape ciwupi.

LOUIS LITTLE-TAIL.

FATHER WESTROPP, S. J.
CUT MEAT, S. D.
St. Mary’s Church.
Eyanapa.

Okolakiciye wakan tanyan unskanapi na tanka aya, yunkan winyan wan inaway, taku econ kin nayaronti wacan. Milahaneka makoce wiyopekiyo shi, taka e e makoce tawa hanke blaye, wastee roa el tipi wakan qon wi carapi makoce ko. Wocekiye wastelake, anpetu wakan he onmi awacin on. Yunkan miki tiwahe mitwa el miciina onspewicwakiye, yunkan Cut Meat el owancaya omnicieye na helpers, catechists minorwacastan. Wano onpi igicyapio ota onspeni shi; kecel miciina, wiecinala, waniyetu 10 cokab ewakle, helper wani wacu. Ho le minorwacastani wakan onspewicyo; onspeni taka iyes taka qon ota ayunna okinapi, na eyaye yowa onhye. Ho omnicieye ataya wanyakaka pi kin inithapi. Hoksina wanjii unyuhiapi waniyetu 2, wotin kia ca wiyutapi econ sa, nakun wa cewelawakapi, kovalaka wicoran wakun unyuhipi kin ivuya helpers, qaunonpi tka iyecceca, helpers na catechists eccela wacawakastapi shi po; taka Jesus wicole eyo qon he oncantapi el on kta. "Wama yaza, unkaa wamyayagiypi shi, wicasa matoike ti hyomua shi. Imapuza, iwacin, woma yaqapi shi. Tammacela makan skapi makkapi, wannayag ya lipi shi." Lena on unyusapi kta, tokata heon Rosebud oyanke kin taku wanjija on niyaapi kecan dipi na hecela awacin hayawa yanoapi wiyapi henala ca makoce wiyopeya, mazaska iyacupi kta.
A Pastoral Letter by Nick Black Elk in Šinasapa Wocekine Taeyanpaha
Bureau of Catholic Indian Missions Records, Series 14-1 Collected Publications

A pastoral letter by Nick Black Elk written at Manderson, Pine Ridge Indian Reservation, South Dakota, January 6, 1914, published in Šinasapa Wocekine Taeyanpaha, St. Michael’s Mission, Fort Totten, Fort Totten Indian Reservation, North Dakota, Vol. 18, no. 7 (February 15, 1914): Verso of supplement without pagination. Translated from Lakota to English by Paul Manhart, S.J., 2002. The letter refers to the Titanic, the Olympic-class passenger liner that became infamous for its collision with an iceberg and dramatic sinking nearly two years earlier on April 14, 1912. Black Elk was familiar with trans-Atlantic travel by steamship from his trips to/from Europe in 1886 and 1889, and uses this incident as a teachable moment.

Announcer.

We have a very fine church indeed: First of all we had a big Thanks, so that is what I shall say, this way: Our church is very large and tall, inside a very large yellow lamp shines, and each day a bell is rung. Yes, my Relatives, it is where you go to and come from home. It is right to examine this house. Though it be dark, it is alright to see with this lamp. And though it be disagreeably hot, it is proper for you to listen for the bell. Since the Catholic Church alone is very large within, there our Lord's Word resides. There is light, this bell, or the priest that show up, so it is appropriate for us to go there and listen to them.

Yes, my Relatives, you know about things of this sort, have seen them, heard of them. You have been instructed in South Dakota as Catholics to strive a bit for this world's honors. And God's honor you do not see much because this is something we will already know.

Men of the United States constructed a very large and fast boat. We made many millions of dollars, so that in a few nights one crossed the ocean. So, great rich men were alone able to do such, and poor men were able to get rich. It was because of great honors that they travelled. They said never would the boat sink.

Yes, those rich men believed it. They did not know what they would come up against. So, one day they struck against something, so that the boat they made sank from blindness, a difficulty that came over them, and their fright was great. There were meantime two priests who were there. Many men in heaven would stop them. And a small boat was there and a tiny one. Yet they were blind and were stopped. Something went on to say this: My God is near to me.

I am near to you. He is near to me. At your cross I now stand. My song is near to me. When that was said they went in. Yes, my Relatives, take a look. There was an accident due to a great honor. The trouble with the world's honor is that the trouble is up above. In worldly honor we twitch. You pay your debts up above when you are up against something. You do not see when you are struck by something large. You wander about, a ghost that will wander about and sinks. There is a grave sin here. Then you will say: "Lord, Lord!" You will say: "That is very troublesome, my Relatives." Desire to be close to our Savior. Desire to stay in our ship. So the Savior says: "For poor men and sinful men I have come." So he speaks to them. In your heart the Savior is born for you. He is such that he has great strength. So he said you will be given something truly the truth. And when God helps you, he wants it to amount to something. Desire to see. That is what should be. So, my Relatives, all about, this is what I announce. Give close attention to it.

My friends, all by grace, I am your friend and shake your hand.

Nick Black Elk Catechist

Source: Marquette University, Bureau of Catholic Indian Missions Records (Series 14-1 General Publications, Šinasapa Wocekine Taeyanpaha, Box 26 Folder 3, Microfilm reel 19)
we waci onpe. He ablezapiye
kolapi. Wicabo eya wankatuya
yusa onshapapi na omancapi
kia e oshini n ku heon tan
ni yelo, Kolapi, he yahuku un
yuapi kin omicifye kin iyaya
okini taa yelo. He he eki wank
atuya unyapi ca hecaca yelo.

Oscakicifye kin el eonunapi e
Mitakuyepi, tonani wakana
zokam onwe na solunyapi ani.
Heecel on twa wocokye el on
kia he konkanyi rina nanayapelo,
ne waste nni yelo: towane twa
wocikala el on necic yu yasinya
onpi waste yelo. Ho neca abe
zapiye, lena el wiyahapapi ota
Wocokye mitawapi el unyayapi
waci.

ALFRED BONEHINT.

MANDERSON, S. D.
Jan. 6, 1914.

Eyanapa.

Tipiwakan wanj nyotani
waste rea unyayapi: ne tohaneya
wopila tanka unyayapi, neen le
cel epin kia. Tipiwakan unikita
wapi ne lila tanka na lila wankatu
na unahel petjunjan
zi wanj lila tanka iyoyapi na
apenu iyonila riaria wanj ka
riapi. Ho hece mitakuyepi, toziya yapi na yapopi canza tipi
kin he ayaonwanapi kia iyecceca,
nakun oloqopase eia petjunjanu
ye kin he ayatowanapi kia iyecceca,
nakun kate olyokiice eia
riaria kin he ayaonwanapi kia
iyecceca. Inec Sinasapa Woce
ciye he isinala lila tanka, Imi
elanicu unikita wapi ne Oyie yun
ka na iyoyapi kin be e ne ria
ria kin he ina wicawakan he
hece tokiyatan ho taninpi
kin etda unyapi iyecceca na
nanwacogopapi kia iyecceca.

Ho mitakuyepi, lena lececu ca
siolyapi na wanlaapi na
mayonapi na onsopicanapi heecce
esa South Dakota Imi
Sinapa yonapi kin masa wowitan
kin hecela akitaapi na Wakan
tanka towitana kia eyatowanapi
sai heon taku wan unsiolyapi
kte kia he lee. United States
wicawin wata wanj tanka wa
ste kagapi na nakun lila luza, he
lila maska wayawa tanka ota
on kagapi, heon hanbepi conala
minwance opa omanapi hecel wi
cawa wijecta tanka kia heca ecel
el yankapi owinipi na wicaw
wa
wapanapi kin heca twuweni el yank
ka oshini, hece he wowitan
tanka on omanipi; he wata kia
toheki mini tin kia sini keyapi.

Ho hecel wicawa wijecta kia heca
oyasina wicawin. Taku ku
weta on kia he sloyapi sini kia heon
taka wana aapetu wata taku
kuweta on kia akhipi, hecel wa
ta quon he caga wan looso na
wogwe hecel wana woterikhe on
lyakhi, na lila wominicyi tanka.
Ecoonon wicawakan nonpi
el unpi na wicaw onge marnpya
el niwacikapi na ina ecoonon
watala eya cicaistila el manel on
na heca inueya wicaw onge niw
wacikapi wana maha tka iyayapi
gel lecel eyaip: "Mita-Wakan
sa micahlo en. Nikiylea wa:
Nicaicda on. Nita-cansnbecek
kin in ianwajin, Mita-dowan kia
he micada on." Heyapi kin
ecoonon manel iyayapi. Ho mi
takuyepi, he wowyakaporo, le
wotaw tanka on lecel wakapio.
Le woterikhe kia maka wowitan
kin he iwancy toterike na hecel
maka wowitan gel mainapi na
wankatu yakaikujapi tku
kuweta on kin wanaapi sini tohanel
he ayikapi kinhan tka tanka
yakuninpi kia kia he lee wicaw
nani wakuninpi kia na tku
iboninpi kia he wowawani tanka
kin lee yelo: kia hehanle lehapi
kte. Itanen, Itanen dapi kia
na he liera terikhe mitakuyepi, hec
Wanikicya unikita wicaiyela
on wacimo, he wata unikita
wicaiyela elani yata wacica
no. Hecel Wani
kiya lecel eyace: "Wicaw
wa
wapanica na wicaw warteninpi on
wani on." Hecel owiekyake,
hecel nicuénti kia el Wanikicya
niotonpi he wowawani tanka
yinu hecena taku nicipi kia
keke kia he wewoako wacimawa
na Wakan tanka oniyipii kia
he taku kia hecin wanyank waci
no. He taku kia hecin hecel
mitakuyepi owacinya yonapi kia
le eyawapana kia le tan
abedzapo.

mitakoliapi, oytai wawsai on
wapis cyuzaini. Nitszoloapi

NICK BLACKEL.

Catechist.

NEWS FROM CHEYENNE R.
RESERVATION.

7 churches here hawe Catechis;
3 have a'mny.

Henry Grouse Ranning is the
Catechist of St. Joseph's Cherry
Creek. Frank Act the bear, of
Leo's, also Cherry Creek district.
Alex Le Beau, of St. John the
Evangelist, near Promise.
Joseph Handby, of St. Paul's
White Horse.
Sam Shot-at, of St. Luke's,
Thunder Butte.
A Pastoral Letter by Nick Black Elk in Šinasapa Wokekine Taeyanpaha
Bureau of Catholic Indian Missions Records, Series 14-1 Collected Publications

A pastoral letter by Nick Black Elk written at Greenwood, Yankton Indian Reservation, South Dakota, undated; published in Šinasapa Wokekine Taeyanpaha, St. Michael’s Mission, Fort Totten, Fort Totten Indian Reservation, North Dakota Vol. 19, no. 7 (February 15, 1915): 3. Translated from Lakota to English by Patricia Catches the Enemy, Pine Ridge Indian Reservation, South Dakota, January 2019; requested by Holy Rosary Mission. Source: Marquette University, Bureau of Catholic Indian Missions Records (Series 14-1 General Publications, Šinasapa Wokekine Taeyanpaha, Box 26 Folder 3, Microfilm reel 19)

GREENWOOD, SD ST. PAUL’S CHURCH

The CRYER

The Catholic Church requests to have a meeting. For the Lakota people, this coming spring, there will be a large meeting on the Yankton (Reservation), there is to be this meeting where the headsmen will be there too. The Coordinator of these meetings is Father Westropp. Nickolas Black Elk from Pine Ridge, SD is to be there too. The third man is Yellow Bird. The man in charge of the Yankton gathering is Chief The Heart Of Many People, he was an important Yanktonai Chief. The man who will carry the headdress is to be Samuel One Star. John W. Howard will be the doorkeeper. Wm. Fine-eyes, John I. Little Owl will wear their robes. Mm. Zephier is to lead the songs/hymns. These people will take charge of the main meeting.

So at the Yanktonai house, all the men there are members of the Catholic church, very upstanding in their communities. Wm. Bean Sr. (Arapahoe), David Zephier, Jacob Little Owl, Amos Blue Legs, Charles Cordier, Lighting Horse, and Red Lighting. These men had great status in their communities and they came willingly. So, we welcome all the people who come from South Dakota, from North Dakota, Montana, Nebraska and all who are Catholic people will be here and our hope is to continue this in the future, this is what we intend to do. We want to do this important thing.

A while back, there was a Catholic priest named Father DeSmet, who came here to this part of the country and at that time, the chiefs of that time, with the blessing of the Great Spirit adopted him as brothers. Chief Struck By The Rees and his people were all baptized there. And then, from up north, the common people all recognized that the goodness of God’s ways was also good for them and all peoples. So then, towards the end, all of the common people understood that with the people that lived as God intended them to, it was all very good. This is a great understanding (gift) we have been given.

So this great understanding is a memorial we are to carry forward for our people and future generations to come. In that way, the Catholic church/community in your area, you are responsible. So those of you that have seen and heard are responsible. The meetings are important to be kept, the rules and prayers are to be kept going for the future. Keep that in your minds/hearts. That is all I am going to say. Then everything that has happened at these general meetings, what took place, what was proposed and adopted for the benefit of all peoples, every one remember that. This is the way it is.

My relatives, the Savior died on the cross for you and me so that we will live, this is the most grateful thing I have to say to you.

Nickolas BlackElk Catechist
GREENWOOD, S. D.
St. Paul's Church.
Eyanteha

Sinasapa omniicye tanka ecicyatanhan. Lakota bloketsu kihan Inanktonwan tipi elk omniicye tanka yuhapi kte cin he omniicye tanka yuhapi kte cin he omniicye itancaŋ yankapi kte cin he lena eepi: Ataya, omniicye awanyakin kte cin he Fa-
thor Westropp. Nicholas Black elk, Pine Ridge etanhan, cin okihe. Iyamni ikte cin he Ye-
lowbird, Inanktonwan tipi etan-

tanhan, Catawicota ecicyapi. Wapaha yuha mani kte cin he Samuel Onestar. John W. How-
ard tiyopa awanyaka. Wm. Pine-
eyes, John I. Little-owl okikutepi. Wm. Zephyer dowan itancaŋ. Ho lena wicoran tanka
kin he awanyakapi kte.

Hehan Inanktonwan tipi cin el
wicaša kip dañe sinasapa owico-
ran yuha najinpi. Wm. Bean, Sr.
(Marpiyato). David Zephyer, Ja-
acob Listle-owl, Amos Sitoka,
Chas Cordier, Wakinantašunke,
Redlightning. Lena wicaša tan-
kapi qa wašte hecapi.

South Dakota Sinasapa yaunpi
kin qa North Dakota. Montana,
qa Nebraska sinasapa yaunpi
kin, bena oyasip tokata le oyau-
ke kin el omniicye yuhapi kte
kin yuapi uncinpi. Taku wanji
on le lecel undinpi kin lee. E-
hana hekta sinasapa wicasawa-
kan wanji Father Desmet lel
oyanke el hi yelo, na he wicaša
itancanpi (chiefs) kin bena heon
etanhan Tunkansila kicí wolako-
ta kagape lo. Palani apapi ta-
cyate kin le ataya miniawieski-
štan yelo. Na iyoptyea waziyata
kiya oyate watogla onpi kin iya-
za wicoran wašte oyage cin he
sloiyayapelo. Na ecel lehantu
kin wanna Ikcewicaša kin Wa-
kantanka Taoyate heca icagapi
kin lehan sloiyayapelo.

Heon wokiksuwe yan tanka ca
ekichihipi kte lo. Heon Sinasapa
owancaya yaunpi kin he iyoniwa-
japelo. Ca leon tokata waonke-
yapi kte lo ca kiksuwape! Hehan
lehan tokatakiya wi otoloiyi
omniicye tanka kte cin on naron
alapi kte lo.

A meeting was held on the Cheyenne River reservation and Silas Fills The Pipe takes care of the main house where the people will come. In that community, there was a Chief and John Kills One Hundred, as also Red Dog were there. John was 62 years old when he was baptized January 14, his wife, Susie, was 52 years old. And their child Elias Kills One Hundred and his wife Elizabeth, and their daughter Annie, who also wanted to get married.

Lenard Foolish Woman and his wife Nancy, and their two daughters, Bessie and Lydia Eagle Shirt were all baptized there too.

John and Susie Kills One Hundred, and also Elias and Elizabeth Kills One Hundred, Lenard and wife Nancy Foolish Woman were married there by Reverend Father Henry S.J. All of them talked respectfully and received the holy communion, so that they completed a sacred event. This has made John Kills One Hundred very happy, and this is what he said. "This is my eldest of four children, they are all well loved and special, they will have a good future and a good family and he has earned leadership in our community. Now that I am near death, I requested for the Episcopal minister to come here two times but they never came. Sometime later, the Episcopal minister finally came and prayed too, but they could not do what I had wanted them to do. Anyway, the Catholic priest did finish my requests in writing. This is what I thought, even the Catholic church as to my understanding is truthful, respecting all I do and wanted done. And so my relatives, this event I remember: our fathers went to Washington, D.C. and made this happen; that we Catholics and the common people we will live together; this is what I remember. So, with all that I have written and said, I am finished."

So that is what he said.

These are the men who had finished the holy event there: Rev. Fr. Henry, S.J., James E. Grass and myself, Nicholas Black Elk.

When the Great Spirit does something great, no one can deny it or take it away. As a man, know that your day will come and no one knows when that will be. So, every day be prepared. With a good heart I shake your hand.

Your friend,

Nick Black Elk
ES A YUNA NA URURAN WACI RAPI EKIIYA WICASAKI IN SI JI IWOSA SI. WINAGI WACI WO ONYE YUNAPI KI NHE WICASIKI YA MAANAPI KI. OMAKA WACI TOWARA YARA CIHE WACI.

Mitako, -inchiini Oct. 3, 1913 el en sni yes necami, woha wac i micunski kaga ci un makore waaste wac i wiyapi kihel wacanara wac i wacangin kte ecami, on blinemi jiyi lo

Nitako, MAURICE TATANKA ONINGA.

HOLY ROSARY MISSION,
Pine Ridge, S. D.
Jan: 17, 1914.

Eyanya.

Wakpa-waaste el omniciyi tipi wac Salis opagila wana yake kihel, oyiye onpi kihel wicasa itan cong wacan, John Opawinge kte na Sunakuta ecaya; waniyeyu 02, ne mitaka itan cong.


Lenard Foolishwoman, tawicu kihel Nancy na cunwinta nek Bessie na Leda Eagle shir; le na oya ne mimia wicasaana.


Neen John Opawingege cil wac wina sia wacan yuna. Ne lecel eye, Micinca tokapa kihel le wacantojikira, na toojikira, na twaine kel itana wac yuna;
yunaka wanna miyikuje, na wa nga nta kta iyikela, na sina wacake wicasa waken wicawo taka naunpin okihiyi si. Na Sinasapa wacake wicasa kihel wicaci yenu kihel, na tan wacake wicagapi, na ecel wanna je, naaccic hanyan Sisasoka wacake wac wicagapi on wac wijini el hi si, na neccena ecel Sisasoka wacake wicasa kihel wac wicagapi. Tipi waken tawapi kihel ma akpi yu cin nihaya, nahan nan wicagi ekta yuwrite yunyanumunum micagapi.

Na wana tan wicayi, yunaka lececi awacanum, Sikanse on Sisasapa wacake wicaci kihel wac miwicagapi.

Okaami, S. D.

St. Joseph Ogolakicyiye,
Louis Ocak itana.
Antoine Claymore okihe.
Alics Blackcloud wacapi kaga catechist.
Thos Martin magasa wacan.
Chas Take the gun pagina.
Felix Tatankaheka wiyopa.
Matt Ocak wapana yuna mani.
Wm. Matin na J. cob Asmes wapana wacan awanyakapi.
Paul Claymore na Francis Black Cloud wigigapapi.
Joseph Claymore wacagapi.
Robert Maibe.
Frown Reela na Felix Hosaka wicagapi awanyakapi.
Nov. 23, 1913 nehen William Martin na Maggie Elks wacakicyi yu.

Nitako.

ALOUSIUS BLACKCLOUD.

BULL CREEK, S. D.

St. Leo’s el St Mary omniciyiye.
Elizabeth Bull-a-gle itana.
Nellie Patterson okihe.
Jennie "wopapi kaga, nakun api awanyakapi.
Julia C. P. Noacs magasa awanyakapi, nakun wannan.
Julia Blackhawk wokagege aw.
Annie E. Bear na Frances L. Crow wapana awanyakapi.
Ida B. Eagle wapana yuna.
Julia B. H na Nellie Patterson warca koyapi.
Mary L. Crow wiyopa awanyakapi.

Oka yuna wicyventumunub Sisasapa wopapa na watanana tanawakiyona too akigle wopapi kaga hemanac yu. Qeysa tuwani wonum wapana yu.

Tika lehala leni ozoce wopapa wicagapi yu koye.
RAVINIA, S.D. April 24, 1915

To all my relatives,

This is an announcement from the Yankton community that there was to be a huge meeting here; however the meeting was changed lately. Your chiefs wrote a letter to us to announce the different dates; August 7, 8, 9, and 10, 1915. This way every one in all the communities will know the changes.

So, it is important that you do whatever you have to do locally there, so that you will be able to attend this meeting. All the work details you have to do there is what I mean. Please come to this meeting of importance. You will see some really good things happen there.

With a grateful heart I shake your hand.

I am your friend,

Nick Black Elk
RAVINIA, S. D.
April 24, 1915.

Mitakuyepi.

Inantonwan oyanke el omniciye tanka yuhapi kte cin eciyatanhan on hekta anpetu karngapi qou he lecala yutokecapi. Tunkansilyayapi eciyatan lecala wowapi unqupi na wan unkiciyuştanpi; Aug. 7, 8, 9, 10. Hecel on le owancaya sloyayayapi wacin.

Tona omniciye tanka ekta yaupi kte qon hena tiwane el taku ecanonpi kta iyecetu qon hena tanyan ikluştan wacin po, owa-waşı oeeon ca wake lo. Eya omniciye tanka ekta u wacin po; taku iyotan tanka kin he wanka-kapi kte lo.

Cantewaşteya nape ciyuzapi.

Nitakodapi

Nick BLACK-ELK.
A Pastoral Letter by Black Elk in Šinasapa Wocekine Taeyanpaha
Bureau of Catholic Indian Missions Records, Series 14-1 Collected Publications


My Relatives.

Our Savior did not live on Earth to no purpose. But since he would complete all things during 40 days, he suffered thinking everything over. And for the sake of our souls, we believed in him and, it now being the time when he beg a prayer for us. There would be suitable leaders he organized for us, a fellowship (a church). He bade us receive, accept the faith, bade us believe something forever.

He chose 12 men, sent them to all nations, and our Lord, as he bade them all to do, so they did. As it is for us, they died. And only one of the apostles, St. John did not die. In the end he made one to be a preacher for them.

He kept saying: "Love everyone." Many times they continued telling this word to them. The message even to this day holy men stand holding to it. Jesus said to the Twelve to wash one another's feet. "Each of you do this."

So, my Relatives, you who are christian be first to try walking. A person is not able to bring others, prodding them, but for many years you may have wanted a man to believe, and it did not come about. But when you first walked you would be able to get a good grasp on things. And when people give thought, they were unable to perceive the meaning. Yes, this is the way it was. And I wanted them to remember some one thing.

Afterwards, we had a large meeting in a Yankton house/building. And the finish was accomplished. We had a schoolroom they had completed. They said they would follow them. Yes, yes, remember this. Gladly I shake your hands,

Nick Blackelk

Source: Marquette University, Bureau of Catholic Indian Missions Records (Series 14-1 General Publications, Šinasapa Wocekine Taeyanpaha, Box 26 Folder 3, Microfilm reel 19)
Letter of Black Elk
Sept. 20, 1934

Dear Friends:

Three years ago in 1932, a white man named John J. Neihardt came to my place whom I had never seen before and asked me to make a story book with him. I don't know whether he took out a permit from the agent or not. He promised me that if he completed and publish this book he would pay me half of the proceeds. Each book I wrote him and finished the story of my life after the publication of the book I wrote him and asked him about the promise which he promised me in the broke world. He answered my letter and told me that the man who asked him to make this book said he himself hasn't seen a cent from the book that was made.

By this I know he was not deceiving me about the whole business. I also asked him at the end of this story that I was not asking, but have been converted into the Catholic Church in which I work as a
I also have this
witnesses to stand
before me
I am yours truly
Nick Black Elk
my name is not
American but he
is lying about
me

Holy Rosary Mission  
Pine Ridge, S. Dak.  
January 26, 1934.

BLACK ELK SPEAKS AGAIN — — — A LAST WORD

I shake hands with my white friends. Listen, I speak some true words. A white man made a book and told what I had spoken of olden times, but the new times he left out. So I speak again, a last word.

I am now an old man. I called my priest to pray for me and to give me holy oil and the Holy Food, the "Yutapi Wakan". Now I will tell you the truth. Listen my friend!

In the last thirty years I am different from what the white man wrote about me. I am a Christian. I was baptized thirty years ago by the Black-gown priest called Little Father (Ate-pecola). After that time all call me Nick Black Elk. Most of the Sioux Indians know me. I am now converted to the true faith in God the Father, the Son and the Holy Ghost. I say in my own Sioux Lakota language: Ateunyanpi:- Our Father who art in heaven, Hallowed be thy name — — as Christ taught us to say. I say the Apostle's Creed and I believe every word of it.

I believe in seven holy Sacraments of the Catholic Church. I myself received now six of them; Baptism, Confirmation, Penance, Holy Communion, Holy Marriage, and Extreme Unction.
I was for many years a regular companion of several missionaries going out campaigning for Christ among my people. I was nearly twenty years the helper of the priests and acted as Catechist in several camps. So I knew my Catholic Religion better than many white people.

For eight years I made the regular Retreat given by the priest for Catechists and I learned much of the faith in those days. I can give reasons for my faith. I know Whom I have believed and my faith is not vain.

My family is all baptized. All my children and grand-children belong to the Black-gown church and I am glad of that and I wish that all should stay in that holy way.

I know what St. Peter said about those who fall away from the holy Commandments. You white friends should read 2 Peter 2: 20, 22. I tell my people to stay in the right way which Christ and His church have taught us. I will never fall back from the true faith in Christ.

Thirty years ago I was a real Indian and knew a little about the Great Spirit -- the Wakantanka. I was a good dancer and I danced before Queen Victoria in England. I made medicine for sick people. I was proud, perhaps I was brave, perhaps I was a good Indian; but now I am better.

St. Paul also turned better when he was converted. I now know that the prayer of the Catholic Church is better than the Sun-dance or the Ghost-
dance. Old Indians danced that kind for their own glory. They cut themselves so that the blood flowed. But Christ was nailed to the Cross for sin and he took away our sins. The old Indian prayers did not make people better. The medicine men looked for their own glory and for presents. Christ taught us to be humble and to stop sin. Indian medicine men did not stop sin. Now I hate sin. I want to be straight as the black-gown church teaches us to be straight to save my soul for heaven. This I want to do. I cheerfully shake hands with you all.

\[\text{Signature: Wm. Black Elk}\]

\[\text{Signature: Lucy L. Loomis Twice}\]

\[\text{Signature: Joseph A. Zimmerman S.J.}\]

Wana wimacar'calo. Wica'a-wakan mitawa kin weco wagemiciyin na islaye wakan na Yutapi Wakan um'ku kte kin heon. Neon wowicake ca ociciyakapi kte. Mitakola nar'onpo.


Sina-sapa Woeskiyie kin el Wowakan Se'kowin hena wicawala. He etan lehanl sakpe iwa'cu; Minlawiocaka'stanpi, Wicasuyutapi, Wakan-woglakapi, Yutapi-Wakan, Wakan kiciyuzapi, na Islaye Wakan.
Oyate mitawo etkiya lila wanigetu ota wicasa wakan tona ob omawani na he Christ ta'ecuye kin ogna hecom qonpi. Wanigetu wikeemna nupa seca wicasa wakan owicawakiye na tuktal'ktal oyanke wanjigi Wawokiya make. Hece Sina-sapa Wosekiye kin wa'sicu ota wicisambya slolwaya awakibleze.

Wicasa wakan kin Wawokiyaapi kin hanbleceye wicakiyapi omaka baglogan owapa na etan wowisala kin tankaya osaspe wakila. Wowisala mitawa kin on woableze epa owakihi. Wowisala kin etan Tuwa wicawala he slolwakiye ca otuyacin wicor'an heca ni.

Tiwake mitawa iyuha miawisakaSTanpi. Micinca mitakoja iyuha Sina-sapa wosekiye opapi na he ibluschin na toke shiniyan ocanku wakan kin ogna ya-pi ni ecamin.

Wooco wakan etan wicasa cya ir'peic'iyapi ca hena St. Peter waawisakiya ca he slolwaye. Wa'sicu mitakolapi he lawapi wa'steke 2 Peter 2-20, 22. Christ owacekiye tawa onspeunkiyapi kin etan oyate mitawa kin canku owotanla ogna yewicawasi. Christ twowisala etan tohanni mahnin'payin kte ani woon.

Hektawaniyetu wikeemna yamni hena Wakantanka omkeyapi on he etan ciscila slolwaye. Hehan waci wablupike lacahe England el unciyapi Queen Victoria itokab wawaci. Hehan kujapi hena pejuta wicawau. Imatan, tokah omahitike sece, akehe Lakota wa'ste hemaca sece; tka leharl owamahececa wakila.

St. Paul inheya owahececa yuhommipi on hehan. Sina-sapa ta'woosekiye kin wa'ste kin slolwaye na he Wiwanyang-wacipi kin isambya na nakon Wanagi-

[Signature]

Lucy

[Signed by Joseph A. Zimmerman, S.F.]

(Maniblee Wankha'inyaga)
Manderson, South Dakota
March 4, 1948

Where the Holy Father sits.¹
My holy son, pity the Lakota of this first letter I am writing.

I have received your letter and have it here.  
Your Holy Father knows me.  
Now I too call him “the Great Holy Father” ² 
because that is a sacred relationship.

Indeed, he is the one who is fastened with iron chains,³ 
because he is the keeper of Wakan Tanka’s thoughts and laws,  
he is the other sacred flower. ⁴ 
That is why I keep him in my heart.

Now my heart is getting sad - but my heart will never turn bad.  
Ever since Wakan Tanka gave light to my heart, ⁵  
it stands in light without end.  
And now from your own thoughts,  
a flower will grow in my heart.  
Yes - that is how it is.

My people now stand in suffering  
but the people are growing again  
they will start to live again  
that I believe.  
The reason this will happen  
there is a growing remembering of the sacred pipe.  
I am Lakota alone, that is what I am named,  
and Lakota, all of them, the hardest suffering of men  
stand strong facing Wakan Tanka  
that is why you defend them  
That I know.

Now I am writing a book about the Ikce Wicasa ⁶ 
So now you will see my heart and mind,  
you will see them fully.  
That is how it is.

Yes - now in this house is a young man  
he is called Canupa Yuha Mani. ⁷  
I stayed with him three months.  
My son lives here and now we are staying with him.  
I went with him to a feast 
I ate with him.  
And with him I smoked the sacred pipe.  
Whenever we are going to make a writing 
we first pray  
and we send a voice remembering you.  
Canupa Yuha Mani has gone home now  
It has been one month.  
Ho - that is the way it is.

I have three children, two sons and one daughter.  
The men have wives and the woman has a husband.  
My first born son has six children, three daughters and one son,  
My youngest son has four children, two daughter and two sons.  
That is how it is. 
These are my children  
and I want them to live well on this earth.  
Remember them in your prayers,  
and when you say mass  
we want you to remember us.

Now I believe in the black robes ⁸  
and it is 30 years now that I have been a Catechist,  
and I, along with my children, am catholic.  
Ho - and so it is that the Ikce Wicasa from long ago  
have known Wakan Tanka’s thoughts and his rules.  
They do Wakan Tanka’s will on this earth.  
What is done in the heavens - that too - in the same way  
they do on earth.

And so because Wakan Tanka made everything  
500
they believe these things are sacred.  
That which you call “worship adore” ⁹  
we don’t do that,  
however what Wakan Tanka made, is sacred,  
and so, we speak to what Wakan Tanka made in ceremony.  
As I see it - we Lakota now have a hard life  
and I saw how people lived long ago.  
And so I know they lived well long ago.  
Indeed, Wakan Tanka gave this whole world to the Ikce Wicasa  
and to the people of the four relations. ¹⁰  
It is so they could send a voice  
that he gave it to them.  
Ho - with these ceremonies  
they could walk with their generations  
on the sacred road.

They believed everything Wakan Tanka made was sacred  
and with these things, they walk in a dancing manner.  
The Ikce Wicasa know that  
and they walk in the same manner.

Everything is sacred - sacred everywhere.  
It belongs to Wakan Tanka because he touches it.  
What he touches, they pray to  
This is Wakan Tanka.

That’s how they pray with the sacred pipe  
and they use it to send a voice.  
Everything that has been made,  
everything that flys  
and the two leggeds  
and the four leggeds  
and everything that moves on the earth,  
All these are put into the sacred pipe  
and together with these  
they send a voice,  
because they too are people  
and they want to live.

We don’t send a voice by ourselves,  
all things made belong to Wakan Tanka  
and together with them we are walking.  
Now - my son - I am going to say this:  
The way that I am and how I am,  
Canupa Yuha Mani knows well.  
I am here with my son who is named Ben.  
On this day we are sitting so sickly,  
my son broke his leg and we can’t go anywhere,  
so here we sit.
Whatever Wakan Tanka wishes for us
that’s how we live.

And so you, remembering the wishes of our people
defend them,
because of that we ask Wakan Tanka for help
and we ask Him to hold us with pity in His heart
in order that the people will live again
and that whatever we do will be right -
That is what I want.
You have help for us from Wakan Tanka
that will be right
That is what I want.

Now that is all the talking I am going to do,
but first I want Wakan Tanka’s help for you
Yes - that is what I want.
With my heart and my children’s hearts together
with our hearts - we shake your hand.
May Wakan Tanka give you whatever help you need.

Your Father,
Nick Black Elk.

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Endnotes written by Charlotte A. Black Elk, 1983

1. Rome, Italy, the residence of the Pope.
2. Apparent reference to the Hunka rite.
3. Apparent reference to the symbolism of piercing during the
   Sun Dance, when the dancer-symbolic of all the people -
   prays for the entire universe to live.
4. Apparent reference to the “day-break flower of understanding”
   in Black Elk’s great vision (see ‘Black Elk Speaks’).
5. Apparent reference to the light of understanding, usually
   symbolized by the red and blue days.
6. The name the Lakota call themselves - a common man in the
   world of the four relations - symbolic of the Lakota view that
   none is above the other.
7. The name given by Black Elk to Joseph Epes Brown, author of
   ‘The Sacred Pipe’.
8. Name used for Catholics, particularly the Jesuits.
9. Written in English in letter.
10. The four leggeds, two leggeds, the winged and taku skan skan.
A Letter from Black Elk

Mandan, South Dakota
March 4, 1948

Where the holy father is, (1)
My holy son, my Lakota Indian letter I am writing.
I have received your letter and have it here.
Your holy father knows me.

Now, you call him "The Great Holy Father" because he is a sacred relationship, (2)
inspired, he is the one who has been given sacred duties.

There is no one who is fasting from the sun, (3)
because he is the keeper of Wakan Taanka's thoughts and laws, (4)
he has the other sacred powers. (4)

That is why I keep him in my heart.
Now my heart is getting back, but my heart will never turn bad.
Every time Wakan Taanka gave light to my heart, (5)
I stand in light without end.

And now from your own thoughts, a flower will grow in your heart.
Yes, that is how it is.

I am not going to be a holy person any longer,
but the people are growing again.

That is why the people are growing again
they will start to live again.

You cannot say that.

The reason this will happen is
because of the growing of the sacred pipe.

I am Lakota alone, that is what I am named.

Now I am writing your book, the Rose Wind.

So now you will see my heart.

You will see its faults.
That is how it is.

Yes, yes, in this house, in a young man
he is called Campa Yaka Makk (7)
I stayed with him three months.

My son lives here and now we are staying with him.
I went with him to a feast.
I stay with him and

I send him a sacred pipe.
Whenever we are going to make a writing
I send a voice remembering you.
Campa Yaka Makk has gone home now
It has been one month.
That is how it is.

I have three children, two sons and one daughter.
The woman has twins and a husband.

My first born son has his children, two sons and four daughters,
My young son has four children, two daughters and one son,
My youngest son has four children, two daughters and two sons.
That is how it is.

These are my children
and I want them to live well on this earth.
Remember them in your prayers,
and when you say mass
we want you to remember us,

Now I believe in a black robes (8),
and it is my wish that I have been a Catholic,
and I, along with my children, can become Catholic.

Hoo and say: it is that the Rose Wind from long ago
have known Wakan Taanka's thoughts and his will.

They do Wakan Taanka's will as the earth,
What is done in heaven as that too - in the same way,
they do on earth.

And so because Wakan Taanka made everything
they believe three things are sacred.
That which you call "worship service" (9)
we don't do that, however when Wakan Taanka made, that is sacred,
and so we speak to what Wakan Taanka made in ceremony.

As I see it - we Lakota now have a hard life
and I saw how people lived long ago.
And I now I know they lived well long ago.

Indeed, Wakan Taanka gave this whole world to the Rose Wind
and to the people of the four relations (10)
It is so they could send a voice
that he gave them to it.
He - with these ceremonies
they could walk with their generations

They believed everything Wakan Taanka made was sacred
and with these things, they walk in a dancing manner
The Rose Wind know that
and they walk in the same manner.

Everything is sacred - everywhere.
It belongs to Wakan Taanka because he touches it
What he touches, they pray to
This is Wakan Taanka.

That way they pray with the sacred pipe
and they use it to send a voice.

Everything that has been made,
everything that flys
and the two legends and
and everything that moves on the earth,
All these are put into the sacred pipe
and together with these
they send a voice,
because they too are people
and they want to live.

We don't send a voice by ourselves,
all things made belong to Wakan Taanka
and together with them we are walking.

Now - my son, I am going to say this:
The way that I am and I am
Campa Yaka Makk knows well.
I am here with my son who is named Hoo.
On this day we are sitting so sickly,
my son broke his leg and we can't anywhere.

Whatever Wakan Taanka wishes for us
that's how we live.

And so you, remembering the wishes of our people
defend them,
because of that we ask Wakan Taanka for help
and we ask Him to hold us with the pow and Hoo
in order that the people will live again
and that whatever we do will be right.
That is what I want.
You have help for us from Wakan Taanka
that will be right.
That is what I want.

Now this is all the talking I am going to do,
but first I want Wakan Taanka's help for you
That is what I want.
With my heart and my children's hearts together
with our hearts - we shake your hand.
May Wakan Taanka give you whatever help you need.

Your Father
Black Elk.