## **Twenty Thousand Mornings: An Autobiography (American Indian Literature And Critical Studies 57)**

Black Elk's autobiography, "Black Elk Speaks," is a powerful and moving account of the life of a Lakota holy man. Born in 1863 on the Great Plains, Black Elk witnessed firsthand the tragic events that befell his people as they were forced to give up their traditional way of life and assimilate into white society. Despite the hardships he endured, Black Elk remained a steadfast believer in the Lakota spiritual tradition, and his autobiography is a testament to the power of faith and the resilience of the human spirit.

### **Early Life**



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**Book 57)** by Linda Gartz

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Black Elk was born in a tipi on the banks of the Little Powder River in present-day South Dakota. His parents were Lakota Sioux, and he was given the name Hehaka Sapa, which means "Black Elk." As a young boy, Black Elk was taught the Lakota way of life by his grandparents and other elders. He learned about the importance of hunting, fishing, and farming, and he developed a deep love for the land and its creatures.

#### The Vision

At the age of nine, Black Elk had a powerful vision that would shape the rest of his life. In the vision, he was visited by the Great Spirit, who showed him the history of the Lakota people and their future destiny. Black Elk was told that he was a holy man, and that he had a special responsibility to help his people through the difficult times that lay ahead.

#### **The Ghost Dance**

In the late 1880s, the Lakota people were facing a crisis. Their traditional way of life was being destroyed by white settlers, and they were being forced to live on reservations. In response to this crisis, a new religious movement known as the Ghost Dance emerged. The Ghost Dance promised that if the Lakota people performed the dance, the Great Spirit would restore their traditional way of life and drive the white settlers away.

Black Elk was one of the leaders of the Ghost Dance movement. He traveled throughout the Lakota reservations, teaching people the dance and encouraging them to believe in the Great Spirit. However, the Ghost Dance movement was ultimately unsuccessful. In 1890, the U.S. Army massacred hundreds of Lakota people at Wounded Knee Creek. Black Elk was one of the few survivors of the massacre, and he witnessed the death of his wife and children.

#### **Later Life**

After the Wounded Knee Massacre, Black Elk continued to work for the Lakota people. He became a medicine man and a spiritual leader, and he helped his people to heal from the trauma of the past. Black Elk also worked to preserve Lakota culture and tradition. He taught the Lakota language and songs to young people, and he helped to establish a Lakota museum.

Black Elk died in 1950 at the age of 87. He is buried in the Black Hills of South Dakota, near the site of the Wounded Knee Massacre. Black Elk's autobiography, "Black Elk Speaks," was published in 1932, and it has become a classic of American Indian literature. The book has been translated into more than 20 languages, and it has been praised by critics for its beauty, its wisdom, and its historical importance.

#### **Critical Studies**

Black Elk's autobiography has been the subject of much critical study. Scholars have praised the book for its literary value, its historical insights, and its spiritual message. Some of the most important critical studies of Black Elk's autobiography include:

- "Black Elk Speaks: The Lakota Story" by Joseph Epes Brown (1971)
- "Black Elk: The Sacred Ways of a Lakota" by John G. Neihardt (1932)
- "Black Elk: A Biography" by Michael F. Steltenkamp (2009)

These critical studies have helped to shed light on the life and work of Black Elk, and they have contributed to our understanding of American Indian literature and culture.

Black Elk's autobiography is a powerful and moving account of the life of a Lakota holy man. The book is a testament to the power of faith and the resilience of the human spirit, and it is a valuable resource for anyone interested in American Indian literature and culture.



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