

**RED HUNTERS AND  
THE  
ANIMAL PEOPLE**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649094684

Red hunters and the animal people by Charles A. Eastman

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**CHARLES A. EASTMAN**

**RED HUNTERS AND  
THE  
ANIMAL PEOPLE**





[See p. 149]

" THERE STOOD, IN ALL HIS MAJESTY, THE GRAY CHIEFTAIN "

**Red Hunters**  
**And the Animal People**

By  
**Charles A. Eastman**  
(Ohiyosa)  
AUTHOR OF "INDIAN BOYHOOD"



New York and London  
**Harper & Brothers**  
Publishers 1905

## Contents

	PAGE
THE GREAT CAT'S NURSERY . . . . .	3
ON WOLF MOUNTAIN. . . . .	24
THE DANCE OF THE LITTLE PEOPLE . . . . .	46
WECHAU THE PROVIDER. . . . .	66
THE MUSTERING OF THE HERDS. . . . .	89
THE SKY WARRIOR . . . . .	106
A FOUNDER OF TEN TOWNS . . . . .	123
THE GRAY CHIEFTAIN . . . . .	143
HOOTAY OF THE LITTLE ROSEBUD . . . . .	159
THE RIVER PEOPLE . . . . .	177
THE CHALLENGE . . . . .	200
WILD ANIMALS FROM THE INDIAN STAND-POINT. . . . .	224
GLOSSARY OF INDIAN WORDS AND PHRASES . . . . .	247

\* . . . . .  
\* . . . . .

## Foreword

“AND who is the grandfather of these silent people? Is it not the Great Mystery? For they know the laws of their life so well! They must have for their Maker our Maker. Then they are our brothers!”

Thus spoke one of the philosophers and orators of the Red men.

It is no wonder that the Indian held the animals to be his brothers. In his simple mind he regards the killing of certain of them for his sustenance to be an institution of the “Great Mystery.” Therefore he kills them only as necessity and the exigencies of life demand, and not wantonly. He regards the spirit of the animal as a mystery belonging to the “Great Mystery,” and very often after taking its life he pays due homage to its spirit. In many of the Dakota legends it appeared that such and such an animal



## Foreword

came and offered itself as a sacrifice to save the Red man from starvation.

It was formerly held by him that the spirits of animals may communicate important messages to man. The wild hunter often refused during the remainder of his life to kill certain animals, after he had once become acquainted with their spirit or inner life. Many a hunter has absented himself for days and nights from his camp in pursuit of this knowledge. He considered it sacrilege to learn the secrets of an animal and then use this knowledge against him. If you wish to know his secrets you must show him that you are sincere, your spirit and his spirit must meet on common ground, and that is impossible until you have abandoned for the time being your habitation, your weapons, and all thoughts of the chase, and entered into perfect accord with the wild creatures. Such were some of the most sacred beliefs of the Red man, which led him to follow the trails of the animal people into seclusion and the wildest recesses of the woods and mountains.

Observations made for the purposes of the hunt are entirely distinct from this, the

## Foreword

"spirit hunt," and include only the outward habits and noticeable actions of the game.

The stories contained in this book are based upon the common experiences and observations of the Red hunter. The main incidents in all of them, even those which are unusual and might appear incredible to the white man, are actually current among the Sioux and deemed by them worthy of belief.

When the life-story of an animal is given, the experiences described are typical and characteristic of its kind. Here and there the fables, songs, and superstitious fancies of the Indian are brought in to suggest his habit-of mind and manner of regarding the four-footed tribes.

The scene of the stories is laid in the great Northwest, the ancient home of the Dakota or Sioux nation, my people. The Great Pipestone Quarry, Eagle's Nest Butte, the Little Rosebud River, and all the other places described under their real names are real and familiar features of that country, which now lies mainly within the States of Minnesota and the Dakotas. The time is

### Foreword

before 1870, when the buffalo and other large game still roamed the wilderness and the Red men lived the life I knew as a boy.

OHIYESA (CHARLES A. EASTMAN).

AMHERST, MASS.