



Remember This!

Dakota Decolonization
and the Eli Taylor Narratives

Waziyatawin Angela Wilson

With translations by

Walipetunwin Carolyn Schommer



Remember This Dakota Decolonization And The Eli Taylor Narratives

Sara M. Benson



Remember This Dakota Decolonization And The Eli Taylor Narratives:

Remember This! Angela Cavender Wilson, Eli Taylor, 2005-01-01 Situating Dakota language and oral tradition within the framework of decolonization Remember This Dakota Decolonization and the Eli Taylor Narratives makes a radical departure from other works in Indigenous history because it relies solely on Indigenous oral tradition for its primary sources and privileges Dakota language in the text Waziyatawin Angela Wilson both a historian and a member of the Dakota Nation demonstrates the value of oral history in this bilingual presentation and skillful analysis of the stories told by the Dakota elder Eli Taylor 1908-99 Taylor lived on the Sioux Valley Reserve in Manitoba Canada and was adopted into Wilson's family in 1988 He agreed to tell her his story and to share his accounts of the origins history and life ways of the Dakotas In these pages he tells of Dakota history the United States Dakota Conflict of 1862 Dakota values and the mysterious powers of the world Wilson gracefully contextualizes and complements Taylor's stories with a careful analysis and distillation of the narratives Additionally she provides an overview of Dakota history and a substantial critique of the use of oral accounts by mainstream historians By placing Dakota oral tradition within the academic discipline of history this powerful book illuminates the essential connections among Dakota language history and contemporary identity Waziyatawin Angela Wilson is an assistant professor of American Indian history at Arizona State University She is a coeditor of Indigenizing the Academy Transforming Scholarship and Empowering Communities Wahpetunwin Carolyn Schommer is a well known Dakota language speaker and teacher who taught for more than two decades in the Dakota language program at the University of Minnesota She has co produced an extensive array of Dakota language curriculum materials and has served as a consultant on numerous language projects *The Red Road and Other Narratives of the Dakota Sioux* Samuel I. Mniyo, Robert Goodvoice, 2020-02-2021 Scholarly Writing Award in the Saskatchewan Book Awards This book presents two of the most important traditions of the Dakota people the Red Road and the Holy Dance as told by Samuel Mniyo and Robert Goodvoice two Dakota men from the Wahpeton Dakota Nation near Prince Albert Saskatchewan Canada Their accounts of these central spiritual traditions and other aspects of Dakota life and history go back seven generations and help to illuminate the worldview of the Dakota people for the younger generation of Dakotas also called the Santee Sioux The Good Red Road an important symbolic concept in the Holy Dance means the good way of living or the path of goodness The Holy Dance also called the Medicine Dance is a Dakota ceremony of earlier generations Although it is no longer practiced it too was a central part of the tradition and likely the most important ceremonial organization of the Dakotas While some people believe that the Holy Dance is sacred and that the information regarding its subjects should be allowed to die with the last believers Mniyo believed that these spiritual ceremonies played a key role in maintaining connections with the spirit world and were important aspects of shaping the identity of the Dakota people In *The Red Road and Other Narratives of the Dakota Sioux* Daniel Beveridge brings together Mniyo and Goodvoice's narratives and biographies as well as songs of the Holy Dance and

the pictographic notebooks of James Black Jim Sapa to make this volume indispensable for scholars and members of the Dakota community Surviving Wounded Knee David W. Grua, 2016 A study of the massacre at Wounded Knee in history and memory **Indigenuity** Caroline Wigginton, 2022-10-06 For hundreds of years American artisanship and American authorship were entangled practices rather than distinct disciplines Books like other objects were multisensory items all North American communities and cultures including Native and settler colonial ones regularly made and used All cultures and communities narrated and documented their histories and imaginations through a variety of media All created objects for domestic sacred curative and collective purposes In this innovative work at the intersection of Indigenous studies literary studies book history and material culture studies Caroline Wigginton tells a story of the interweavings of Native craftwork and American literatures from their ancient roots to the present Focused primarily on North America especially the colonized lands and waters now claimed by the United States this book argues for the foundational but often hidden aesthetic orientation of American literary history toward Native craftwork Wigginton knits this narrative to another of Indigenous aesthetic repatriation through the making and using of books and works of material expression Ultimately she reveals that Native craftwork is by turns the warp and weft of American literature interwoven throughout its long history **Encounter on the Great Plains** Karen V. Hansen, 2013-10-16 In 1904 the first Scandinavian settlers moved onto the Spirit Lake Dakota Indian Reservation These land hungry immigrants struggled against severe poverty often becoming the sharecropping tenants of Dakota landowners Yet the homesteaders impoverishment did not impede their quest to acquire Indian land and by 1929 Scandinavians owned more reservation acreage than their Dakota neighbors Norwegian homesteader Helena Haugen Kantén put it plainly We stole the land from the Indians With this largely unknown story at its center Encounter on the Great Plains brings together two dominant processes in American history the unceasing migration of newcomers to North America and the protracted dispossession of indigenous peoples who inhabited the continent Drawing on fifteen years of archival research and 130 oral histories Karen V Hansen explores the epic issues of co existence between settlers and Indians and the effect of racial hierarchies both legal and cultural on marginalized peoples Hansen offers a wealth of intimate detail about daily lives and community events showing how both Dakotas and Scandinavians resisted assimilation and used their rights as new citizens to combat attacks on their cultures In this flowing narrative women emerge as resourceful agents of their own economic interests Dakota women gained autonomy in the use of their allotments while Scandinavian women staked and proved up their own claims Hansen chronicles the intertwined stories of Dakotas and immigrants women and men farmers domestic servants and day laborers Their shared struggles reveal efforts to maintain a language sustain a culture and navigate their complex ties to more than one nation The history of the American West cannot be told without these voices their long connections intermittent conflicts and profound influence over one another defy easy categorization and provide a new perspective on the processes of immigration and land taking Carrie Cavender Schommer Diane Wilson, 2025-08-01

Carrie Cavender Schommer grew up in a home where Dakota was spoken but going to school where everyone spoke English kept her from sharing her love of her Indigenous language As an adult Schommer spent decades teaching Dakota language and culture at the University of Minnesota and in her home community From her childhood to her achievements as an educator explore the inspiring life of Schommer

The Prison of Democracy Sara M. Benson, 2019-04-16 At publication date a free ebook version of this title will be available through Luminos University of California Press's Open Access publishing program Visit www.luminosoa.org to learn more Built in the 1890s at the center of the nation Leavenworth Federal Penitentiary was designed specifically to be a replica of the US Capitol Building But why The Prison of Democracy explains the political significance of a prison built to mimic one of America's monuments to democracy Locating Leavenworth in memory history and law the prison geographically sits at the borders of Indian Territory 1825 1854 and Bleeding Kansas 1854 1864 both sites of contestation over slavery and freedom Author Sara M Benson argues that Leavenworth reshaped the design of punishment in America by gradually normalizing state inflicted violence against citizens Leavenworth's peculiar architecture illustrates the real roots of mass incarceration as an explicitly race and nation building system that has been ingrained in the very fabric of US history rather than as part of a recent post war racial history The book sheds light on the truth of the painful relationship between the carceral state and democracy in the US a relationship that thrives to this day

Sovereignty Matters Joanne Barker, 2005-12-01 Sovereignty Matters investigates the multiple perspectives that exist within indigenous communities regarding the significance of sovereignty as a category of intellectual political and cultural work Much scholarship to date has treated sovereignty in geographical and political matters solely in terms of relationships between indigenous groups and their colonial states or with a bias toward American contexts This groundbreaking anthology of essays by indigenous peoples from the Americas and the Pacific offers multiple perspectives on the significance of sovereignty

Decolonizing Museums Amy Lonetree, 2012-11-19 Museum exhibitions focusing on Native American history have long been curator controlled However a shift is occurring giving Indigenous people a larger role in determining exhibition content In Decolonizing Museums Amy Lonetree examines the complexities of these new relationships with an eye toward exploring how museums can grapple with centuries of unresolved trauma as they tell the stories of Native peoples She investigates how museums can honor an Indigenous worldview and way of knowing challenge stereotypical representations and speak the hard truths of colonization within exhibition spaces to address the persistent legacies of historical unresolved grief in Native communities Lonetree focuses on the representation of Native Americans in exhibitions at the Smithsonian's National Museum of the American Indian the Mille Lacs Indian Museum in Minnesota and the Ziibiwing Center of Anishinabe Culture and Lifeways in Michigan Drawing on her experiences as an Indigenous scholar and museum professional Lonetree analyzes exhibition texts and images records of exhibition development and interviews with staff members She addresses historical and contemporary museum practices and charts possible paths for the future curation and

presentation of Native lifeways **Dakota in Exile** Linda M. Clemmons, 2019-05-15 Robert Hopkins was a man caught between two worlds As a member of the Dakota Nation he was unfairly imprisoned accused of taking up arms against U S soldiers when war broke out with the Dakota in 1862 However as a Christian convert who was also a preacher Hopkins s allegiance was often questioned by many of his fellow Dakota as well Without a doubt being a convert and a favorite of the missionaries had its privileges Hopkins learned to read and write in an anglicized form of Dakota and when facing legal allegations he and several high ranking missionaries wrote impassioned letters in his defense Ultimately he was among the 300 some Dakota spared from hanging by President Lincoln imprisoned instead at Camp Kearney in Davenport Iowa for several years His wife Sarah and their children meanwhile were forced onto the barren Crow Creek reservation in Dakota Territory with the rest of the Dakota women children and elderly In both places the Dakota were treated as novelties displayed for curious residents like zoo animals Historian Linda Clemmons examines the surviving letters from Robert and Sarah other Dakota language sources and letters from missionaries newspaper accounts and federal documents She blends both the personal and the historical to complicate our understanding of the development of the Midwest while also serving as a testament to the resilience of the Dakota and other indigenous peoples who have lived in this region from time immemorial

Narrowing the Achievement Gap for Native American Students Peggy McCardle, Virginia Berninger, 2014-08-21 There has been much talk and effort focused on the educational achievement gap between white versus black Hispanic and American Indian students While there has been some movement the gap has not appreciably narrowed and it has narrowed the least for Native American students This volume addresses this disparity by melding evidence based instruction with culturally sensitive materials and approaches outlining how we as educators and scientists can pay the educational debt we owe our children In the tradition of the Native American authors who also contribute to it this volume will be a series of stories that will reveal how the authors have built upon research evidence and linked it with their knowledge of history and culture to develop curricula materials and methods for instruction of not only Native American students but of all students It provides a framework for educators to promote cultural awareness and honor the cultures and traditions that too few people know about After each major section of the volume the editors will provide commentary that will give an overview of these chapters and how they model approaches and activities that can be applied to other minority populations including Blacks Hispanics and minority and indigenous groups in nations around the globe *The Indigenous Paleolithic of the Western Hemisphere* Paulette F. C. Steeves, 2021-07 2022 Choice Outstanding Academic Title *The Indigenous Paleolithic of the Western Hemisphere* is a reclaimed history of the deep past of Indigenous people in North and South America during the Paleolithic Paulette F C Steeves mines evidence from archaeology sites and Paleolithic environments landscapes and mammalian and human migrations to make the case that people have been in the Western Hemisphere not only just prior to Clovis sites 10 200 years ago but for more than 60 000 years and likely more than 100 000 years Steeves discusses the

political history of American anthropology to focus on why pre Clovis sites have been dismissed by the field for nearly a century She explores supporting evidence from genetics and linguistic anthropology regarding First Peoples and time frames of early migrations Additionally she highlights the work and struggles faced by a small yet vibrant group of American and European archaeologists who have excavated and reported on numerous pre Clovis archaeology sites In this first book on Paleolithic archaeology of the Americas written from an Indigenous perspective *The Indigenous Paleolithic of the Western Hemisphere* includes Indigenous oral traditions archaeological evidence and a critical and decolonizing discussion of the development of archaeology in the Americas

My Grandfather's Altar Richard Moves Camp, 2024 Richard Moves Camp's *My Grandfather's Altar* is an oral literary narrative account of five generations of Lakota religious tradition Moves Camp is the great great grandson of Wptu a Chips the holy man remembered for providing Crazy Horse with war medicines of power and protection The Lakota remember the descendants of Wptu a for their roles in preserving Lakota ceremonial traditions during the official prohibition period 1883 1934 when the U S Indian Religious Crimes Code outlawed Indian religious ceremonies with the threat of imprisonment Wptu a his two sons James Moves Camp and Charles Horn Chips his grandson Sam Moves Camp and his great great grandson Richard Moves Camp all became well respected Lakota spiritual leaders *My Grandfather's Altar* offers the rare opportunity to learn firsthand how one family's descendants played a pivotal role in revitalizing Lakota religion in the twentieth century

Life Stages and Native Women Kim Anderson, 2012-08-20 A rare and inspiring guide to the health and well being of Aboriginal women and their communities The process of digging up medicines of rediscovering the stories of the past serves as a powerful healing force in the decolonization and recovery of Aboriginal communities In *Life Stages and Native Women* Kim Anderson shares the teachings of fourteen elders from the Canadian prairies and Ontario to illustrate how different life stages were experienced by Metis Cree and Anishinaabe girls and women during the mid twentieth century These elders relate stories about their own lives the experiences of girls and women of their childhood communities and customs related to pregnancy birth post natal care infant and child care puberty rites gender and age specific work roles the distinct roles of post menopausal women and women's roles in managing death Through these teachings we learn how evolving responsibilities from infancy to adulthood shaped women's identities and place within Indigenous society and were integral to the health and well being of their communities By understanding how healthy communities were created in the past Anderson explains how this traditional knowledge can be applied toward rebuilding healthy Indigenous communities today

Dakota Women's Work Colette A. Hyman, 2012 Ornately decorated objects created by Dakota women cradleboards clothing animal skin containers served more than a utilitarian function They tell the story of colonization genocide and survival Colette Hyman traces the changes in the lives of Dakota women starting before the arrival of whites and covering the fur trade years the years of treaties and shrinking lands the brutal time of removal starvation and shattered families after 1862 and then the transition to reservation life when missionaries and

government agents worked to turn the Dakota into Christian farmers The decorative work of Dakota women reflected all of this native organic dyes and quillwork gave way to beading and needlework items traditionally decorated for family gifts were also produced to sell to tourists and white collectors work on cradleboards and animal skin bags shifted to the ornamenting of hymnals and the creation of star quilts Welcome to the Oglala Nation Akim D. Reinhardt, 2015-09-01 Popular culture largely perceives the tragedy at Wounded Knee in 1890 as the end of Native American resistance in the West and for many years historians viewed this event as the end of Indian history altogether The Dawes Act of 1887 and the reservation system dramatically changed daily life and political dynamics particularly for the Oglala Lakotas As Akim D Reinhardt demonstrates in this volume however the twentieth century continued to be politically dynamic Even today as life continues for the Oglalas on the Pine Ridge Reservation in southwestern South Dakota politics remain an integral component of the Lakota past and future Reinhardt charts the political history of the Oglala Lakota people from the fifteenth century to the present with this edited collection of primary documents a historical narrative and a contemporary bibliographic essay Throughout the twentieth century residents on Pine Ridge and other reservations confronted resisted and adapted to the continuing effects of U S colonialism During the modern reservation era reservation councils grassroots and national political movements courtroom victories and losses and cultural battles have shaped indigenous populations Both a documentary reader and a Lakota history *Welcome to the Oglala Nation* is an indispensable volume on Lakota politics *Past Meets Present* John H. Jameson, Sherene Baugher, 2007-04-17 In the face of an increasing public interest and demand for information archaeologists are starting to collaborate with historians educators interpreters museum curators exhibit designers landscape architects and other cultural resource specialists to devise the best strategies for translating an explosion of archaeological information for the public In turn some communities are partnering with archaeologists to become active players in the excavation interpretation and preservation of their heritage The last decade has witnessed numerous applications of public interpretation and outreach models and an increased interest in establishing partnerships between professional practitioners in public interpretation and educational institutions such as museums and schools These developments have occurred in the context of a realization that community based partnerships are the most effective mechanism for long term success It is clear that there is a need for a volume that addresses these latest trends and provides case studies of successful partnerships **California through Native Eyes** William J. Bauer, Jr., Jr., 2016-06-01 Bauer tells California history strictly through Native perspectives Most California histories begin with the arrival of the Spanish missionaries in the late eighteenth century and conveniently skip to the Gold Rush of 1849 Noticeably absent from these stories are the perspectives and experiences of the people who lived on the land long before European settlers arrived Historian William Bauer seeks to correct that oversight through an innovative approach that tells California history strictly through Native perspectives Using oral histories of Concow Pomo and Paiute workers taken as part of a New Deal federal

works project Bauer reveals how Native peoples have experienced and interpreted the history of the land we now call California Combining these oral histories with creation myths and other oral traditions he demonstrates the importance of sacred landscapes and animals and other nonhuman actors to the formation of place and identity He also examines tribal stories of ancestors who prophesied the coming of white settlers and uses their recollections of the California Indian Wars to push back against popular narratives that seek to downplay Native resistance The result both challenges the California story and enriches it with new voices and important points of view serving as a model for understanding Native historical perspectives in other regions

The Political Arrays of American Indian Literary History James H. Cox, 2019-09-17
Bringing fresh insight to a century of writing by Native Americans The Political Arrays of American Indian Literary History challenges conventional views of the past one hundred years of Native American writing bringing Native American Renaissance and post Renaissance writers into conversation with their predecessors Addressing the political positions such writers have adopted explored and debated in their work James H Cox counters what he considers a flattening of the politics of American Indian literary expression and sets forth a new method of reading Native literature in a vexingly politicized context Examining both canonical and lesser known writers Cox proposes that scholars approach these texts as political arrays confounding but also generative collisions of conservative moderate and progressive ideas that together constitute the rich political landscape of American Indian literary history Reviewing a broad range of genres including journalism short fiction drama screenplays personal letters and detective fiction by Lynn Riggs Will Rogers Sherman Alexie Thomas King Leslie Marmon Silko Louise Erdrich Winona LaDuke Carole laFavor and N Scott Momaday he demonstrates that Native texts resist efforts to be read as advocating a particular set of politics Meticulously researched The Political Arrays of American Indian Literary History represents a compelling case for reconceptualizing the Native American Renaissance as a literary historical constellation By focusing on post 1968 Native writers and texts argues Cox critics have often missed how earlier writers were similarly entangled hopeful frustrated contradictory and unpredictable in their political engagements

Conflicted Mission Linda M. Clemmons, 2014 From the mid 1830s to the 1860s the missionaries sent to Minnesota by the American Board of Commissioners for Foreign Missions ABCFM wrote thousands of letters to their supervisors and supporters claiming success in converting the Dakota people But author Linda M Clemmons reveals that the reality of the situation was far more conflicted than what those written records would suggest In fact in the rough Minnesota territory missionaries often found themselves looking to the Dakota for support The missionaries and their wives struggled to define what it meant to convert and civilize Dakota people And although many scholars depict missionaries as working hand in hand with the federal government Clemmons reveals discord over the Dakota people's treatment especially after the U S Dakota War of 1862 when many missionaries spoke out against exile The missionaries found that work with the Dakota was rarely as heroic romantic or successful as what they read about in the evangelical press but at the same time they themselves painted

a rosier picture of their own work

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