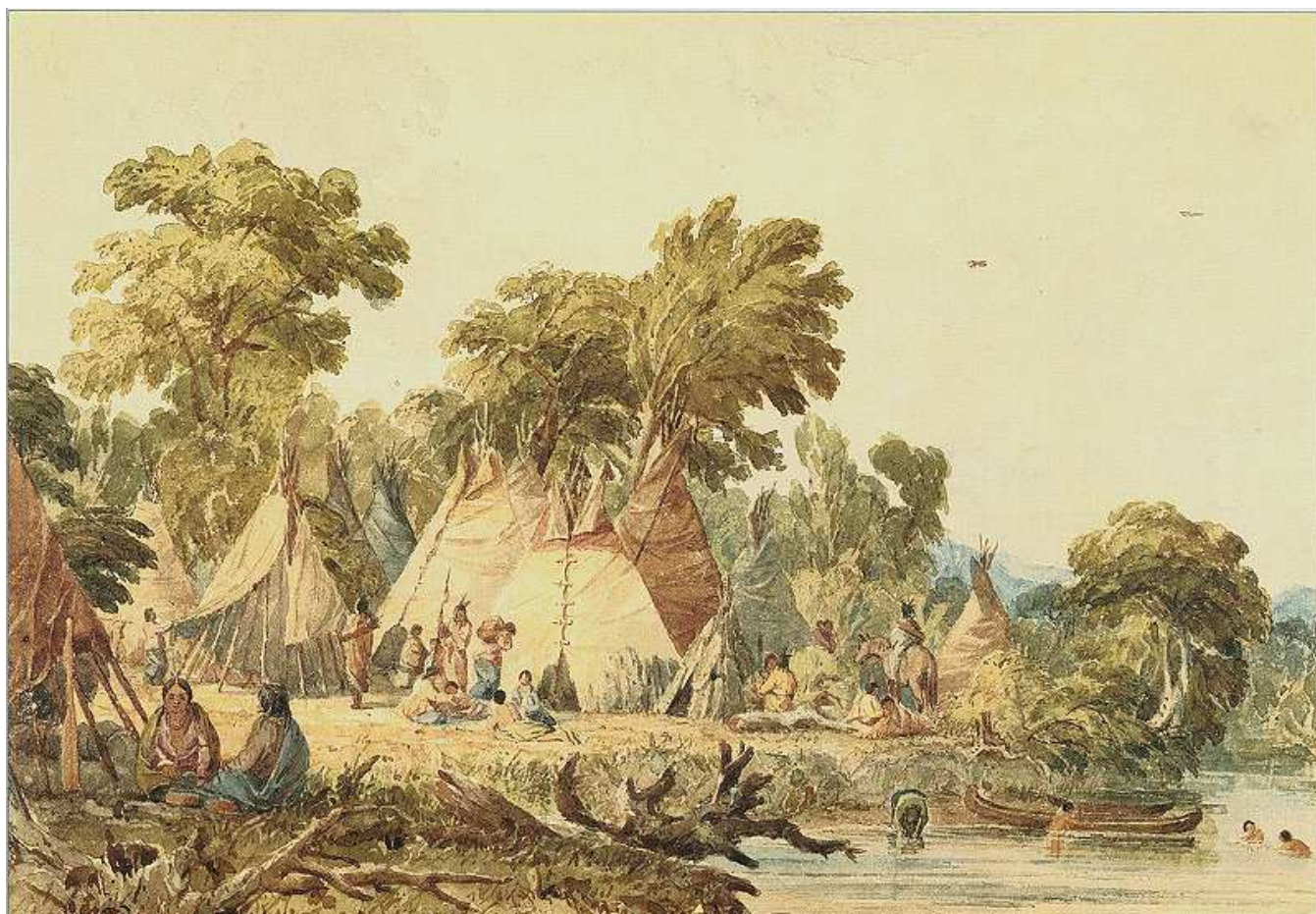


EASTMAN * CLOUD MAN * MANY LIGHTNINGS

*** An Anglo-Dakota Family ***



Compiled by William L. Bean

EASTMAN * CLOUD MAN * MANY LIGHTNINGS
* AN ANGLO-DAKOTA FAMILY *

COMPILED BY
WILLIAM L. BEAN
(GREAT GRANDSON OF JOHN EASTMAN)

FOR
THE EASTMAN FAMILY REUNION
JULY 6, 1989
FLANDREAU, SOUTH DAKOTA

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INTRODUCTION

This project, to make our family's history accessible to all descendants, was originally conceived to honor my grandmother, Grace Eastman Moore, on her one-hundredth birthday.

In the summer of 1984, she handed over to me her scrapbooks and photographs of the Eastman family, materials she had saved for an entire lifetime. She was aware that I had developed an interest in our history, and must have felt it was time to pass the information on to another generation.

Through the years I have heard her fascinating stories about Indian life in Minnesota before the uprising, Many Lightnings' capture and later conversion to Christianity, the migration of the families from the reservation at Santee to River Bend, the building of the Indian Presbyterian Church in Flandreau, the prominence of Seth Eastman as a painter of the American Indian, the missionary and social work of her father, Rev. John Eastman, and the many accomplishments of her uncle, Dr. Charles Eastman.

Grace passed away at the age of 99 years, 2 months, and 12 days, just three months after she entrusted me with her most treasured possessions. At first I did not know if I was the right person to have the responsibility of preserving and sharing our history. I was not a gifted storyteller like she was - using hand gestures to emphasize a point, speaking fluently in Dakota, and mixing facts and humor into moments of pure joy. No, my approach would have to be more studied. Through her love of books, she had instilled in me a desire to carefully research the material contained in her scrapbooks and papers.

In this booklet, the first of two volumes, I have concentrated on the ancestry of Jacob 'Many Lightnings' and Nancy Eastman. Since additional research time is needed to complete the biographies of chiefs Pinichon and Cloudman, they will be included in volume two. The second booklet will also have clippings from Grace's scrapbooks, and biographical data on the descendants of Jacob and Nancy Eastman, with family photographs.

Unfortunately, locating the early ancestry of Indian families is almost impossible because of the lack of records. I am indebted to Dr. Patricia Perkins, granddaughter of Dr. Charles Eastman, for sharing family history researched by Charles, his son Ohiyesa, and daughter Dora.

I would also like to acknowledge the assistance of Man R. Woolworth, Research Fellow, Minnesota Historical Society; John C. Borst, Manuscript Curator, South Dakota Historical Society; and Dr. Thomas Milroy.

The first narrative, "Jacob Eastman and the Settlement at River Bend," is a compilation of various speeches my grandmother had given to many organizations over the years.

I have chosen to present our ancestors in individual biographies, whereby some of the facts will be duplicated. The family charts contain all of our ancestors names I have been able to locate to date, but more may surface later. The engraving on the cover of this booklet is from an original Seth Eastman watercolor painting.

Because this is a condensed version of our history, there are areas I did not expand on. To learn more on traditional Dakota life read Dr. Eastman's books, and a more recent publication of an early manuscript by Ella Deloria entitled Waterlily. To understand the causes leading up to the Dakota conflict, read Kenneth Carley's The Sioux Uprising of 1862, and the current publications "Through Dakota Eyes" by the Minnesota Historical Society and "The Great Dakota Conflict," an educational newspaper supplement available from the St. Paul Pioneer Dispatch on request.

As I stated previously, this project was conceived to honor the one-hundredth birthday of my grandmother - this booklet honors her life and the lives of all our ancestors - we are descendants of two cultures, we are an Anglo-Dakota family.

William L. Bean

Mahpiyato 'Blue Cloud'

GRACE EASTMAN MOORE

1886 – 1985



This booklet is dedicated to my grandmother, Grace Eastman Moore. When I was a child, she would tell me of my Indian and English ancestry - Seth Eastman's renown as a painter of the American Indian, Many Lightnings' journey from Santee to River Bend to begin a new life, the building of the Indian Presbyterian Church in Flandreau, and the missionary and social work her father, Rev. John Eastman, did for Indian people.

Like Jacob Eastman's children who persevered and succeeded with a foot in both cultures, she has taught me to respect the traditions and values of all my ancestors, Indian and white.

“JACOB EASTMAN AND
THE INDIAN SETTLEMENT AT RIVER BEND”

BY

GRACE EASTMAN MOORE

In 1869, a unique settlement took place near Flandreau, South Dakota. The Indians called it Wakpaipaksan ‘River Bend’. To trace the history of the Indian community and the First Presbyterian Church, you have to go back many years to the time when the first Christian missionaries came among the Indian people in Minnesota. Dr. Thomas S. Williamson and Rev. Stephen R. Riggs established their Christian work at Fort Snelling and Lac qui Parle. It took them forty years to translate the Bible into the Dakota language.

An Indian uprising occurred in Minnesota around the area of Redwood Falls and Morton in 1862. Hundreds of settlers were killed before military forces subdued the Indians. From this uprising, thirty-nine Indians were hanged and many others were imprisoned in stockades at Fort Snelling, Mankato, and later at Davenport, Iowa.

My grandfather, Tawakanhdiota ‘Many Lightnings’, and his son John, my father, fled to the vicinity of Winnipeg, Canada. There, in the winter of 1864, Many Lightnings and his son with thirty or forty other Indians were betrayed by a half-breed into the hands of the U. S. soldiers. They were sent without trial or conviction of any crime to the Indian prison at Davenport.

Dr. Williamson and Stephen Riggs had followed the Indians to the prison camp and stayed with them as chaplains. While in confinement, many of the Indians were converted to Christianity, with Many Lightnings and his son among them. Religious meetings and educational work occupied the attention of every prisoner. Many Lightnings and his son were both led to the same light, and both baptized into the Christian church. Many Lightnings was baptized as Jacob Eastman, and his son as John Eastman, adopting the maiden surname of the deceased wife and mother. By April of 1866, all the other Indians were pardoned by the President of the United States.

In the spring of 1866, the Santee Sioux were allowed to move to Niobrara, Nebraska on the Santee Reservation. At Niobrara Agency about twenty-five Christian families, knowing how hard it would be to lead a Christian life in the midst of those not converted and discontented with the government supervision and reservation jurisdiction, decided to leave the reservation and take homesteads like the white settlers.

Jacob Eastman and the other twenty-four families migrated to the west bend of the Big Sioux River at Flandreau in March of 1869. It was their intention to take homesteads of 160 acres and live a civilized agricultural life, forfeiting their annuities and becoming truly independent citizens. Perhaps in their moving around before they had been at River Bend and found it a good place to live.

The Indians who settled at River Bend had all been converted to Christianity and it was their desire to have a place to worship. On October 3, 1869, the First Presbyterian Church of Flandreau was officially organized in a small frame building, or it might have been in a log house somewhere around the river bend. Later they worshipped in a small frame building in Flandreau, at a spot now occupied by the armory. This building was later used as a school building for the Indian children, from which originated the Flandreau Indian School. A Mr. Locke and a Mr. Van Nice were the first school teachers for the Indian boys and girls.

In the winter of 1872-73, the Indians hauled lumber from Marshall, Minnesota. The men took ox-teams and wagons, started northeast across the wild prairie, fording rivers and creeks. The first day of the trip they got as far as John Moore's place, about thirty-five miles from Flandreau. John Moore, my husband's grandfather, was the first homesteader in Lincoln County, Minnesota. The second day they arrived at Marshall, bought their lumber and whatever materials they needed, and stayed overnight. The fourth day their trip ended at sundown, when they forded the river about eighty rods southeast of the north bridge.

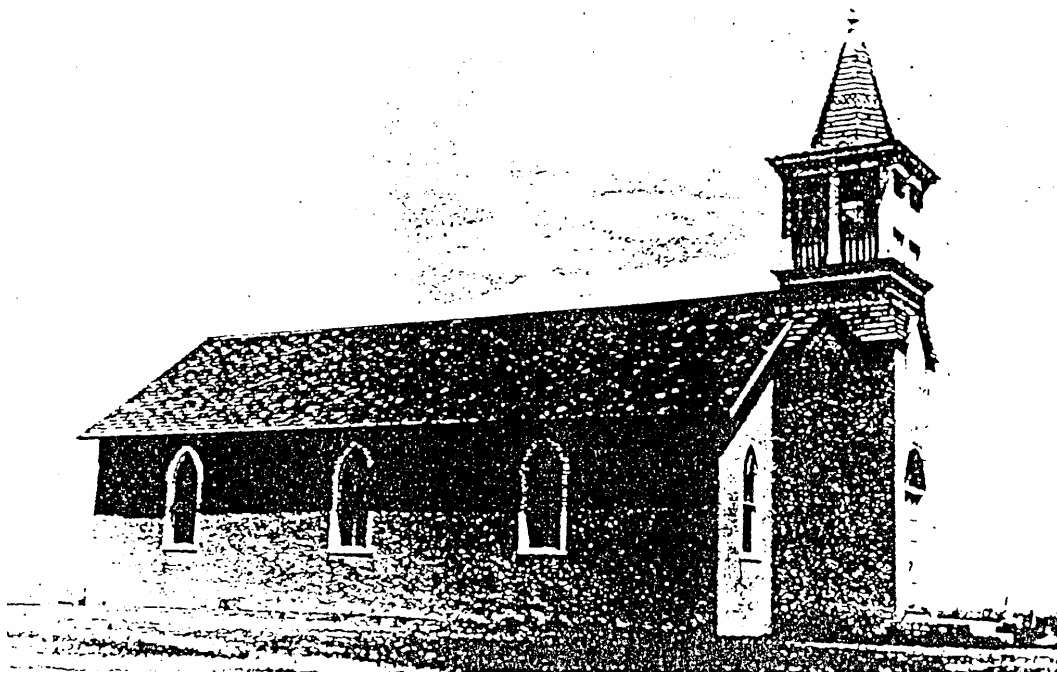
The Indians primarily did the work in building the present First Presbyterian Church. Constructed on one of the highest spots of the area, it stood as a landmark to guide the Indians and other travelers across the prairies. When we were able to use the bell, as it was used in those earlier days, it could be heard for many miles around.

The door faces south towards the town, which is about a mile away, across the Big Sioux River. Because the river makes a loop in the area the church is named Wakpaipaksan Tipiwakan 'Church at River Bend'. This is also the original name the Indians used for the town of Flandreau, Wakpaipaksan 'River Bend.'

The framework of the building is the original lumber, also the floor. Since then it has been stuccoed a tan color. The pews in the church are original, with a jump seat at the end of each pew. In the early days, families occupied the pews, and since most of them were filled the jump seats were for visitors.

It is now the oldest used church in South Dakota. My father, Reverend John Eastman, was pastor of the church for thirty years, and we were all born here, nine children. At the northwest of the church is a well kept historical cemetery. The graves of the early Indian pioneers, whose names are on the tombstones, reflect some of the oldest missionary history in the state.

The Indians that came to River Bend were also responsible for the organization of the Flandreau Indian School in the early 1890's. As mentioned before, the first school building was in the town of Flandreau, but in 1890 the Department of the Interior took over the operation. The present site was selected for a school called Riggs Institute, named after one of the earliest of the white missionaries. It was later changed to Indian Vocational School, but now is known as Flandreau Indian School.



First Presbyterian Church
Flandreau, South Dakota

ROGER EASTMAN

COLONIAL SETTLER OF SALISBURY, MASSACHUSETTS

Eighteen years after the Pilgrims departed from England, in 1620, and settled at New Plymouth Colony, Roger Eastman took one last, long look at the English countryside - then he sailed for America.

The first Eastman to emigrate, Roger was the third of seven sons born to Nicholas and Barbara Eastman of Charleton parish, near Downton in southern Wiltshire County. Like his brothers and three sisters, Roger was baptized at Downton. His baptism was recorded on April 4, 1610.

Nicholas Eastman, Roger's father, was born between 1564 and 1570, and died after 1625. Nicholas married Barbara, whose surname is not known, about 1600. She was buried in Downton on July 9, 1625. Roger's grandfather, also named Roger Eastman, was

a widower with eight children at the time of his death in February of 1604. And his great grandfather, John Eastman of Charleton, died in 1565.

Young Roger worked as a carpenter and builder in the village of Downton, six miles south of the ancient English city of Salisbury. Following the death of his father, he made the decision to join the great tidal wave of English colonists who migrated to New England between 1630 and 1640 - two hundred tall ships, sixteen thousand souls.

In the spring of 1638, Roger took his personal possessions to the dock at Southampton and, that April, boarded the "Confidence," a square-rigged, wooden vessel bound for the Massachusetts Bay Colony. John Jobson, master of the London ship kept a passenger list which included the name of Roger Eastman, spelled Easman. He was listed as a twenty-five year old servant in the employ of John Sanders. The word servant did not mean a household servant, as it does now, but could be anyone who served another in some capacity, such as a clerk or steward. There is a theory that Roger Eastman's real status was higher, concealed "because of emigration laws or for political reasons."

After a tedious voyage of approximately ten weeks, the ship with its cargo of colonists, livestock, and supplies arrived at the Salem harbor, Massachusetts. In a short time, Roger and sixty-seven other colonists settled north of Newburyport, about two miles inland. Among the earliest of the New England towns, the little community was named Salisbury in 1640. Many of its first settlers, certainly friends and acquaintances of Roger's, were from Salisbury, England. His name appeared as number nineteen on the list of the original "townsmen."

About 1639, Roger married Sarah Smith (the surname is not definite), whose family history is not known, however, records do show that she was born in 1621, and died in 1697. They were both members of the church in Salisbury. Roger and Sarah Eastman's family consisted of eight sons and two daughters. Several of their children continued to live in Salisbury, while others moved to Hadley and Haverhill, Massachusetts, and to New Hampshire and Connecticut.



Photographed from an old print in the Marine Museum, Boston, Massachusetts.

Kindness: Robert B. Smith, Esq.

View of Newburyport, from Salisbury, 1847.

In New England, Roger was known as “a housewright, a planter, and a Commoner.” Taking full advantage of his carpentry skills, he built the first house in Salisbury. When the town incorporated in 1640, he received lands in the first subdivision, and again in the second, 1643. He took the oath of fidelity in 1646, when the “Shire town” of Salisbury was still the only Massachusetts settlement north of the Merrimack River. An undated paper from the 1650 to 1660 period gave an account of his property as “4 oxen, 6 cows, 5 3- year olds, 4 yearlings, 1 horse, 1 pig, 8 sheep, 9 acres meadow, 3 acres broke up land, 1 horse, 2 heads, 6 commonages, Total of Estate, 68 pounds.”

Forty years later, Roger died in Salisbury on December 16, 1694. His will was dated June 26, 1691. Ninety-nine percent of all the Eastmans in America can trace their ancestry back to this man, Roger Eastman, the colonial settler of Salisbury, Massachusetts.

CHILDREN OF ROGER AND SARAH SMITH EASTMAN

1. JOHN, b. March 9, 1640; d. March 25, 1720, m. 1st, Oct. 27, 1665, Hannah Healey; 2nd, Nov. 5, 1670, Mary Boynton.
2. NATHANIEL, b. May 18, 1643; d. Nov. 30, 1709; m. April 30, 1672, Elizabeth Hudson.
3. PHILIP, b. Dec. 30, 1644; d. about 1714; m. 1st, _____, 2nd, Aug 22, 1678, wid. Mary Morse; 3rd, Margaret _____
4. THOMAS, b. Nov. 11, 1646; d. April 29, 1688; m. Jan. 20, 1679-80, Deborah Corliss.
5. TIMOTHY, b. Nov. 29, 1648; d. April 1, 1738; m. 1682, Lydia Markham.
6. JOSEPH. b. Jan 8, 1650-1; d. April 4, 1692; m. Mary Tilton.
7. BENJAMIN, b. Feb. 12, 1652-3; m. 1st, April 5, 1678, wid. Ann Joy; 2nd, April 4, 1699, Naomi Flanders; 3rd, Oct. 5, 1719, wid. Sarah Carter.
8. SARAH, b. Sept. 25, 1655; d. Dec 1, 1748; m. 1st, June 13, 1678, Joseph French; 2nd, Aug. 1684, Solomon Shephard.

9. SAMUEL, b. Nov. 20, 1657; d. Feb. 27, 1725; m. Nov. 4, 1686, Elizabeth Scriven.

10. RUTH, b. March 21, 1660-1; prob. m. May 23, 1690, Benjamin Heard.

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PHILIP EASTMAN

FIRST AMERICAN GENERATION OF EASTMANS

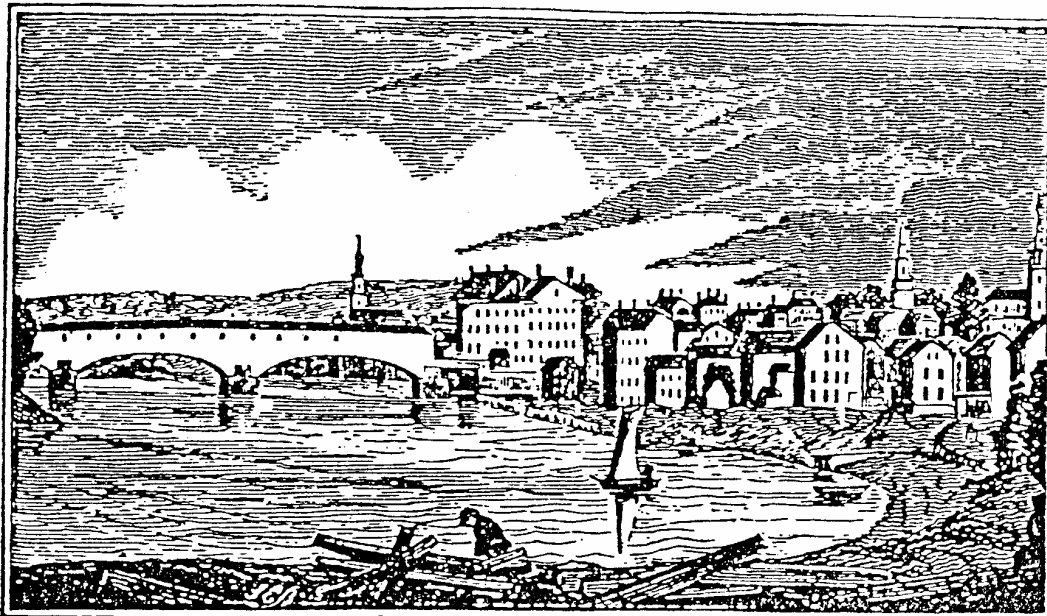
Philip Eastman, born December 20, 1644, was among the first generation of Eastmans brought forth in America - all were children of Roger and Sarah Smith Eastman, English colonists who settled at Salisbury, Massachusetts.

After growing up near the Atlantic coast, several of the Eastman offspring established homes farther inland, upon more fertile land. Before 1672, Philip and his younger brother, Thomas, moved fourteen miles down the Merrimack River to the frontier village of Haverhill, Massachusetts. The settlement was formed in 1640 on the muddy banks of the Merrimack, at a site called "Pentuckett" by the Indians.

It is interesting to note that the American Board of Commissioners for Foreign Missions organized at Haverhill in 1810. And in the 1830's, missionaries associated with the A.B.C.F.M. traveled west to southern Minnesota, setting up missions near the Dakota villages. Because of their efforts, the Native American branch of the Eastman family converted to Christianity.

As to what trades Philip and Thomas engaged in after relocating to Haverhill, that is uncertain. Perhaps they learned carpentry from their father, a skilled builder, and chose shipbuilding, one of the major industries there.

Philip Eastman married three times. Although his first wife's name has not surfaced, records show that they had one daughter. At Haverhill, on August 22, 1678, he married Mary Barnard, widow of Anthony Morse. Mary, born one year after Philip, was the second daughter of Thomas and Helen Barnard, also early settlers of the Salisbury area. Five children are attributed to Philip Eastman, however, a complete record of his family has never been found.



Haverhill, Massachusetts on the Merrimack River, 1840.

During King Philip's war of 1676, a conflict between the colonists and the Wampanoag and Narragansett Indians, Philip aided in the defense of Haverhill. The Massachusetts colonists suffered losses of 600 militiamen, 600 dwellings, and 50 towns, but the Indians suffered a far greater loss - it was the end of the Wampanoag and Narragansett as a people.

Twenty years later, more strife came to the village of Haverhill. This time it was initiated by the French in Canada. On March 15, 1697, the outskirts were attacked by Indians who captured about thirty-nine individuals, including Philip and his daughter, Susanna. Fortunately they managed to escape, but on returning to Haverhill found their house was among the half dozen homes burned. Faced with the decision of rebuilding in Haverhill or relocating again, Philip chose the latter.

The Eastmans moved part of their family south to Woodstock, Massachusetts, away from the Canadian and Indian struggles. Settled in 1686, Woodstock is situated in a rugged region of hills, valleys, and streams. Originally named New Roxbury, the town was annexed by Connecticut in 1749.

Philip's younger son had previously built a home at Ashford, a community adjoining Woodstock. Apparently Philip succeeded as an agriculturist, because he later purchased additional land in Ashford.

The date of Mary Barnard Eastman's death is unknown, but sometime after 1695 Philip married a woman named Margaret. The only evidence of their relationship is her name mentioned in his will, dated Oct. 7, Dec. 13, 1714, Boston.

Philip Eastman - soldier, captive, farmer, and one of the first Eastmans born in America - died about 1714.

CHILD OF PHILIP EASTMAN AND FIRST WIFE

1. SUSANNA, b. c. 1673; d. Dec. 20, 1772; m. 1st, May 19, 1693, Thomas Wood; 2nd, Aug. 1, 1699, Capt. John Swan.

CHILDREN OF PHILIP AND MAY BARNARD EASTMAN

1. HANNAH, b. Nov 5, 1679; m. _____ Corbin.

2. EBENEZER, b. Feb. 17, 1681; d. July 28, 1748; m. March 4, 1710, Sarah Peaslee.

3. PHILIP, b. Aug 18, 1684; m. Oct 20, 1715, Mary Eastman.

4. ABIGAIL, b. May 28, 1689; m. John Marsh.

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EBENEZER EASTMAN

FOUNDING FATHER OF CONCORD, NEW HAMPSHIRE

The elder son of Phillip and Mary Barnard Eastman, Captain Ebenezer Eastman is remembered as a prominent founding father of Concord, the capital of the commonwealth of New Hampshire.

Ebenezer was born at Haverhill, Massachusetts on February 17, 1681. Fifteen years later, his family's house and farm buildings were burned during the memorable attack by the French and Indians. He either remained in Haverhill with relatives when his father resolved to move south to Woodstock, or he returned later.

At the age of twenty-six, Ebenezer joined a Massachusetts regiment under Col. Wainwright in an expedition against the French at Port Royal, Nova Scotia. Although the campaign was unsuccessful, he quickly gained military experience. In 1711, promoted to captain, he had charge of a company of foot soldiers in another expedition against Canada. He returned a hero, showing excellent judgment in times of crisis.

Captain Ebenezer Eastman took Sarah Peaslee, a cousin, as his wife on March 4, 1710. Sarah's mother, Ruth Barnard Peaslee, and Ebenezer's mother were sisters; and Sarah's father, Joseph Peaslee, was a "husbandman" and physician in Haverhill. He was the son of Joseph Peaslee (Sr.), who emigrated from England to Newbury, Massachusetts in 1641, later moving to Haverhill, then Salisbury.

The Eastmans had eight children between 1713 and 1725, six sons and two daughters. Ebenezer became a leading citizen of Haverhill, engaging in farming and other businesses.

About 1720, Capt. Eastman was part of a group that traveled northwest of Haverhill in search of more favorable farm land. They found a desirable location about fifty miles up the Merrimack River - the Indians called it "Penacook," the crooked place, for it was in an area where the river made many snake-like turns.

On returning to Haverhill, they were determined to obtain a grant and begin a new settlement. The land was originally granted to the Massachusetts Bay Colony in 1659 and founded as the Plantation of Penny Cook. In the spring of 1725, the land was regranted to Ebenezer and his group from Haverhill, who were all religious Protestants, devoted farmers, and experienced businessmen.

On Friday, May 13, 1726, the families arrived at Penacook after the long journey from Haverhill. For the township, the government of Massachusetts had allotted a tract of land about seven miles square, which was equally divided into 103 lots. Each settler was to pay five pounds for the right to settle. Capt. Eastman's initial house lot was no. 9, second range, on main street.

In the second survey of Penacook in 1727, Ebenezer owned lot no. 16, which included four and one-half acres on "Mill Brook Range." This property, located on the east side of the river, was where he ultimately settled. He took a thirty-year lease for five hundred acres of farm land in 1729. Three years later, he had more

land under cultivation than any of the other settlers, and his house and lot were considered the best maintained in Penacook. Subsequently, he built a garrison around his home for protection. It was a time of great conflict with the French, who hired the Indians to raid the settlements.

Ebenezer soon became the leader of the community - he was hard working, forceful, and dedicated. The rich soil at Penacook yielded successful crops for the settlers, and they utilized the river to develop a sawmill and a gristmill. The village was incorporated in 1733 as the town of Rumford, Massachusetts and in 1765 reincorporated as Concord, New Hampshire. In 1808, Concord was made the capital of the commonwealth.

Capt. Eastman continued to serve in the defense of the Massachusetts Colony in 1744, as part of Sylvester Richmond's regiment. And the following year, against the French and Indians, he commanded a company of colonists to the island of Cape Breton. In the Atlantic, the island is separated from the northern end of Nova Scotia by the Strait of Canso. While there, Capt. Eastman's company took part in the capture of the French fortress at Louisbourg, June 16, 1745. He returned to Rumford (Concord) on November 10, 1745, but was called back to Cape Breton again the following spring.

Ebenezer rejoined his family on July 9, 1746, but on August 11, Rumford was attacked. During the massacre Capt. Eastman defended his wife and children from his fortified home. Not long after the conflict he began to construct a large, two-story house, but he died on July 28, 1748, before its completion. In 1908 the house was occupied by Col. J. E. Pecker.

At the time of his death, Ebenezer was one of the wealthiest of the early Concord settlers. The inventory of his property was valued at 7,912 pounds, 10 shillings, and 6 pence, quite a tidy sum. He had been one of the most active men of the community, and was described by others as "bold, judicious, determined and successful, a man of indomitable energy."

On the east side of Concord in a city park, a granite clock tower monument was dedicated to Captain Ebenezer Eastman, one of the first settlers, first moderator in Concord, selectman for many years, and representative in 1746 - a true founding father of the capital of New Hampshire.

Monument to Capt. Ebenezer Eastman
Concord, N.H.



CHILDREN OF EBENEZER AND SARAH PEASLEE EASTMAN

1. EBENEZER, b. Sept. 5, 1711; d. 1778, m. Eleanor _____
 2. PHILIP, b. Nov. 13, 1713; d. Sept. 1, 1804; m. March 29, 1739, Abiah Bradley.
 3. JOSEPH, b. June 10, 1715; d. 1803; m. Abigail Mellen.
 4. NATHANIEL, b. March 16, 1717; m. 1754, Phoebe _____
 5. JEREMIAH, b. Aug. 25, 1719; m. Dorothy Carter.
 6. OBADIAH, b. Dec. 11, 1721.
 7. RUTH, b. Jan. 17, 1729; m. 1st, 1742, Dr. Ezra Carter; 2nd, Fowler, of Boscawen.
 8. MOSES, b. Feb. 28, 1732; d. April 4, 1812; m. Elizabeth Kimball.
-

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PHILIP EASTMAN

EARLY LEADER OF CONCORD, NEW HAMPSHIRE

Following in the footsteps of his distinguished father, Captain Ebenezer Eastman, Philip became a leader of the landowners of Concord during the last half of the eighteenth century.

Born in Haverhill, Massachusetts on November 13, 1713, Philip spent his early childhood there. At the age of fourteen, he accompanied his parents, Capt. and Sarah Peaslee Eastman, and other residents of Haverhill when they started a new farming settlement at Penacook, later named Rumford, then Concord.

In a few years, Philip's father was one of the main proprietors of Penacook. His success was partly credited to young Philip and his five brothers who helped in the operation of the extensive farm. After his father's death in 1748, Philip took a leading part in the landowner's business and the affairs of the community.

The marriage of Philip Eastman and Abiah Bradley took place at Penacook on March 29, 1739. Abiah's ancestry is not definite, however, an Abraham Bradley, son of Joseph Bradley of Haverhill, was living at Penacook at that time and may have been her brother. Philip and Abiah had three children, who all continued to reside at Concord.

At the age of eighty, Philip Eastman died on September 1, 1804, four years before Concord was made the capital of New Hampshire. He has been called "one of the most useful citizens of his generation in Concord, a man of great resolution and force, of sound judgment."

CHILDREN OF PHILIP AND ABIAH BRADLEY EASTMAN

1. ROBERT, b. Oct. 5, 1742; d. May 22, 1812; m. Mary Bradley.
2. JONATHAN, b. June 10, 1746; d. Oct. 19, 1844; m. 1st, Jan. 5, 1769, Molly Chandler; 2nd, July 12, 1776, Esther Johnson.
3. RUTH, b. 1748; m. _____ Page.

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JONATHAN EASTMAN

AMERICAN REVOLUTIONARY WAR SOLDIER

An ‘ardent patriot,” Jonathan Eastman served the united colonies as a private in the Revolutionary War, and as a citizen of Concord, New Hampshire, he served the community in various offices.

The second son of Philip and Abiah Bradley Eastman, Jonathan was born on June 10, 1746 at Rumford, Massachusetts, later renamed Concord, New Hampshire. There was very little formal instruction available for children at Rumford, however, he did learn to write on birch bark. Afterward he read newspapers to keep informed of all the “political and public matters.” As a young man, he aided his father with their livestock and farming businesses. Jonathan’s father was one of the leading proprietors of Rumford, much like his grandfather, Capt. Ebenezer Eastman.

On January 5, 1769, Jonathan married Molly Chandler, who may have died after the birth of their second child. Eight days after the Declaration of Independence was adopted by the Continental Congress on July 4, 1776, he took a second wife, Esther Johnson of Woburn, Massachusetts. She was the daughter of Francis and Sarah Wyman Johnson, and the great granddaughter of Capt. Edward Johnson who emigrated from Herne Hill, Kent County, England in 1630 and settled at Woburn. Capt. Johnson published a controversial History of New England in 1652.

In July of 1777, the New Hampshire legislature voted to assemble a regiment of militiamen to defend against the British troops, who were quickly advancing. FM. Jonathan Eastman, with his company under the command of Capt. Joshua Abbot, joined the ranks of 1,500 New Hampshire volunteers that marched to strengthen the northern America army.

After the war, Jonathan reunited with his small family and resumed living on the east side of the Merrimack River at Concord, near the location of the old fortified house built by his grandfather, Ebenezer. He held positions in many of the town offices through the years, taking on the old title of “Esquire,” which was given to professional men.

Esther Johnson Eastman died on September 17, 1834, and shortly after Jonathan Eastman, Esquire passed away on October 17, 1834. He has been described as “a man of robust frame, distinguished during his ‘life for health, activity, and enterprise.”

CHILDREN OF JONATHAN AND MOLLY CHANDLER EASTMAN

1. ASA, b. Dec. 5, 1770; m. Mary Kimball.
2. PHILIP, b. Jan. 15, 1773; m. Susan Osgood.

CHILDREN OF JONATHAN AND ESTHER JOHNSON EASTMAN

1. MOLLY, b. Aug. 30, 1777; d. Sept. 10, 1778.
2. SETH, b. June 12, 1779; d. March 22, 1801.
3. JONATHAN, b. Nov. 14, 1781; m. Mary Chandler.
4. ROBERT, b. Dec. 30, 1783; m. Sarah Lee.
5. JOHN LANGDON, b. Dec. 30, 1785; m. Mary Osgood.
6. MOLLY, b. Sept. 3, 1791.



Jonathan Eastman, Esquire
Ca. 1831.

New England Historical and Genealogical Register, New England Historic, Genealogical Society, Boston.

Genealogical and Family History of the State of New Hampshire, Ezra S. Sterns, Compiler, New York: Lewis Publishing Company, 1908, Volume I.

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ROBERT EASTMAN WATCHMAKER, INVENTOR, AND SCIENTIST

Robert Eastman was a man of thought- creative, introspective, specific in his beliefs, and dedicated to scientific study. Though his accomplishments may have been many, he is probably most recognized as the father of Seth Eastman, “one of the finest Indian painters of the nineteenth century.”

On December 30, 1783, Robert was born at the old Eastman homestead on the east side of Concord, New Hampshire. The main house was built in 1746 by his great grandfather, Capt. Ebenezer Eastman, one of the first settlers. Robert’s father and mother, Jonathan and Esther Johnson Eastman, were important members of the community, with his father holding many of the official positions in Concord over the years.

Because of his endeavors as an adult, Robert must have received more of an education than the “writing on birch bark” taught to his father. As a youth, apparently he was not interested in agriculture, unlike his great grandfather, Ebenezer, and grandfather, Philip Eastman, nor was he interested in a career as a public official. The pursuit of his ambitions involved a move to a more populated area where there was industrial expansion, and the availability of advanced educational facilities.

In his late teens, Robert joined the 55,000 men and women who migrated to Maine during the state’s first population boom, from 1790 to 1800. At that time, Maine was still part of Massachusetts and would remain so until after the war of 1812. He took up residence at Brunswick, a progressive coastal town located on the Androscoggin River, between the bays of Merrymeeting and Casco. About 120 miles northeast of Concord, the young city had become a trading center for the seaside villages and was the site of early manufacturing companies.

A full account of Robert’s occupations has not been found, however, in 1805 he did open a watch shop. It is said that he was “devoted to scientific pursuits and possessed much talent as an inventor.” A cotton mill was constructed in Brunswick in 1809, and a watch company that made watches by machine was also established there. These enterprises certainly would have been attractions to him, and may have provided employment.

About 1807, Robert married Sarah Lee, whose parentage has not been located. He must have done well as a watchmaker, inventor, and scientist to provide a home large enough for thirteen children, born between 1808 and 1825. Many of his sons attended either military school or universities, with two becoming inventors of beauty products.

Robert assisted in the formation of the Universalist Church, a Protestant movement which held the belief that “all people will finally be saved.” During the war against Britain in 1812, called the second War of Independence, he served in the American land forces as a Lieutenant. A few years after the war, Maine separated from Massachusetts and on March 20, 1820 it was admitted to the union as a state.

The dates of Robert and Sarah Lee Eastman's deaths have not been obtained at this time.

CHILDREN OF ROBERT AND SARAH LEE EASTMAN

1. SETH, b. Jan. 24, 1808; d. Aug. 31, 1875; m. 1st, Ca. 1830, Wakaninajinwin 'Stands Sacred'; 2nd, 1835, Mary Henderson.
2. CHARLES, b. March 4, 1809.
3. MARY JANE, m. Rev. Samuel Utley.
4. JULIA ANN, m. three times, 1st, Jonathan Palmer.
5. SARAH E., m. Stephen Sage.
6. MARIE LEE, single.
7. HANNAH, b. 1817; d. 1818.
8. HANNAH, b. 1819; m. M. B. Chittenden.
9. ROBERT, b. Ca. 1820; m. Martha Richardson.
10. HARRIET LEE
11. CAROLINE O.
12. RACHEL O., m. Benjamin Badger.
13. JOHN F.

New England Historical and Genealogical Register, New England Historic, Genealogical Society, Boston.

That Man Eastman, Charles John Eastman, privately published, 1952-1954, 2 Volumes.

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Maine, A guide to the Vacation State, Ray Bearse, ed., Boston: Houghton, Mifflin Company, 1969.

SETH EASTMAN
BRIGADIER GENERAL
MASTER PAINTER OF THE NORTH AMERICAN INDIAN

Throughout his many years as a professional soldier, Seth Eastman proved to be a dedicated and dependable officer, reaching the' high rank of brigadier general. Equally dedicated as an artist, he has been described as "the most effective pictorial historian of the Indian in the nineteenth century - a master painter of the Indian."

Born on January 24, 1808 in Brunswick, Maine, Seth was the sixth Eastman generation from the English immigrant Roger. His father, Robert Eastman, a watchmaker and inventor "devoted to scientific pursuits," had moved from the family home in Concord, New Hampshire about 1800, marrying Sarah Lee before 1807.

On completion of Seth's early schooling, his father had hoped that he would attend Bowdoin College in Brunswick, however, Seth had "early conceived a passion for military life," expressing his desire to attend the military academy in West Point, New York. He must have been proud of his ancestors who served in times of conflict, including his father, a lieutenant in the War of 1812, his grandfather, Jonathan Eastman, a soldier in the Revolutionary War, and his great, great grandfather, Capt. Ebenezer Eastman, who had defended the colonies against the French.

After the customary letters of recommendation were sent to the Secretary of War from family and friends, Seth received his appointment to the academy on March 11, 1824, two months after his sixteenth birthday. He reported to West Point in June of 1824, and after "satisfactorily" passing an admissions examination, his name was put on the rolls July 1st - Cadet Seth Eastman.

Along with his military training, he studied French, mathematics, philosophy, engineering, chemistry, and rhetoric, but the course he excelled in was drawing. He was taught by Thomas Gimbrede to delineate landscapes, topography, and the human figure.

On July 1, 1829, at the age of twenty-one, Seth graduated as a topographical engineer, with an officers' rank of second lieutenant. By October, he was on duty with the First Infantry stationed on the Mississippi River at Fort Crawford near Prairie du Chien, about two miles north of the mouth of the Wisconsin River. At the time of his arrival, the deteriorating wooden fort built in 1816 was being replaced by a stone structure on higher ground. He continued to serve at Fort Crawford during the winter of that year.

Early in the spring of 1830, Lieut. Eastman was transferred to Fort Snelling, the northernmost frontier post on the Upper Mississippi. Constructed between 1820 and 1825 on land "purchased" from Dakota leaders by Lieut. Zebulon Montgomery Pike, the imposing wood and limestone fortress was situated on a 100-foot-tall bluff above the junction of the Minnesota and Mississippi Rivers. Today located in south Minneapolis, the fort with its sixteen structures enclosed

behind a twelve-foot wall, including towers, barracks, commandants' house, and officers' quarters, has been almost completely restored.



Seth Eastman, self portrait.

Like many of the officers and enlisted men, Seth sought a relationship with one of the attractive Dakota women frequenting the fort, adjacent Indian Agency, and trading posts. Within a short time, he was married "Indian custom" to Wakaninajinwin 'Stands Sacred Woman', the third daughter of Mahpiya Wicasta 'Cloud Man'. Seth's new father-in-law had been appointed chief of the Mdewakanton agricultural settlement at Lake Calhoun, nine miles northwest of Fort Snelling.

The following year, when his Dakota relatives were camped in a sugar grove at Lake Harriet, close to their permanent village, Stands Sacred gave birth to a wasicun cinca 'mixed-blood child'. As the first-born girl, she was called Winona. When she grew to be a young woman of extraordinary beauty, she was given the name Wakantankawin 'Great Spirit Woman'. The missionaries called her Nancy Eastman.

Not long after the birth of the child, in November of 1831, Seth received orders reassigning him to topographical duty in Louisiana. As it was impossible for Stands Sacred and the baby to leave with him, the marriage was considered to be

over. It had been almost two years since he came among the Dakota people, and now he paid his Indian family a final visit. Later generations of his Indian relatives would tell of the tender moment when he held his child close to him and wept. He departed from the fort on January 19, 1832.



Fort Snelling, by Seth Eastman, Ca. 1872.
U.S. Capitol, Washington, D. C.

Seth was appointed assistant drawing teacher at West Point in January of 1833, succeeding his former instructor who had died unexpectedly. During the seven years he held that position, he studied painting privately under C. R. Leslie and Robert W. Wier, both teachers at the academy. He began to exhibit his landscape paintings at annual shows in New York City, attaining approval as “a minor painter of the Hudson River school.”

In 1835, Seth married Mary Henderson of Virginia, the daughter of Thomas Henderson, Assistant Surgeon at the military school. While at West Point he was promoted to lieutenant on November 14, 1836 and to captain on November 12, 1839.

Capt. Eastman was ordered, in January of 1840, to rejoin the First Infantry in Florida engaged in the Seminole War. The next year, half his regiment was ill with dysentery and fever. In June, he took sick leave and went to Norfolk, Virginia to recover.

He returned to his regiment at Fort Snelling in September of 1841, in command of Company D, and remained for seven years, serving as commandant for brief periods in 1841, 1844, 1846, and from March 31, 1847 to September 30, 1848. When not busy with his military duties, Seth sketched and painted views of his

frontier post, the surrounding area, the Mississippi River Valley, and scenes of daily Indian life, Dakota and Chippewa.

In 1848, it was apparent that the years he spent at Fort Snelling, in respect to his art, were prolific ones. He had produced over seventy-five oil paintings, many watercolors, and a multitude of sketches. While visually documenting the common activities and ceremonies of the Indians, he acquired a vast knowledge of their history and customs, even mastering the Dakota language. His wife, Mary, sharing in his fascination with the Indians, gathered many of the tales and legends, and published them in 1849 as a portion of *Dakota: Or, Life and Legends of the Sioux Around Fort Snelling*. In the book she mentions the Mdewakanton chief Cloud Man but not Stands Sacred, Seth's first wife, nor does she write of 'Great Spirit Woman', his mixed-blood daughter.

The Bureau of Indian Affairs was authorized by Congress, in March of 1847, to prepare a report on the history, conditions, and prospects of the American Indians. Henry

R. Schoolcraft, a former Indian agent to the Chippewa and superintendent of Indian affairs for Michigan, was chosen to collect information and write the report, however, an illustrator had not been selected. John S. Robb, after viewing Seth's collection of four-hundred pictures at Fort Snelling, wrote in the *St. Louis Weekly Reveille*, July 31, 1848:

"Capt. Eastman possesses more ability for such a task than any man in this country." Seth applied for the position, but was denied at that time.

He was transferred to duty in Texas with Company D, leaving the Minnesota garrison on September 30, 1848. Mary and their five children accompanied him on the steamboat *Dr. Franklin* as far as St. Louis, then went to the East with his collection of pictures while he continued on to Texas. Capt. Eastman served at various posts in Texas until September of 1849, sketching and painting scenes of interest in his off duty time.

While on furlough in Washington, D. C. the following December, the Office of Indian Affairs granted Seth permission to illustrate Schoolcraft's history of the American Indian. He was instructed to prepare drawings for the engraver from the pictures he had done at Fort Snelling. Within the next five years, he painted scores of watercolors depicting Indian life, landscape, and portraits that were reproduced as engravings and lithographs in the six volumes of the published history.

From May of 1855 until the summer of 1867, Seth served at posts in Texas, Utah, Maine, Ohio, New York, Pennsylvania, and Kentucky, advancing to the rank of major, Fifth Infantry, in October of 1856, to lieutenant colonel, First Infantry, in September of 1861, and brevetted colonel and brigadier general in August of 1866. He would have the distinction of being the only Eastman to ever become a United States general.

On returning to Minnesota in April and May of 1857, Seth was authorized to make a survey of the Fort Snelling Military Reservation prior to its sale. It must have been a nostalgic trip, to see once more the views he had been painting in

Washington from his earlier studies. But this time there was a significant difference, the familiar landscapes were lacking the Indians. They were no longer in their ancestral villages near the fort, having moved to the reservation on the Minnesota River to the west.

Colonel Eastman was officially retired from duty on December 3, 1863 for “disability, resulting from long and faithful service, and disease and exposure in line of duty,” but he was retained on the active list for the rest of his life.

In March of 1867, Congress passed a joint resolution commissioning Brigadier General Seth Eastman “by direction of the President” to paint Indian scenes “after his own design” to decorate the House Indian Affairs Committee room in the Capitol. Between 1867 and 1869, he completed nine paintings of Indian life, all variations of earlier watercolors. The collection was moved, in 1945, by the committee to the Longworth House Office Building, room 1324, where they remained.

He was similarly commissioned to paint scenes of forts for the House Committee on Military Affairs in 1870, finishing seventeen pictures in the next five years. The paintings, which include an almost photographic view of Fort Snelling, all hang in the Capitol, center building, first floor, west corridor.

While working on a “View of West Point,” which was to be his favorite picture in the Military Affairs series, he was suddenly taken ill. Seth Eastman, soldier and artist, died at his home in Washington on August 31, 1875.

CHILD OF SETH EASTMAN AND STANDS SACRED WOMAN

WAKANTANKAWIN ‘Great Spirit Woman’, also called NANCY, b. 1831; d. spring, 1858; m. Tawakanhdiota ‘Many Lightnings’, also called Jacob Eastman; five children.

CHILDREN OF SETH EASTMAN AND MARY HENDERSON

1. MARC HENDERSON
2. FRANK SETH, b. 1838; m. Dec. 25, 1875, Cora L. Bracket.
3. ROBERT LANGDON, b. Ca. 1835; m. Ca. 1855, Angela Dorsey.
4. THOMAS HENDERSON
5. MARY HENDERSON, m. Wm. S. Moore

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A History of Minnesota, William Watts Folwell, Volume I, St. Paul: The Minnesota Historical Society, 1956.

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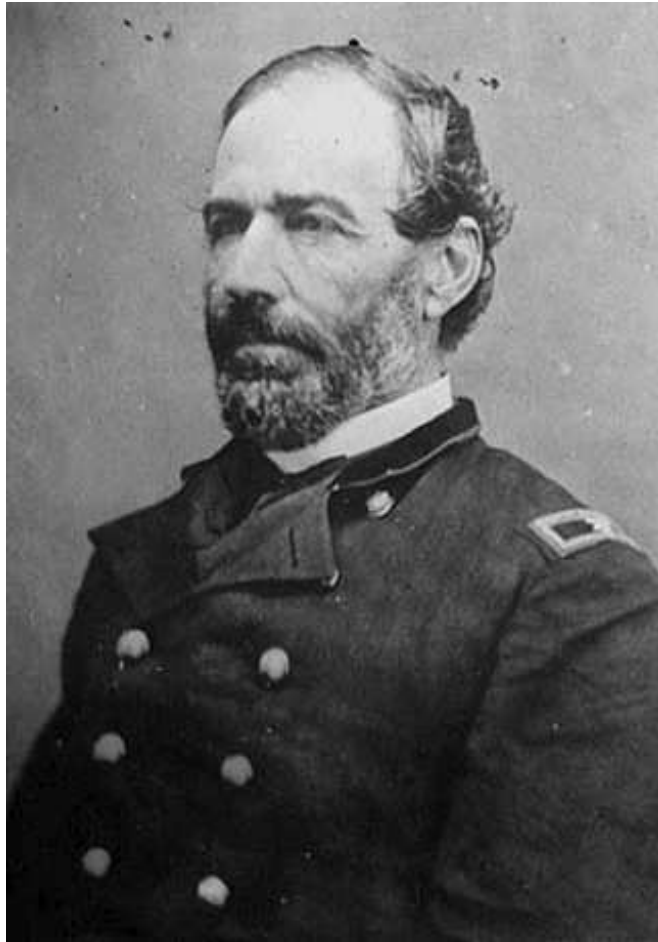
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Brigadier General Seth Eastman

WAKANINAJINWIN
'STANDS SACRED WOMAN'
MDEWAKANTON WIFE OF SETH EASTMAN

The union between Wakaninajinwin 'Stands Sacred Woman' and Lieutenant Seth Eastman of New England was a marriage of two very diverse cultures, Dakota and English/American. The positive evidence of that union was a beautiful Anglo-Dakota daughter, Wakantankawin 'Great Spirit Woman', also called Nancy Eastman.

Stands Sacred was born about 1815, when her father, Mahpiya Wicasta 'Cloud Man', and her mother, Canpadutawin 'Red Cherry Woman', lived in a lodge at Black Dog's village, a Mdewakanton 'Spirit Lake Dwellers' settlement nearly four miles up the St. Peter's (Minnesota) River from the point where it meets the Mississippi River, now southern Minneapolis.

When she was almost four-years old, a detachment of troops from Detroit led by Lieut. Col. Henry Leavenworth came to establish a permanent post at the juncture of the two rivers. When completed, five years later, the stone garrison originally called Fort Anthony was renamed Fort Snelling. At first, the frontier post was a place of curiosity to little Stands Sacred, but in time she would know it as a place of much excitement, and of romance. Unfortunately, the fort would ultimately become a place of great sadness. Following the uprising of 1862, while imprisoned in the Dakota detention camp below the fort, her father, the progressive Mdewakanton leader and spokesman for peace, would die broken - disillusioned.

About 1827, her eldest sister, Anpetu Inajinwin 'The Day Sets', was taken as a wife by Major Lawrence Taliaferro, the government Indian Agent in charge of the agency near the fort. Their relationship was not of long duration, however, in August of 1828, a daughter was born who would be called Mary Taliaferro. Stands Sacred's second sister, Hanyetu Kihnayewin 'Hushes Still the Night', married Daniel Lamont, a Scotch fur trader from the post at Land's End.

Stands Sacred accompanied her family, in 1829, when they moved to the shores of Lake Calhoun, nine miles northwest of the fort. It was there that Cloud Man's-father-in-law, Major Taliaferro, had suggested he start an agricultural village. The next growing season, the Major appointed Cloud Man chief of the new village, which quickly grew from 12 to 125 individuals in three years.

At the marriageable age of 15, Stands Sacred was now a lovely, graceful woman, trained in the traditional ways of the Dakota, and courted by the nearby officers, soldiers, and fur traders. It would not be long before she should would make her choice for a husband.

In February of 1830, a young English Lieutenant named Seth Eastman was transferred from duty at Fort Crawford, Prairie du Chien, Wisconsin to Fort Snelling. After a brief period of courtship, Lieut. Eastman and Stands Sacred were married "Indian custom." The following spring, she gave birth to a child in a sugar-making camp at Lake Harriet, adjacent to Lake Calhoun. The infant was

first given the customary Dakota name for the first-born female child, Winona. Later, as a young woman of exceptional beauty, she was called Wakantankawin 'Great Spirit Woman' and the missionaries would name her Nancy Eastman, as they objected to her having the same name they used for Jehovah.

Shortly after the child's birth, Lieut. Eastman received orders relocating him to Louisiana. He left Fort Snelling on January 19, 1832. From a letter Dr. Charles A. Eastman, Nancy Eastman's last son, wrote to H. M. Hitchcock in September of 1927, we have an account of Seth's leaving: 'Tradition existed in the Cloud Man family that Seth was very tender toward his child, and when on his last visit to his child, he pressed it to heart while tears ran down his noble young face.' It is said that, before he left, he set up an account for Stands Sacred and his daughter at the trading post in Mendota, directly across the river from Fort Snelling. With the marital relationship considered ended, Stands Sacred and her Anglo-Dakota child returned to her father's village near the lake.

In 1835, a mission school was started by Rev. J. D. Stevens at Lake Harriet, close to Cloud Man's village. Rev. Stevens wrote to a distant pastor during the winter of 1836: "At present there is but one family of Indians near us. This is the family of the principal chief of this Band. His children daily attend this school." Under the influence of the missionaries, Stands Sacred was baptized as Lucy.

Some time after Lieut. Eastman's departure from Fort Snelling, she took a Dakota husband, according to General Sibley, then head of the American Fur post at Mendota. Seth Eastman would return to Fort Snelling in 1841 as a captain, with an Eastern wife named Mary Henderson. He would continue to serve at the fort until September of 1848, for short periods as its commandant. There is no evidence that Capt. Eastman and Stands Sacred, or his daughter, met after the passing of time, but because of the close relationship between the post, the Indian Agency, and the villages, it is more than probable that they did.

The Mdewakanton annuity roll of 1850 reveals that Wakaninajinwin was residing in Cloud Man's village, which had moved to Oak Grove (Bloomington, Minnesota), about nine miles up the Minnesota River. Stands Sacred is listed on the roll with only one child. From this point on, one can only speculate as to her life.

CHILD OF STANDS SACRED WOMAN AND SETH EASTMAN

1. WAKANTANKAWIN 'Great Spirit Woman', also called NANCY, b. 1831; d. spring, 1858; m. Tawakanhdiota 'Many Lightnings', also called Jacob Eastman; five children.

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EARLY DUSKY BELLES OF HARRIET AND CALHOUN

(The Minneapolis Journal, Wednesday, September 21, 1904.)

Daughters of the Old Chief, Man-of-the-Skye, Left Descendants Who Have Become Famous—Some Are Successful Business Men and Others, Like the Eastmans, Are Authors and Ministers.

In the early '30s, society at Fort Snelling and around Lakes Harriet and Calhoun was composed mainly of officers, soldiers and fur traders. There was a dearth of women and women's charms. There were, however, some very handsome daughters of the forest and the prairies, who partly compensated for the absence of their Anglo-Saxon sisters.

Among these were the daughters of Man-of-the-Skye, then the leading Sioux chieftain of this region. He was a man of high character for a pagan savage. Before the advent of the missionaries, he advocated the cultivation of the soil as a means of livelihood for his people, and many small fields of corn in those early days waved around Lakes Calhoun and Harriet, on whose shores he and his band then dwelt. He also taught his warriors that it was wrong to kill noncombatants in times of war and to kill anyone in time of peace.

He adopted these principles when he was 25. He had at that time six notches on the handle of his tomahawk, representing six Ogibways slain by his own hand. He favored peace and the advance of civilization among the Indians. He died in January, 1863, and was buried just outside the entrance to the Catholic cemetery at Mendota. When the missionaries came, he welcomed them, invited them to make their home at his Lake Calhoun village and shielded and assisted them all he could.

He was the father of seven children, all of whom are dead, except his youngest son, David Weston, his successor in the chieftainship, who resides at an advanced age at Flandreau, S. D., and was for many years a catechist in the Episcopal church.

Daughters Were Beauties.

The daughters of Man-of-the-Skye were called Hushes-the-night and Stands-like-a-spirit. They were handsome and attractive, and to them the officers and fur traders paid their homage. They were the first belles of Lake Harriet. Hushes-the-night married a white man called Lamont, and became the mother of a girl named Jane. This girl married Star Titus, a nephew of the Ponds. They became the parents of three sons and two daughters. One of their sons is a farmer near Tracey, Minn. The other two are bankers, and rank high among the best business men of North Dakota. They are leaders in the business circles of that busy state. Few who transact business with those dark-haired, brown-eyed men suspect their Indian origin, so smoothly has Hushes-the-night transmitted her great beauty to her descendants, and as gently diffused her nut-brown color among them.

Stands-like-a-spirit was married in Indian form to Captain Seth Eastman of the United States army, who was stationed at Fort Snelling in 1830-36. To this couple was born a daughter called Mary Nancy. She was a fine, intelligent child, and one of the most beautiful of her race, and when she grew to womanhood was called "the Demigoddess of the Sioux." Her Caucasian features predominated. She married Many Lightnings, a full blood Sioux, a leader of the Leaf Dwellers' band of the Wahpeton Sioux. They became the parents of four sons and one daughter.

Took the White Man's Name.

When Many Lightnings became converted, in 1863, he adopted his wife's maiden name of Eastman and gave all his children English names. Of these the elder and the younger sons are widely and favorably known. The elder, John Eastman, has been a successful Presbyterian pastor at Flandreau, S. D., for thirty years, and for many years was also Indian agent at the same place. He is a strong factor in Indian policy and politics.

The youngest son, Dr. Charles Alexander Eastman, has become famous as an author and a lecturer. He has also been successful as a physician and worker among his own race. He received his preparatory training at Beloit, Wis., and at Knox, Ill., and is an honored alumnus of Dartmouth and the medical department of Boston University.

WAKANTANKAWIN
'GREAT SPIRIT WOMAN'
NANCY EASTMAN

FIRST WIFE OF MANY LIGHTNINGS

Great Spirit Woman, also known as Nancy Eastman, was an Anglo-Dakota woman of rare beauty and generosity, the first wife of Many Lightnings, and the mother of prominent Dakota leaders.

In the spring of 1831, during March or April when the snow was still deep on the ground, a mixed-blood child was born in a Dakota sugar-making camp at Lake Harriet, a lake now within Minneapolis, Minnesota. The temporary residence, situated in a grove of maple, birch, and box elder trees, was but a short distance from the Lake Calhoun's village of the Mdewakanton chief Cloud Man, the baby's grandfather. Wakaninajinwin 'Stands Sacred Woman', the young mother, was the third daughter of the chief and Canpadutawin 'Red Cherry Woman.' The previous year, Stands Sacred had married the child's father, Lieutenant Seth Eastman, a recent West Point graduate from New England stationed at Fort Snelling, about nine miles from Cloud Man's village. Their infant was given the Dakota name for the first-born girl, Winona.

Regrettably, about eight months after the birth, Lieut. Eastman was reassigned to duty in the southeast. Oral history tells us that it was very difficult for Seth to leave his wife and child. His eyes filled with tears when he embraced the infant for the last time. Prior to his departure in January of 1832, Seth had established an account for his Indian family at one of the nearby trading posts. Stands Sacred and the baby rejoined Cloud Man's family at Lake Calhoun.

Like other Dakota girls, Winona was raised under the careful attention of a mother, grandmothers, and other female relatives. Through the years, she would take on the tasks of fetching water, collecting firewood, tanning skins, caring for the family shelter, cooking and drying foods, gathering berries, wild rice and edible roots, as well as planting, hoeing and harvesting the crops of corn, potatoes, melons, squash, pumpkins and beans in the gardens of her grandfather's agricultural village. She would also learn to weave mats of rushes and cattails for the summer lodges, and make articles of clothing decorated with beads, porcupine quills or embroidered with ribbons.

Winona, in all likelihood, accompanied her mother, aunts and other women of the band when they attended the mission school at Lake Harriet. Established in 1835, it was the first place of instruction for Indian children in the Northwest. She may have mimicked the women as they learned to read, and to sing hymns, in Dakota.

When she was seven-years old, in 1838, Winona and eight other mixed-blood youngsters, including her first cousin, Mary Taliaferro, were wards of Major Taliaferro, the Indian Agent. Their guardian would take charge of the five hundred dollars each received from out of a half-breed fund.

One of Winona's uncles was slain by a young Chippewa during the summer of 1839, setting off a series of battles between the Mdewakanton villagers and the Chippewas, who generally resided on the east side of the Mississippi River. Because of the vulnerable location of Cloud Man's settlement and the ever present fear of retaliation, the village was abandoned for a safer location at Oak Grove. The new site, now the city of Bloomington, was in the vicinity of Good Road's village, about nine miles up the Minnesota River from Fort Snelling.

In 1841, Winona's white father returned to the military post. Her mother, understanding the marriage was over at the time of his leaving, had married a Dakota man. Seth Eastman, now a captain, had also taken a second spouse, a white woman from the east. He would remain at the fort until the fall of 1848, sketching and painting the Dakota and Chippewa people in his spare time. He would later gain considerable fame as a "pictorial historian of the North American Indian." There is no concrete evidence that he reunited with his child.

As Winona developed into a young woman of notable loveliness, favoring her father's English features except for her "luxuriant black hair and deep black eyes," she was given the adult name of Wakantankawin 'Great Spirit Woman'. It was a name "no other Dakota woman ever was given, as far as tradition can tell, because of her beauty and soul."

When about twelve, she was escorted by her mother to Mr. Samuel W. Pond's mission school. Constructed at Oak Grove early in 1843, on a high bluff overlooking the Minnesota River valley and in the midst of the Lake Calhoun band, the tamarack log building was a classroom on the first floor, with living quarters on the second. Great Spirit Woman's mother offered to leave her with Mr. Pond and his family "to be trained and educated as a white girl, as her cousin (Jane Lamont) had been trained." The main function of the mission school was to teach the Indians to read and write, preferably in their own language, so they could comprehend the Bible.

Great Spirit Woman's grandmother would not allow her to live with the Ponds unless Mr. Pond gave a horse in exchange for her granddaughter, who was now at an age where she could carry heavy burdens. Since the missionary refused to purchase the girl with a horse, she remained with her grandmother, however, she did manage to attend classes at the school. Besides acquiring a "good deal of instruction" at the Oak Grove mission, Great Spirit Woman also acquired a new name, Nancy. The missionaries could not allow a youthful mixed-blood girl to have the same name as the Dakota term they used for God.

In 1847, when seventeen, Nancy Eastman eloped with Tawakanhdiota 'Many Lightnings', a skilled hunter of Mdewakanton and Wahpeton ancestry from a village not far from Oak Grove. Many years later, General Henry H. Sibley, an early fur trader at Mendota who became the first governor of Minnesota, related a story of Nancy's elopement. A version of that tale of romance, intrigue, mistaken identity, and friendship is included in this booklet. The tale may be true, or not, surely it has been embellished by Mr. Sibley. After researching the two families,

there is the possibility that both shared common ancestor, perhaps back several generations. It was customary for Dakota couples to elope if they were related.

An incident occurred near Fort Snelling, in July of 1831, that may substantiate the theory of their possible relatedness. Nancy's father, Lieut. Eastman, had complained to the Indian Agent that a young Dakota boy had killed his hunting dog. According to the journal kept by the agent, Major Taliaferro, the intoxicated youth who had shot the dog was a son of chief Pinichon. Major Taliaferro wrote an autobiography, some years later, in which he made reference to the same incident. He stated that the boy (Pinichon's son) told him: "Had he seen the officer (Lieut. Eastman), knowing him well, he would not have fired. He was ready to settle the difficulty by giving Mr. Eastman his horse, and hoped he would not be hard with him as they were relation." ('Many Lightnings' mother, Kiyotankedutawin 'Sits in the Sunset Woman', was a daughter of old chief Pinichon.)

The Mdewakanton, Wahpekute, Wahpeton, and Sisseton people signed treaties, under extreme pressure, in the summer of 1851, ceding "all of Minnesota" to the United States. They were to be provided with a narrow-strip of a reservation that extended for ten miles on either side of the Minnesota River, from Big Stone Lake south to the mouth of the Little Rock River. In addition, a sum of \$1,410,000 was to be held in trust by the government for fifty years, with five percent interest to be divided among the Indians annually.

That same summer, a young artist with considerable ability, Frank Blackmore Mayer of Baltimore, came to Minnesota to witness and record the proceedings. Before his trip west, he had a meeting in Washington with Seth Eastman, who advised him as to traveling conditions and the Indians of that area. Among his many sketches of the events and the people he came in contact with is a hasty representation of Nancy Eastman.

According to the Mdewakanton annuity rolls of 1849 to 1860, Nancy's family, listed under Many Lightnings' name, lived in Cloud Man's village at Oak Grove from 1849 to 1853. In June of that year, they joined the long column of Dakota families migrating up the Minnesota River to the reservation. The land surrounding their old villages was being quickly taken over by white settlers. At the lower part of the reservation, near the mouth of the Redwood River, government buildings were constructed to serve the Mdewakantons and Wahpekutes. Nancy, her husband, and three children made their home in Makato's village, about a mile east of the Redwood Agency. Makato, Many Lightnings' first cousin, was the son of the Mdewakanton chief Good Road, and the grandson of chief Pinichon.

By 1857, the annuity rolls show that their family included five children. Apparently one child died in infancy. The first daughter, Winona, born in 1848, was later called Tipiwakanwin 'Church Woman' and baptized as Mary Eastman. The first son, born in 1849, would be called Mahpiyawakankida 'Worshipping Cloud' and baptized as John Eastman. Another Son, Hapi, born in 1852, was later

called Tateiyotanna 'Very Great Wind' and baptized as David Eastman. A fourth child, Catan, born in 1855, was baptized as James Eastman.



Sketch of Nancy Eastman, by Frank B. Mayer, 1851.

At Makato's village, on February 19, 1858, Nancy gave birth to another son. Not long after, while still in a weakened condition, she developed acute tonsillitis. In need of constant care, she was gently transported from the log home her husband had built to the nearby small, brick house the government had erected for her grandfather Cloud Man. Gravely ill, she entrusted the baby to her mother-in-law, Sits in the Sunset Woman, to be raised as her own.

Several weeks later, death came to Cloud Man's house near Redwood Agency - Many Lightnings' beautiful Anglo-Dakota wife had passed on to the spirit land. A steady wailing was heard throughout the villages as all, young and old, felt the loss. Great Spirit Woman, Nancy Eastman, would be remembered by the Mdewakanton and Wahpeton bands for her kindness, friendship, and generosity. She was buried on a knoll near her grandfather's home, not far from the old Redwood ferry crossing on the Minnesota River.

At that time of great sadness, the infant was given the shameful name of Hakadah 'The Pitiful Last'. When about four, he received a name that he would live up to, Ohiyesa 'The Winner'. Later, under his father's influence, he was baptized as Charles Alexander Eastman and encouraged to "learn the English language and something about books." Determined, he went on to graduate from Dartmouth College and Boston University. As a physician and in various positions with the Bureau of Indian Affairs, he served his people. Eventually, Ohiyesa rose to

“worldwide prominence” as a lecturer and author of books on North American Indians.

CHILDREN OF JACOB ‘MANY LIGHTNINGS’ AND NANCY EASTMAN

1. MARY EASTMAN, b. 1848, Oak Grove Village (Bloomington, Minn.); m. David Faribault, Jr., seven children; d. Ca. 1931, Sisseton Agency, S. D.
2. JOHN EASTMAN, b. March 1, 1849, Oak Grove village; m. 1st, 1873, Viola Frazier; m. 2nd, 1874, Mary Jane Faribault, nine children; d. October 5, 1921, Sisseton Agency.
3. DAVID EASTMAN, b. 1852, Oak Grove village, m. 1st, Ca. 1877, Lizzie Culbertson, one child; m. 2nd, March 13, 1881, Martha Blackmore, four children; m. 3rd, 1892, Emma Marks, seven Children; m. 4th, Ca. 1916, Winnie Ashes, one child; d. June 11, 1918, Sisseton Agency.
4. JAMES EASTMAN, b. 1855, Lower Sioux Agency (Redwood Falls, Minn.); m. _____, one child; d. 1875, Canada.
5. CHARLES ALEXANDER EASTMAN, b. February 19, 1858, Lower Sioux Agency; m. June 18, 1891, Elaine Goodale, six children; d. January 8, 1939, Detroit, Michigan.



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HOW MANY LIGHTNINGS WON A WIFE

by A. J. Russell

(Minneapolis Journal, July 16, 1929.)

I was writing, the other day, of Chief Cloudman's granddaughter, Mary Nancy Eastman, "the most beautiful girl among the Dakotas," and I promised to tell the story of her romantic marriage. Mary Nancy—how terrible to baptize her with a name like that, when her mother, Cloudman's daughter, was known as Stands-Like-a-Spirit, or as I have preferred to translate the name, The-Lightly-Poised-One—was born at or near Fort Snelling somewhere about 1830. Her mother had been married Indian fashion to Captain Seth Eastman at the Fort. When ordered elsewhere for service. Captain Eastman deemed his marital relation to The-Lightly-Poised-One ended, and she returned with her child to her own people in the Calhoun Indian village near the southeastern shore of Lake Calhoun.

Mary Nancy Eastman was educated by the missionaries who had now settled among the Indians, and grew to womanhood as good and talented as she was beautiful. It is to General Sibley that we owe the story of the romance of her life that turned out so happily, despite the shock of its beginning.

Among Mary Nancy's many suitors was a young Indian upon whom she looked with favor, but who did not possess enough of this world's goods with which to purchase her, as the Indian marriage custom required. The mother and grandmother thought they ought to get a good price for so beautiful a maiden. One or two wealthy old Indians were bidding for her and the highest bidder would be sure to obtain the sweet prize.

But the girl, wandering with her chosen one by the shores of our urban lake, did not like any of them and swore fidelity to her young lover. So they planned an elopement. On a certain dark night the young brave was to come at a late hour near the teepee where she slept and give a signal.

But this young brave was foolish enough to confide to his bosom friend, Ite Wakanhdi-Ota, or Many-Lightnings, a noted warrior and descendant of a famous Wahpeton chief, the details of the plan. Many-Lightnings also loved the beautiful half bred. When he heard the story, he decided that all was fair in love and war and laid a plan of his own accordingly.

On the night appointed, Many-Lightnings arrived at the girl's tee-pee an hour or two ahead of his friend and gave the signal. He stood there in the darkness, his face and body covered with a blanket. The girl joined him quickly. She had a bundle of clothes and other possessions in her arms. Not a word was spoken. Many-Lightnings strode on ahead, Indian fashion, the girl following in the trail behind.

After they had proceeded thus in silence for about 12 miles and had drawn near the village where Many-Lightnings lived, the Indian stopped, drew his blanket from his face and revealed to the girl his identity. Surprised and stupefied, she stood trembling in the night. Many-Lightnings said not a word. Finally recovering her voice, she, "Oh, why have you done me this wrong? Why have you deceived

me? Why have you deceived not only me, but your friend, your sworn comrade, your codah? How have you dared?"

Then Many-Lightnings was eloquent. He pleaded his great love for her. He was ready to die for her. He could not live without her. She checked him.

"What shall I do? The Great Spirit has punished me for being disobedient to my mother and grandmother. How dare I go home and bring this great disgrace on my aged grandmother, for no one will believe my story? Everyone will say I am your 'castoff.' My destiny is fixed by fate. I will be your wife, since it can not be helped now. It is too late. You are the author of my present misery and to you I now look for the only peace of mind I can expect to have in this in world. Still, if my parents had not been so opposed to the man I love, I should not have attempted to do what has ended in this unhappy result. But I will do my duty to you and be a faithful, obedient wife!"

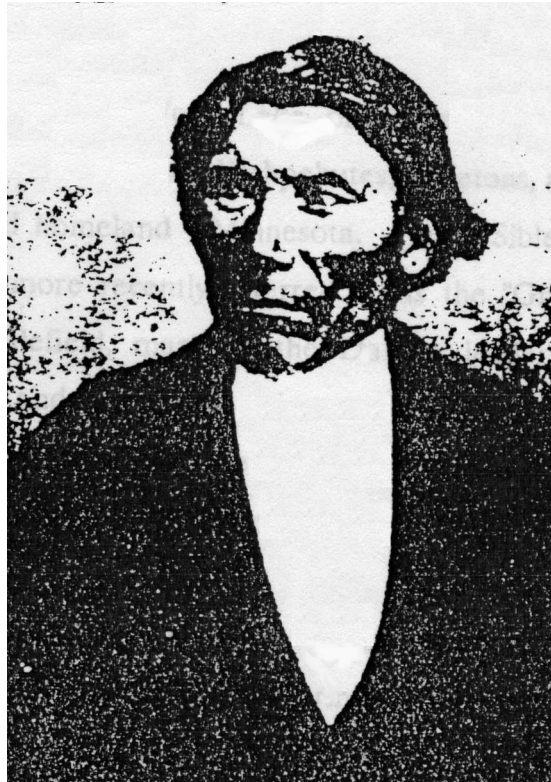
Many-Lightnings stood silent for a moment, then he strode on and she followed him. During the remainder of the journey through the wood, they arranged a story to save Many-Lightnings from the vengeance of his friend whom he had so basely wronged. It was agreed that they should say that Mary Nancy had met her husband at the medicine dance and had become so enamoured with him that she had discarded her first lover and went away with Many-Lightnings.

The former lover forgave Many-Lightnings and they remained friends, but he never discovered the trick that had been played on him, or there might indeed have been a tragedy.

And the story turns out far better than one might believe. Many-Lightnings and his beautiful bride lived happily together for many years, and, strange as it may seem, Mary Nancy appeared to love him with more than ordinary affection. And Many-Lightnings proved himself to be a man in every respect and a devoted husband. He was unsurpassed as a hunter and came to be looked upon as an Oracle and a leader among his people. Five children were born to them, two of whom rose to considerable fame. The beautiful mother died when the youngest was born, about four years before the great Indian out-break.

Many-Lightnings never remarried, but remained faithful to the memory of the daughter of The Lightly-Poised-One.

The baby that caused her death was named Hakadah. The-Pitiful Last. And this Pitiful Last turned out to be our celebrated Dr. Charles A. Eastman (Ohiyesa.)



TAWAKANHDIOTA
'MANY LIGHTNINGS'
JACOB EASTMAN

TAWAKANHDIOTA
'MANY LIGHTNINGS'
JACOB EASTMAN

A FOUNDING FATHER OF WAKPAIPAKSAN 'RIVER BEND'

The defeat at the Battle of Wood Lake, on September 23, 1862, came to symbolize the termination of the Mdewakantons, Wahpekutes, Sissetons, and Wahpetons as a unified people in their ancestral homeland - Minnesota. Henry Sibley's troops had put an end to the Indian uprising, more recently referred to as the "Great Dakota Conflict." On returning from the battlefield, many of the Dakota leaders, headmen, and warriors collected their families and scant possessions, and fled to the northwest into British Territory and the vast prairie. In fear of retribution, many more would follow. Tawakanhdiota 'Many Lightnings', a Wahpeton warrior, and his family were among those driven into exile.

Of those that remained to face certain punishment, 1,200 were immediately taken into custody. Others would surrender later, bringing the total to nearly 2,000 captives.

From September 28 to November 5, under pressure to "dispose of the Indians," hasty and downright negligent trials were held for 392 male prisoners by a five-man military commission, resulting in the sentencing of 307 to death and 16 to prison terms.

The women, children, and uncondemned men, some 1,700 including mixed-blood families, were put into a detention camp on the river flats below Fort Snelling. Scores died during the winter behind the walled enclosure. Those that survived were put on boats, in May of 1863, and taken to a desolate reservation at Crow Creek on the Missouri River, Dakota Territory.

A reduced list of 303 condemned prisoners was sent to President Lincoln for his approval. After a review of the trial records, thirty-nine were judged guilty of capital crimes and sentenced to death. One would later be pardoned. Most Minnesotans expressed disappointment at the President's decision. They wanted all the condemned prisoners executed an eye for any eye - some 500 white settlers and soldiers had been killed in the uprising.

10:00 a.m., the cold morning of December 26, 1862, thirty-eight Dakota warriors climbed the steps of the gallows at Mankato. "Tell your children," many would shout, "that we are honorable men who die for a just cause." Under countless eyes of precision-straight ranks of soldiers and swarms of angry, revengeful citizens, the Dakota men courageously met their fate. It would be recorded in the history books as the largest mass hanging in the United States.

The remainder of the Dakota prisoners, who had been confined to a crowded log jail in Mankato, were transported by steamboat, the following April, to a federal prison near Davenport, Iowa.

In January of 1864, the second year of their banishment, Many Lightnings and his eldest sons, Hepan and Hepi, were captured "under questionable circumstances"

with other Dakota fugitives at Fort Pembina, near Winnipeg. Their presence had been made known to a regiment of Minnesota cavalry across the boarder by a mixed-blood informer, who conspiring with others “got the Indians drunk, drugged and bound, and delivered to Major Edwin A. C. Hatch of St. Paul.” The captives were escorted back to Fort Snelling, in April, and placed in confinement. Two of the Mdewakanton leaders who were prominent in the war, Shakopee and Medicine Bottle, were sentenced to death on “rather flimsy evidence” and executed by hanging.

Many Lightnings, his sons, and the other captives were removed from Fort Snelling, in June of 1864, to the prison at Davenport. The trip down the Mississippi on the steamboat gave the men time to reflect on the catastrophic events of the last few years, and also back to times before they had signed away their land. They may, or may not, have been aware that a public outcry called for the “banishment of all the Indians forever from the state.” The state legislature complied with the wishes of the masses, and as a result Many Lightnings would never return to his home. He must have thought back to the time of his childhood.

When Many Lightnings was born, in 1816, he was called Caske, the traditional Dakota name for the first male child. His Mdewakanton mother was Kiyotankedutawin ‘Sits in the Sunset Woman’, daughter of Chief Pinichon, and sister of Tacankuwaste ‘Good Road’. A Wahpeton leader, Makaskaskanmani ‘Shakes the Earth When He Walks’ was Many Lightnings’ father. Chief Pinichon, his grandfather, also called Wanyaginajin ‘He Sees Standing Up’ was a descendant of a very early fur trader named Pinchon, who, it is said, was married to a daughter of Chief Wabasha I.

It is not certain what Dakota village was Caske’s birthplace or childhood home. It may have been his grandfather Pinichon’s village, eight miles up the Minnesota River from Mendota and Fort Snelling, or it may have been the village of his father. According to Dr. Charles A. Eastman, Shakes the Earth When He Walks was the son of Wambdiupiuta ‘Scarlet Plume’, a Wahpeton chief.

George W. Featherstonhaugh, an American geologist of English descent, traveled up the Minnesota River, in 1835, to survey public land. Twelve years later, he published his map and journal, referring to “the village of Wahmundee Indootah, or Red Eagle, on a prairie on the right bank,” but at the time of his visit “the band was out on their autumnal hunt.” This location, near present day Le Sueur, Minnesota, corresponds with the area the Wahpetoris occupied during the 1800 to 1851 period.

As a Dakota youth, Caske was trained by all the male members of his family to be a warrior and a hunter. He would have listened to the many stories told by the elders and leaders as they sat in a circle around the fires in the lodges at night.

When he was no longer a child, Caske was given the adult name of Tawakanhdiota ‘Many Lightnings’. The power of lightning was looked upon with great awe by the Indians. His ability, as a hunter was “unsurpassed among his people,” and he proved himself a Warrior in the many skirmishes between the Chippewas and the eastern Dakota bands.

Many Lightnings was about thirty-one years old when he eloped with a beautiful Mdewakanton woman from the Oak Grove village, which was a short distance from his village on the Minnesota River. Called Wakantankawin 'Great Spirit Woman', she was the daughter of Seth Eastman, an English military man, who had married Wakaninajinwin 'Stands Sacred Woman'. The progressive chief Cloud Man was his wife's grandfather. She had received a little education from the mission school at Oak Grove, and the missionaries had chosen to call her Nancy Eastman.

For several years they lived at Cloud Man's village, until the Dakota bands moved up the Minnesota River to the reservation, in 1853, after relinquishing most of their land to the United States government in 1851. On the reservation they lived in Makato's village, not far from the agency at Redwood Falls. From 1848 to 1855, Many Lightnings and Nancy Eastman had four children who grew to adulthood, Winona, Hepan, Hepi, and Catan.

In the early spring of 1858, Nancy had given birth to another child, a son, but she did not recover quickly. She grew weak and developed a throat infection. Many Lightnings took his mixed-blood wife about a mile to her grandfather's, as she needed constant care and Cloud Man's brick house was much more comfortable. Nancy grew weaker. Unable to nurse her infant son, she gave him up to She Sits in the Sunset Woman, Many Lightning's mother. Woiyokisica tanka 'with great sadness', he could only stand near and watch his wife, "the handsomest woman of all the Spirit Lake and Leaf Dweller Sioux," slip slowly away from him. Initially the child was called Hakadah 'The Pitiful Last', but later was rewarded a more honorable name, Ohiyesa 'The Winner'.

Many Lightnings must have wondered what would become of his two youngest sons, Ohiyesa and Catan, still in Canada, and his mother and his brothers. Fortunately, they were all camping in another region when he and the older boys were captured. He must have pondered many, many things as the steamboat descended the Mississippi River.

Upon reaching Camp McClellan the captives were confined with the prisoners from Mankato. The camp was located in a scenic area about a mile above Davenport, and was originally erected as army barracks for the Iowa regiments forming to go south to the Civil War. The detention area included four barracks, three for the men, and one building that served as a hospital and housed the women and children that accompanied the men - all surrounded by a humbling, fifteen-foot-high wooden fence, closing out the natural environment that had always given them security.

Their living conditions were bad. As a semi-nomadic people they were accustomed to living with less, but this was less than less. The makeshift structures had countless gaping cracks, giving little protection from the cold north winds, rain, and snow. In winter, the stingy daily supply of firewood would be depleted by midday, with only the straw on the floors, their tattered blankets, and the closeness of their companions to keep them warm. Not surprisingly, physical

ailments were numerous. During the three years of their incarceration, nearly one-third of the men died, an alarming statistic.

Dr. Thomas S. Williamson, a Presbyterian missionary who was devoted to the Dakota people, had followed the prisoners from Mankato to camp McClellan. He was no stranger to the men. Coming among them in 1835, he established mission schools at Lac qui Parle, Kaposia (little Crow's village), and Pejutazi 'Yellow Medicine' on the upper Sioux reservation, where he remained until the outbreak.

When the men were imprisoned at Mankato, Dr. Williamson and others taught them to read and write in Dakota. Prisoners who had attended the mission schools aided with the teaching. In time, the Indians were praying and singing hymns, and a great many were baptized into the Christian faith.

When Many Lightnings was placed with the condemned prisoners, he was swept up into the tide of evangelism that had been carried over from Mankato. Christian religion was not completely foreign to him. His wife, Nancy, had been educated at the mission school near Oak Grove village, and John P. Williamson, Dr. Williamson's son, had started a mission school near their village on the lower Sioux reservation.

Like the others around him, Many Lightnings learned to read and write. The prisoners were supplied with bibles, hymnals, and other books translated into Dakota. They purchased the books and paper by selling things they made. As conditions improved somewhat at the prison, the men were able to go into Davenport and some were allowed to work on neighboring farms. Services were held morning and evening, and Dr. Williamson taught them to sing hymns in Dakota.

During the time of their confinement, almost all the men "professed to be Christians." Many Lightnings was baptized as Jacob, taking a name he learned from the Bible, and adding Eastman, his beloved Nancy's surname. His sons, who had been living with the women and other children, were also baptized, Hegan taking the name John, and Hapi taking the name David.

In 1864, forty of the men were officially pardoned, and in April of 1866, the remaining 247 were granted amnesty as well. By order of the President, the Dakota prisoners were released by the military authorities to an agent of the Department of the Interior.

On April 10, 1866, 177 men, and 70 women and children boarded the riverboat Pembina for an unknown fate. Despite their uncertainty, there was a calmness among the people. They continued to hold their religious services twice a week, and spent much of their time reading. The boat proceeded down the Mississippi River to St. Louis, where they were transferred to another boat, the Dora, then ascended the Missouri River to a new reservation set aside for them in northeastern Nebraska Territory.

When Jacob Eastman, his sons, and the others stepped off the gangplank at the mouth of the Niobrara River, it was the middle of May, a time in the plains when all things are newly green. Like the season, they arrived in, the people must have

felt renewed. The agency, about a mile east of present Niobrara, consisted of a large hotel for the missionaries, their families and other non-Indians, and a few storehouses. The Indians would live in cloth tents the first year. An attempt was made to plant potatoes and corn on land broken by a neighboring white settler, but met with little success.

Under recommendation of a peace commission, the Santee Reservation had been approved by the Indian Department, in February, to ease the plight of the Indians at Crow Creek, who were in a state of semi-starvation. The elders were brought down in wagons, with the others following, some on horses, but most of the people walked. When they reached the reservation, on July 11, the Dakota families were reunited after four years of separation. Many would find that their loved ones had died - the hills near Crow Creek were thickly dotted with graves.

On July 21, 1866, Dr. Williamson, Rev. Stephen Riggs, and Rev. John Williamson organized the Tipiwakan Ohnihde 'Pilgrim Church' on the reservation. Meeting under a traditional Dakota shelter of upright poles topped with crossbeams and leafy branches, 225 members of the Presbyterian Church at Crow Creek and 157 from the Davenport prison church held services morning and night. The name of the church was chosen "in memory of the pilgrimages of its members." Two of the men were elected as pastors, Artemus Ehnamani and Titus Icaduze. Rev. Ehnamani would remain as pastor of the Pilgrim Church for over thirty years, and his daughter, Viola, would become the first wife of John Eastman. Jacob was an active member of the church.

Before winter set in, the agency was relocated about four miles down the Missouri to the mouth of Bazile Creek. The move was required because of the shortage of wood at the original site and complaints were made by white settlers regarding the conduct of some of the Indians. Temporary log buildings were erected for the agency, with similar crude structures put up by the missionaries.

Conditions on the reservation proved to be difficult for the Indians. The grasshoppers were destroying the crops each year, and the soil was poor compared to the rich agricultural land they left in Minnesota. For over two years, they had been moved around on the reservation from one location to another, and the allotment of land for each family is delayed indefinitely.

For some of the more progressive of the Christian Indians, the only answer to their doubtful circumstances was to take advantage of a provision in the Fort Laramie Treaty their representatives signed in 1868, "providing for the allotment of lands to anyone desiring to farm."

Several determined Dakota families, many who were members of the Pilgrim Church, ventured away from the Santee Reservation, in March of 1869. The exact number of families, which varies in historical accounts from eleven, to fifteen, to twenty-five, is not important. What is significant, however, is that those who did leave made the decision to take control of their lives, to leave the uncertainty of life on the reservation.

They set out on foot, with but a few ponies to drag the lodge poles piled high with their canvas tents and belongings - a line of men, women, and children in single file crossing over the ice near the mouth of the Vermillion River into Dakota Territory, like the old days, when the whole village would move to another place for the autumn hunt. But this time things were different, the men had chopped off their hair, and put on "civilized" clothing. They were now Christian Indians, resolved to live like the white homesteaders on their own farms.

Halfway to their destination a sudden, fearful snowstorm was upon them. Those that were unable to reach the sheltered areas along the Vermillion River "buried themselves in snowdrifts." Sadly, a woman whose name is no longer remembered died of exposure.

On reaching the valley of the Big Sioux River, where the watercourse doubles back to form a loop, they were once more in a terrain reminiscent of the fertile land near their ancestral villages. To the Dakota people this site was known as Wakpaipaksan 'River Bend'. The Indians settled on unoccupied government land north of an abandoned town site founded, before 1862, by Charles Flandrau. Some of the colony members had scouted the area a year earlier and found it to be an ideal spot to take claims. And they were also aware of its nearness to the pipestone quarries, where they could dig for the soft, red stone to make articles for selling and trading.

Until log houses could be put up that summer, they lived in their tents. They obtained the use of oxen and a plow from white neighbors to break the thick prairie sod, planting corn, which they later cultivated with hand tools. To provide food for their families, the men hunted whatever game could be found in the wooded areas along the river, and the Big Sioux was abundant with fish. They trapped beaver, muskrat, and otter to trade the furs for staples to get them through the winter.

Immediately upon their arrival at River Bend, the Indians probably held their worship services outdoors under an arbor, much like the early services on the Santee Reservation. When the River Bend Church was officially organized, on October 3, 1869, under the guidance of Rev. John P. Williamson and Rev. Artemas Ehnarnai, they met in one of the log huts. Thirty-nine members were received from the Pilgrim Church on the reservation, three from the Episcopal Church, and two on profession of faith, a total of forty-nine.

The third family on the list of church members was Tawakanhdiota 'Many Lightnings' and his wife, Mazatokahewin 'First Iron Woman'. The exact year Jacob Eastman took a second wife is not certain, however, records show they had a son in 1867, Demas, who would have been born in Davenport; and in 1870, another son, Daniel, was baptized, on July 3, at the River Bend Church by Revs. Williamson and Ehnarnai.

Among others of family interest on the list of church members were Matogi 'Brown Bear', also called John Weston, son of chief Cloud Man and a nephew of Jacob's first wife; and Tipiwakanwin 'Church Woman', also called Mary Eastman, Jacob's daughter who married David Faribault, Jr.

On advice of others, and at the request of Governor Burbank, twenty-four members of the colony at River Bend traveled to Yankton in the spring of 1870, to sign a document "renouncing their tribal ties and all benefits due them as members of their tribe." They were told that this action was necessary to qualify for homesteads under the Homestead Act of 1862. Jacob Eastman was with this group, as he was one of the first to file a claim. At the territorial capital the Indians signed a piece of paper "permanently and wholly dissolving all tribal connections," but in their hearts, they were still aware of their identities as Indian people. If the government needed a signature in exchange for their homesteads, let them have it. After years of manipulation by the government, and living in doubt as to their future, this was the first positive step back to self-reliance.

Jacob Eastman signed his name and received his homestead certificate on payment of fourteen dollars. After a stop in Vermillion to "perfect their titles," the Indians trekked back to River Bend. Now, it was official, they could begin anew.

His homestead of 160 acres was located on the northwest quarter of section 14, township 107, range 48, in Moody County. From the present town of Flandreau it was approximately two miles north, crossing the loop of the Big Sioux River twice, on the north side "a little bit to the east on top of the hill."

Jacob had built his family a log house, of the simplest of construction, with earth roof and floor, nevertheless, it was their first permanent home since the Dakota conflict eight years earlier. The other Indian families built on their claims, which were scattered up and down along the Big Sioux River for forty miles.

In the fall of 1870, the Santee Normal Training School was established on the Santee reservation under the direction of Alfred R. Riggs, eldest son of Stephen Riggs. Under the board of the American Commissioners for Foreign Missions, it was based on the foundation of "religious training and industrial training." The first buildings completed included a frame home, school, and church.

Six young Indian men left the colony at River Bend, that winter, to be among the first to enroll at the school. Three would eventually be ordained as ministers, John Flute, Joseph Rogers, and John Eastman. Jacob had strongly impressed upon his son the importance of an education.

In June of 1871, the members of the River Bend Church held a meeting to decide on the prospect of building a log meeting-house. They resolved to start cutting logs for the church. On August 1, news was received that money had been donated enabling them to build a frame meeting-house, therefore they ceased cutting logs.

The following is part of an annual report Rev. John Williamson wrote to the Presbyterian Board in 1872: "The members of the Flandreau Church belong to a colony of Indians who left the Santee agency, Nebraska, three years ago, determined to become citizens and live like white men. By that act they cut themselves loose from the tribe, and have no oversight nor receive any aid from the Indian Department since. They are therefore poor, but believing the gospel is the corner-stone of civilization, they cling to that and labor on with hope. The

generous aid of friends, given through the Memorial Committee, enabled the Flandreau church to erect a neat little meeting-house, worth something over \$1000.”

After many months of contemplating if the time was right, if it would be safe, Jacob said farewell to his family and friends at River Bend and departed for Canada, in September of 1872, in search of his relatives.

He traveled northwest through Dakota Territory until he reached the Devil’s Lake Reservation, where he met William H. Forbes, the agent. Jacob had known Forbes when he had a trading post at the Lower Sioux Agency. After explaining his intentions, Jacob was given a letter from the agent telling the Canadian authorities that he was on a peaceful mission. He also had papers that showed he was a U. S. citizen. With the aid of a guide, he crossed over the border.

It was a golden, autumn day when Jacob located his family. They had all assumed that he had been executed after being captured near Winnipeg. Reunited with his mother, brothers, and son Ohiyesa, now a young man, he was told of how his son, Catan, had been adopted by a Canadian trader on the Assiniboine River and was taken away.

Jacob related to his family the experiences he had been through, of his conversion to Christianity and his decision to accept the white man’s way of life, even though he acknowledged that the life he had before, in its time and place, was good.

Ohiyesa appeared reluctant to leave at first, seeing him dressed as a white man, but the boy consented to return. They soon started back for River Bend, accompanied by Jacob’s mother and a sister. It was difficult for Ohiyesa to leave his uncle, Pejutawakan ‘Mysterious Medicine’, who had taken the place of his father for ten years.

On their return to the Indian settlement, Jacob soon sent Ohiyesa to the mission school, two miles away on the south bank of the river. His son encountered problems adjusting to the acculturated life of the Christian Indians, but Ohiyesa persisted, and eventually shared the same vision as his father.

By the end of 1872, the frame meeting-house constructed the year prior was too small to allow all the church members to enter at one time. Under the guidance of John P. Williamson, who was appointed their special agent, a location was chosen to build a larger twenty-five by fifty foot church. The members hauled the lumber from western Minnesota by oxen and wagons during the winter of 1872-73. Sitting on the highest hill in the settlement, one mile north of Flandreau, the completed building was dedicated on October 2, 1873. Today it is the oldest church in the Presbyterian Synod and the oldest continuously used church in South Dakota. The name would be changed to Flandreau First Presbyterian Church in 1879.

The first meeting-house was sold to the government to be used as a day school for the children. After receiving his education at Santee Normal, John Eastman would teach classes in this school. In the first years there were about forty Indian students enrolled, but only a dozen attended regularly.

In the newly constructed church, on May 10, 1874, Jacob's son, Ohiyesa, was baptized as Charles Alexander Eastman. Later that fall, he started attending classes at the Santee Normal Training School, where John was an assistant teacher.

The population of the settlement had doubled between 1869 and 1872, when there were 277 Indians living in 51 log houses. In 1873, there were 250 members and, in 1874, the colony increased to 312, with 100 members belonging to the Presbyterian Church. During the winter of 1874 about 33 died of whooping cough.

In the beginning, with only one plow and an assortment of hand tools, the Indians raised crops of corn, wheat, and potatoes. On the recommendation of the Indian Office, they were included in the Appropriations Act of May 29, 1872. They received clothing in the winter of 1873, and in June of 1874, were issued livestock and farming implements. Jacob's share of the appropriation included: "oxen, wagon, cow, breaking plow, crop plow, and stove." His sons, John and David, were also issued the same items for their farms.

Through the difficult early years at the River Bend settlement, Jacob would plant his crops on the rich bottom land below his log house. He diligently pursued agriculture, increasing his acreage each year. Unfortunately, the Indians and the neighboring white settlers saw a large percentage of their crops destroyed by infestations of grasshoppers. The winter of 1875-1876 was "a real hardship" for the members of the settlement.

In January of 1876, Jacob loaded his wagon with wheat and started for the mill in Marshall, Minnesota, about sixty miles east. Since it was a two-day trip, the Indians from River Bend generally camped the first night at "Indian Grove" near the home of John Moore, a member of the church. The following day on his arrival at the mill, the grain was put into two-bushel sacks, which he carried, one at a time, up to the grinding stone. On one of the trips he missed a step, falling to the floor with the heavy bag crushing him. Two days later, on January 27, Jacob Eastman died of internal injuries he received in the accident.

His body was returned to the community he took a part in establishing. John Eastman, then in charge of the church, conducted the services for his father's burial, in the cemetery on the hill overlooking his homestead. The entire settlement mourned the loss of one of their most influential leaders.

In Minnesota, Many Lightnings was an esteemed warrior and hunter. Through the violent and humiliating events of his time, he came to realize that "he, and Indians everywhere, much adapt to the white man's world to survive." Converted to Christianity and taking the name of Jacob Eastman, he broke away from government supervision, advocated the pursuit of an education, and inspired his children to advance far beyond his expectations.

POSTSCRIPT

The children of Jacob Eastman erected a large marble memorial on their father's grave during the summer of 1891. The inscription on the front of the tombstone reads:

JACOB EASTMAN, TAWAKANHDIOTA, DIED JANUARY 27, 1876, AGE 60 YEARS - ONE OF THE FIRST TO TAKE A HOMESTEAD IN 1869 BEFORE THE PASSAGE OF THE INDIAN HOMESTEAD ACT IN 1875 - ATE TEUNHINDAPI 'our dear father's body rests here'.

Chiseled on the back side of Jacob's tombstone is the inscription: MAZATOKAHEWIN, NANCY EASTMAN, APRIL 8, 1878, AGE 58 YEARS.

CHILDREN OF JACOB 'MANY LIGHTNINGS' AND NANCY EASTMAN

1. MARY EASTMAN, b. 1848, Oak Grove village (Bloomington, Minn.); m. David Faribault, Jr., seven children; d. Ca. 1931, Sisseton Agency, S. D.
2. JOHN EASTMAN, b. March 1, 1849, Oak Grove village; m. 1st, 1873, Viola Frazier; m. 2nd, 1874, Mary Jane Faribault, nine children; d. October 5, 1921, Sisseton Agency.
3. DAVID EASTMAN, b. 1852, Oak Grove Village, m. 1st, ca. 1877, Lizzie Culbertson, one child; m. 2nd, March 13, 1881, Martha Blackmore, four children; m. 4th, ca. 1916, Winnie Ashes, one child; d. June 11, 1918, Sisseton Agency.
4. JAMES EASTMAN, b. 1855, Lower Sioux Agency (Redwood Falls, Minn.); m. _____, one child; d. 1875, Canada.
5. CHARLES ALEXANDER EASTMAN, b. February 19, 1858, Lower Sioux Agency; m. June 18, 1891, Elaine Goodale, six children; d. January 8, 1939, Detroit, Michigan.

CHILDREN OF JACOB EASTMAN AND MAZATOKAHEWIN 'FIRST IRON WOMAN'

1. DEMAS EASTMAN, b. 1867, Davenport, Iowa.
2. DANIEL EASTMAN, b. 1870, River Bend (Flandreau, South Dakota);
d. March 6, 1872, River Bend.
3. AUGUSTUS CURTIS EASTMAN, b. 1876, River Bend.

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Iapi Oaye ‘Word Carrier’, Santee Normal Training School, Santee, Nebraska.

FAMILY TREE CHARTS

Chart 1

Wambdiupiduta
'Scarlet Plume'

c.1775-
Wahpeton Village,
Minnesota River,
Minn.
Dakota woman

Chief Pinichon /
Wanyaginajin
'He Sees Standing Up'

c.1765-1833
Mdewakanton Village,
Minnesota River,
Minn.
Dakota woman

Robert Eastman

1783- (Chart 2)
Concord, N. H.;
Brunswick, Maine
m.c.1807
Sarah Lee

Mahpiya Wicasta
'Cloud Man'

c.1780-1863
Lake Calhoun Village,
Redwood Agency, Minn.
Canpadutawin
'Red Cherry Woman'

Makaskaskanmani
'Shakes the Earth
When He Walks'

c.1800-
Wahpeton Village,
Minnesota River,
Minn.

Kiyotankedutawin
'Sits in the Sunset
Woman' / **Ellen Eastman**

c.1800-1888

Seth Eastman

1808-1875
Brunswick, Maine;
West Point, N. Y.;
Fort Snelling
(Mpls., Minn.);
Washington, D. C.
m. 1830

Wakaninajinwin
'Stands Sacred' / **Lucy**

c.1815-

Tawakanhdiota
'Many Lightnings' /
Jacob Eastman

1816-1876
Makato's Village,
Redwood Agency,
Minn.; Manitoba,
Can.; Davenport,
Iowa; Santee
Reservation, Nebr.;
River Bend, Dakota
Territory (Flandreau
S. D.)
m. 1847

Nancy Eastman /
Wakantankawin
'Great Spirit Woman'

1831-1858

Chart 2

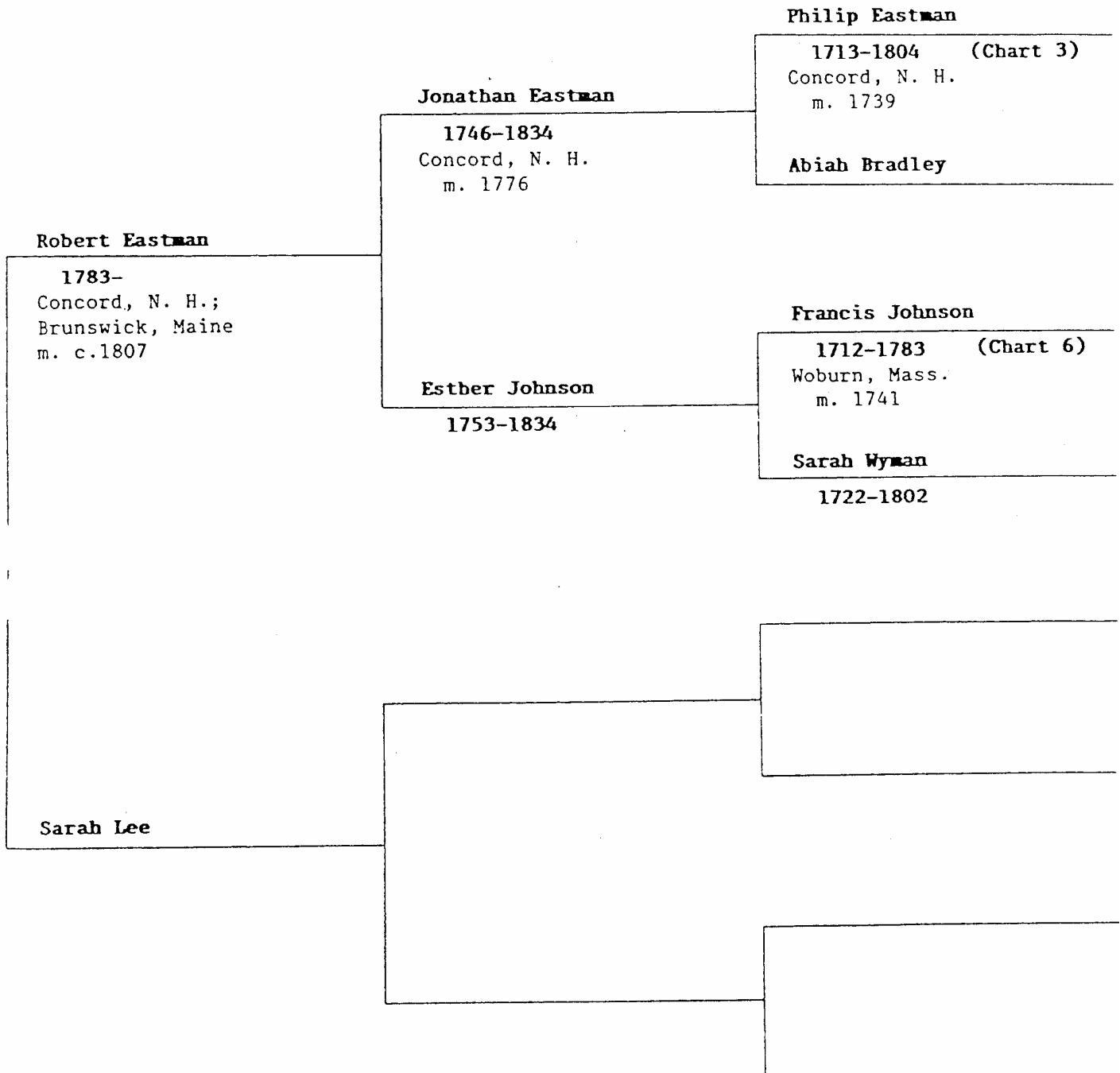


Chart 3

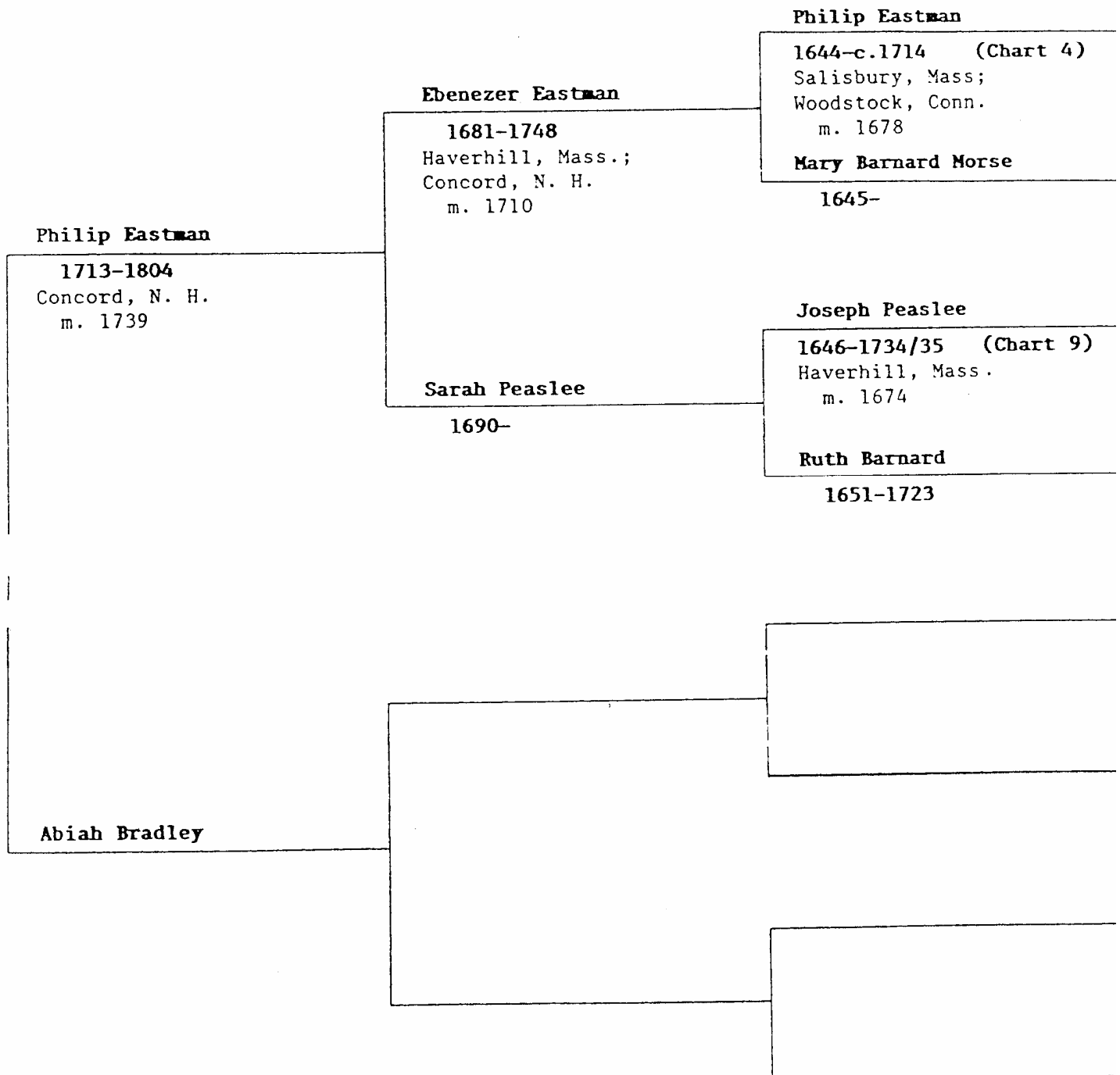


Chart 4

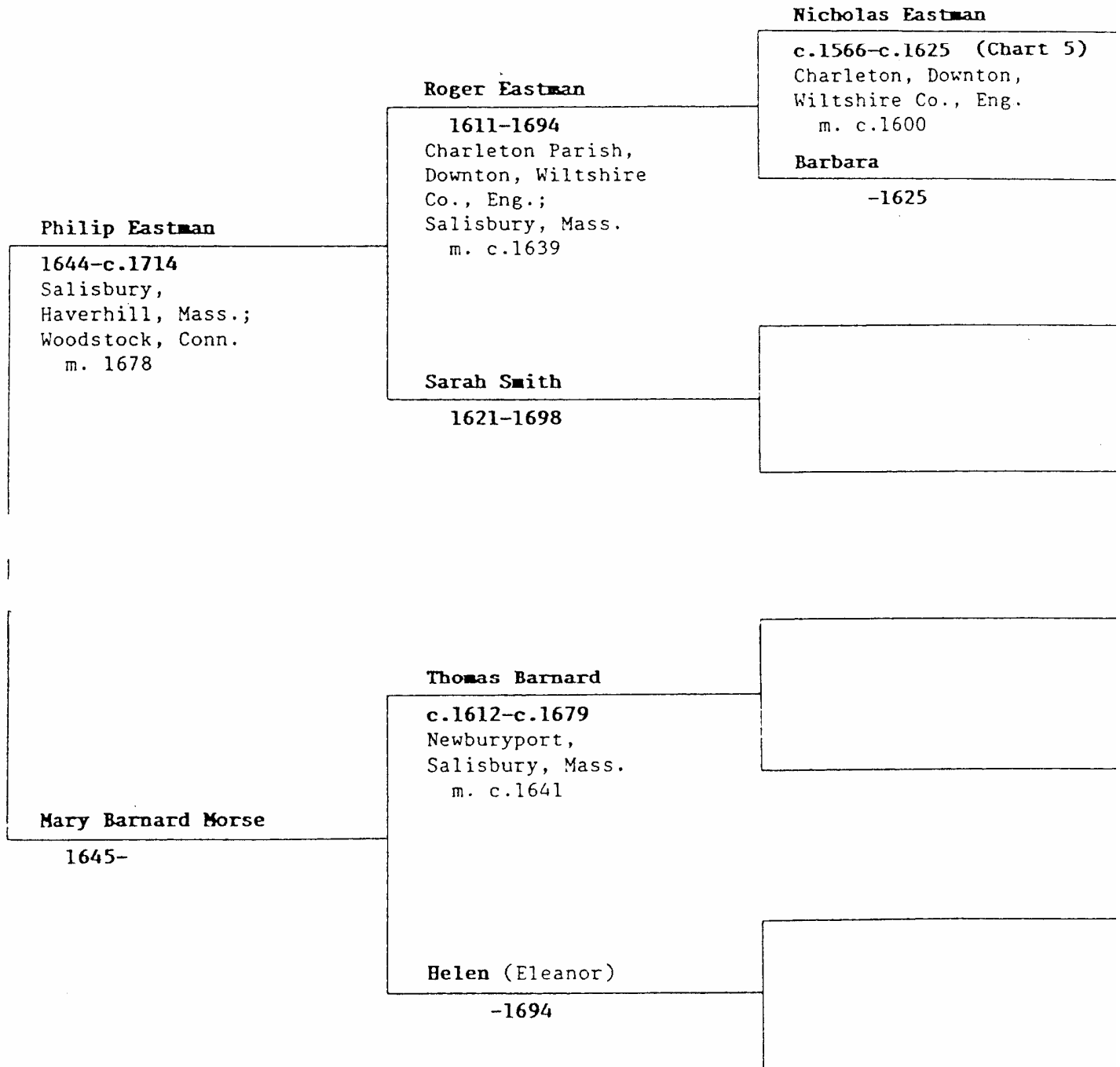


Chart 5

John Eastman

-1565

Charleton,
Downton, Eng.

Roger Eastman

-1604

Charleton,
Downton, Eng.

Nicholas Eastman

c.1566-c.1625

Charleton, Downton,
Wiltshire Co., Eng.
m. c.1600

Barbara

-1625

Chart 6

William Johnson

1628/29-1704 (Chart 7)

Eng.; Woburn, Mass.
m. 1655

Esther Wiswall

c.1635-1707

Josiah Johnson

1669-1739

Woburn, Mass.
m. 1706

Martha Whitmore

c.1676-1716

Francis Johnson

1712-1783

Woburn, Mass.
m. 1741

Seth Wyman

1663-1715 (Chart 10)

Woburn, Mass.
m. 1685

Esther Johnson

1662-1742

Seth Wyman

1686-

Woburn, Mass.
m. 1715

Sarah Ross

1694-

Sarah Wyman

1722-1802

Thomas Ross

1666-1752 (Chart 11)

Cambridge,
Billerica, Mass.

Sarah

Chart 7

William Johnson

1559-1637 (Chart 8)
Canterbury, Eng.
m. c.1587

Susan Porredge

1565/66-1604

Edward Johnson

c.1598-1672
Hernehill, Kent Co.,
Eng.; Woburn, Mass.
m. c.1620

Susan Munnter

c.1600-1689

William Johnson

1628/29-1704
Eng.; Woburn, Mass.
m. 1655

Thomas Wiswall

-1683

Dorchester, Mass.

Esther Wiswall

c.1635-1707

Elizabeth

Chart 8

William Johnson

c.1500-1576

Canterbury, Eng.

m. c.1528

Alice Foreflode

John Johnson

c.1531-1598

Canterbury, Eng.

m. c.1528

William Johnson

1559-1637

Canterbury, Eng.

m. c.1587

Joane Humfrey

-1584

John Porredge

Susan Porredge

1565/66-1604

Chart 9

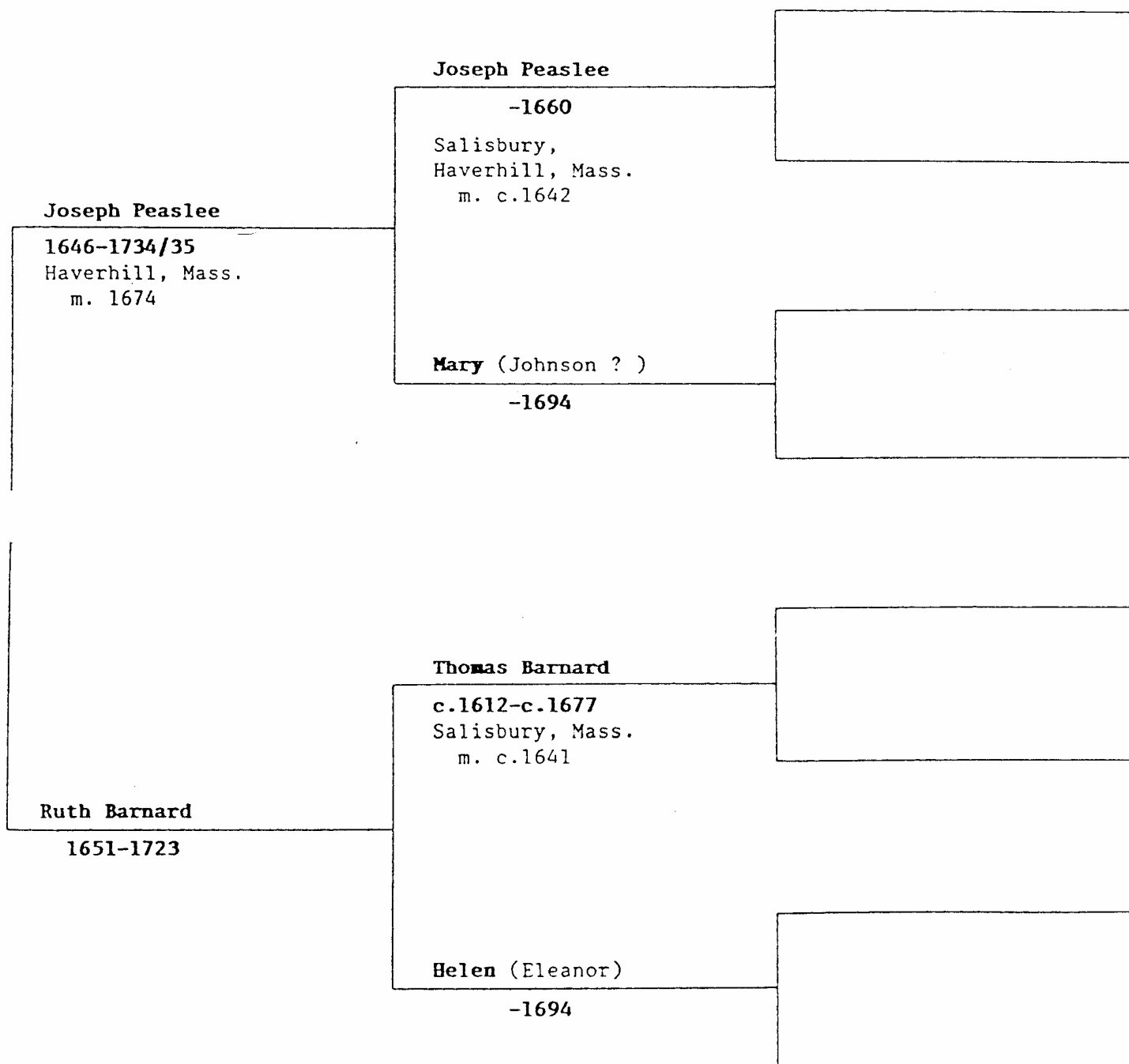


Chart 10

Francis Wyman

-1658

Westmill, Hertford
Co., Eng.

m. 1617

Elizabeth Richardson

-1630

John Wyman

1621-1684

Westmill, Eng.;
Woburn, Mass.

m. 1644

Sarah Nutt

-1688

Miles Nutt

c.1598-1671

Woburn, Mass.

Sybil

c.1608-1690

Seth Wyman

1663-1715

Woburn, Mass.

m. 1685

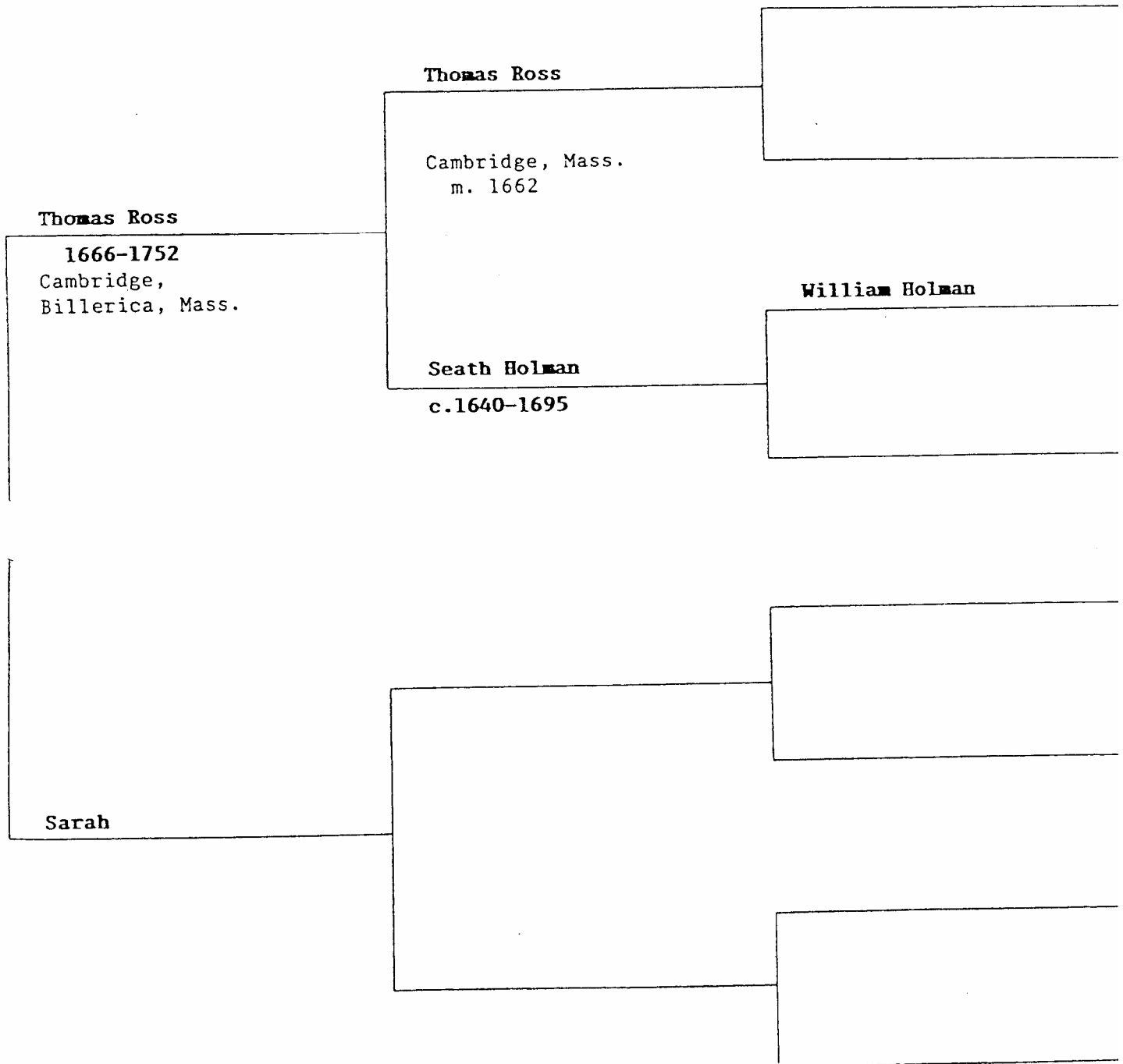
William Johnson

(See Chart 7)

Esther Johnson

1662-1742

Chart 11



SUPPLEMENTARY FACSIMILES AND PHOTOGRAPHS

EARLY DUSKY BELLES OF HARRIET AND CALHOUN

**Daughters of the Old Chief, Man-of-the-Skye, Left Descendants
Who Have Become Famous—Some Are Successful Business
Men and Others, Like the Eastmans, Are Authors and Min-
isters.**

In the early '30s, society at Fort Snelling and around Lakes Harriet and Calhoun was composed mainly of officers, soldiers and furtraders. There was a dearth of women and women's charms. There were, however, some very handsome daughters of the forest and the prairies, who partly compensated for the absence of their Anglo-Saxon sisters.

Among these were the daughters of Man-of-the-Skye, then the leading Sioux chieftain of this region. He was a man of high character for a pagan savage. Before the advent of the missionaries, he advocated the cultivation of the soil as a means of livelihood for his people, and many small fields of corn in those early days waved around Lakes Calhoun and Harriet, on whose shores he and his band then dwelt. He also taught his warriors that it was wrong to kill non-combatants in times of war and to kill anyone in time of peace.

He adopted these principles when he was 25. He had at that time six notches on the handle of his tomahawk, representing six Ojibways slain by his own hand. He favored peace and the advance of civilization among the Indians. He died in January, 1863, and was buried just outside the entrance to the Catholic cemetery at Mendota. When the missionaries came, he welcomed them, invited them to make their home at his Lake Calhoun village and shielded and assisted them all he could.

He was the father of seven children, all of whom are dead, except his youngest son, David Weston, his successor in the chieftainship, who resides at an advanced age at Flandreau, S. D., and was for many years a catechist in the Episcopal church.

Daughters Were Beauties.

The daughters of Man-of-the-Skye were called Hushes-the-night and Stands-like-a-spirit. They were handsome and attractive, and to them the officers and fur traders paid their homage. They were the first belles of Lake Harriet. Hushes-the-night married a white man called Lamont, and became the mother of a girl named Jane. This girl married Star Titus, a nephew of the Ponds. They became the parents of three sons and two daughters. One of their sons is

a farmer near Tracey, Minn. The other two are bankers, and rank high among the best business men of North Dakota. They are leaders in the business circles of that busy state. Few who transact business with those dark-haired, brown-eyed men suspect their Indian origin, so smoothly has Hushes-the-night transmitted her great beauty to her descendants, and as gently diffused her nut-brown color among them.

Stands-like-a-spirit was married in Indian form to Captain Seth Eastman of the United States army, who was stationed at Fort Snelling in 1830-36. To this couple was born a daughter called Mary Nancy. She was a fine, intelligent child, and one of the most beautiful of her race, and when she grew to womanhood was called "the Demigoddess of the Sioux." Her Caucasian features predominated. She married Many Lightnings, a full-blood Sioux, a leader of the Leaf Dwellers' band of the Wahpeton Sioux. They became the parents of four sons and one daughter.

Took the White Man's Name.

When Many Lightnings became converted, in 1863, he adopted his wife's maiden name of Eastman and gave all his children English names. Of these the elder and the younger sons are widely and favorably known. The elder, John Eastman, has been a successful Presbyterian pastor at Flandreau, S. D., for thirty years, and for many years was also Indian agent at the same place. He is a strong factor in Indian policy and politics.

The youngest son, Dr. Charles Alexander Eastman, has become famous as an author and a lecturer. He has also been successful as a physician and worker among his own race. He received his preparatory training at Beloit, Wis., and at Knox, Ill., and is an honored alumnus of Dartmouth and the medical department of Boston university.

How Many-Lightnings Won a Wife

By A. J. RUSSELL

I was writing, the other day, of Chief Cloudman's granddaughter, Mary Nancy Eastman, "the most beautiful girl among the Dakotas," and I promised to tell the story of her romantic marriage. Mary Nancy—how terrible to baptize her with a name like that, when her mother, Cloudman's daughter, was known as Standus-Like-a-Spirit, or as I have preferred to translate the name, The-Lightly-Poised-One—was born at or near Fort Snelling somewhere about 1830. Her mother had been married Indian fashion to Captain Seth Eastman at the Fort. When ordered elsewhere for service, Captain Eastman deemed his marital relation to The-Lightly-Poised-One ended, and she returned with her child to her own people in the Calhoun Indian village near the southeastern shore of Lake Calhoun.

Mary Nancy Eastman was educated by the missionaries who had now settled among the Indians, and grew to womanhood as good and talented as she was beautiful. It is to General Sibley that we owe the story of the romance of her life that turned out so happily, despite the shock of its beginning.

Among Mary Nancy's many suitors was a young Indian upon whom she looked with favor, but who did not possess enough of this world's goods with which to purchase her, as the Indian marriage custom required. The mother and grandmother thought they ought to get a good price for so beautiful a maiden. One or two wealthy old Indians were bidding for her and the highest bidder would be sure to obtain the sweet prize.

But the girl, wandering with her chosen one by the shores of our urban lake, did not like any of them and swore fidelity to her young lover. So they planned an elopement. On a certain dark night the young brave was to come at a late hour near the teepee where she slept and give the signal.

But this young brave was foolish enough to confide to his bosom friend, Ite Wakanhdi-Ota, or Many-Lightnings, a noted warrior and descendant of a famous Wahpeton chief, the details of the plan. Many-Lightnings also loved the beautiful half breed. When he heard the story, he decided that all was fair in love and war and laid a plan of his own accordingly.

On the night appointed, Many-Lightnings arrived at the girl's teepee an hour or two ahead of his friend and gave the signal. He stood there in the darkness, his face and body covered with a blanket. The girl joined him quickly. She had a bundle of clothes and other possessions in her arms. Not a word was spoken. Many-Lightnings strode on ahead, Indian fashion, the girl following in the trail behind.

After they had proceeded thus in silence for about 12 miles and had drawn near the village where Many-Lightnings lived, the Indian stopped, drew his blanket from his face and revealed to the girl his identity. Surprised and stupefied, she stood trembling in the night. Many-Lightnings said not a word. Finally recovering her voice, she spoke:

"Oh, why have you done me this wrong? Why have you deceived me? Why have you deceived not only me, but your friend, your sworn comrade, your codah? How have you dared?"

Then Many-Lightnings was eloquent. He pleaded his great love for her. He was ready to die for her. He could not live without her. She checked him.

"What shall I do? The Great Spirit has punished me for being disobedient to my mother and grandmother. How dare I go home and bring this great disgrace on my aged grandmother, for no one will believe my story? Everyone will say I am your 'castoff.' My destiny is fixed by fate. I will be your wife, since it cannot be helped now."

It is too late. You are the author of my present misery and to you I now look for the only peace of mind I can expect to have in this world. Still, if my parents had not been so opposed to the man I love, I should not have attempted to do what has ended in this unhappy result. But I will do my duty to you and be a faithful, obedient wife!"

Many-Lightnings stood silent for a moment, then he strode on and she followed him. During the remainder of the journey through the wood, they arranged a story to save Many-Lightnings from the vengeance of his friend whom he had so basely wronged. It was agreed that they should say that Mary Nancy had met her husband at the medicine dance and had become so enamoured with him that she had discarded her first lover and went away with Many-Lightnings.

The former lover forgave Many-Lightnings and they remained friends, but he never discovered

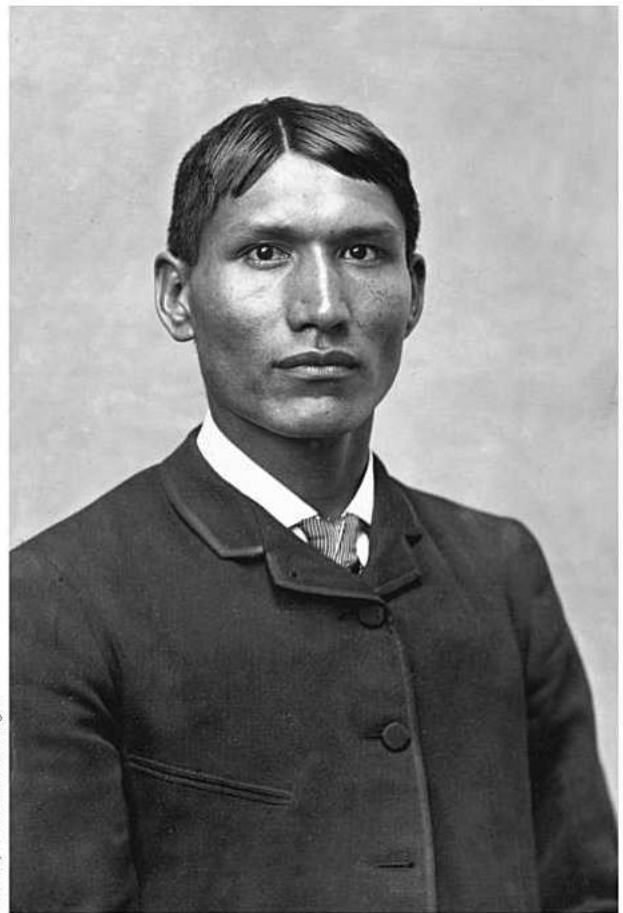
the trick that had been played on him, or there might indeed have been a tragedy.

And the story turns out far better than one might believe. Many-Lightnings and his beautiful bride lived happily together for many years, and, strange as it may seem, Mary Nancy appeared to love him with more than ordinary affection. And Many-Lightnings proved himself to be a man in every respect and a devoted husband. He was unsurpassed as a hunter and came to be looked upon as an oracle and a leader among his people. Five children were born to them, two of whom rose to considerable fame. The beautiful mother died when the youngest was born, about four years before the great Indian outbreak.

Many-Lightnings never remarried, but remained faithful to the memory of the daughter of The-Lightly-Poised-One.

The baby that caused her death was named Hakadah, The-Pitiful-Last. And this Pitiful-Last turned out to be our celebrated Dr. Charles A. Eastman (Ohiyesa.)

Ohiyesa 'Winner'
Charles Alexander Eastman



Courtesy of Dartmouth College.

Class photo of Eastman at Dartmouth College.



At Camp Oahe





National Council of American Indians around 1926