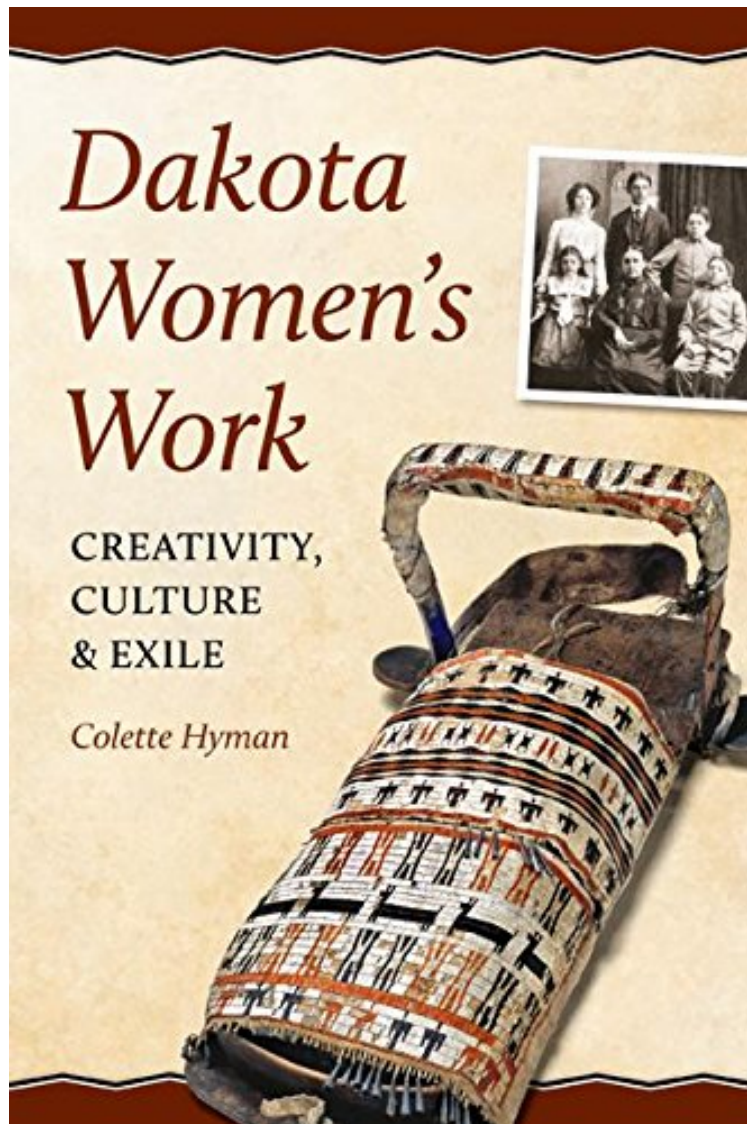


(Free download) Dakota Women's Work: Creativity, Culture, and Exile

## Dakota Women's Work: Creativity, Culture, and Exile

*Colette A. Hyman*

*\*Download PDF | ePub | DOC | audiobook | ebooks*



 Download

 Read Online

#2295869 in Books Colette A Hyman 2012-04-01 Original language: English PDF # 1 9.00 x .90 x 6.00l, .85  
#File Name: 0873518500240 pages Dakota Women s Work Creativity Culture and Exile | File size: 60.Mb

**Colette A. Hyman : Dakota Women's Work: Creativity, Culture, and Exile** before purchasing it in order to gage whether or not it would be worth my time, and all praised Dakota Women's Work: Creativity, Culture, and Exile:

0 of 2 people found the following review helpful. Don't buy this book, even Dakota/Sioux tribal Council leaders rebuked this author's mentor, Angela Wilson, in Winona Newspaper. By starsailing I disagree that this is a good book. The book is based upon opinions by Angela Wilson. Colette teaches this form of hate in her class based upon her relationship with Angela Wilson." I have followed her work for several years, and I teach her work in my classes." says Colette, in her response to letters written by Tribal chairmen and others. Elected officials from the Santee Sioux

Nation of Nebraska (Chairman Roger Trudell) Crow Creek Sioux Tribe of South Dakota (Vice-Chairman Wilfred Keeble) Sisseton Wahpeton Oyate of South Dakota (Chairman Mike Selvage) Flandreau Santee Sioux Tribe of South Dakota (Chairman Tony Reider) ALL WHO DENOUNCE THIS FORM OF TEACHING! Reference Winona Post Newspaper letters. I see much wrong information in this book. On pg 52 Colette states that \$2000 payment for Pike treaty Dakota made with U.S. was never paid. FALSE! After the 1805 Pike treaty was signed, many Dakota went to war with the British against the U.S. starting 1812. They lost, another treaty was then signed by Dakota in 1815-16 reaffirming the Pike Treaty was still in effect and signed by the Dakota leaders. Pike's Treaty payment was made as agreed to in treaty, when taking possession of the land. Major Thomas Forsyth in 1819 made all payments to each Dakota band as required. Ref Fort Snelling Col Leavenworths Expedition to establish it, 1819. By Maj. Thomas Forsyth. Archive .org website. There was an additional \$4000 added to Dakota by Indian Agent Taliaferro when Dakota asked for more 10 years later. Ref Taliaferro Sept 7 1830/Folwell. The author totally ignores the fact Dakota after 1851 had split into two factions, those that wanted to be farmers and those that still wanted to live a warrior society by killing and warring against all other tribes. This warrior Society had lost their power as new leaders were elected. The only way to get their power back was through war. Traditional/War Dakota then began to attack the farmer Dakota by burning their farms, killing their livestock, threatening them with harm or death. Author often mentions Dakota exile, but does not explain the exile of some Dakota was because War Dakota murdered 650 innocent whites, butchered them for Warrior Society honors that Farmer Dakota had rejected as a way of life. The 1862 War Dakota had threatened Farmer Dakota to join in killing all whites or get killed by War Dakota. The War Dakota then burned and destroyed all Farmer Dakota farms and homes. Many Dakota saved whites from murder and after the war joined forces with the U.S. to bring War Dakota murderers to justice. The Peace Dakota took 268 captives away from Little Crow and War Dakota who were about to kill them all! 1862 Some Dakota were starving at annuity time because they refused to take annuities in their own living area. Indian agent noticed in 1857 all these Dakota could not be fed very long at annuity payment site because there was too many in one place. Dakota refused taking their annuity payment in own lands causing the starving at annuity time. Through the years Dakota Indians had over hunted and trapped and lost much of their hunting grounds to Ojibway, Sauks, Fox, all who were killing Dakota through the years...just as Dakota were doing to them and all other tribes they came into contact with...This land they dared not hunt in they sold....To the U.S. The Dakota took this land from other tribes through the years as the origin place of the Dakota was about the lakes at the Head of the Rum River, (Lake Mille Lac.) Through all history Dakota TOOK the land from other tribes, never paying for it. The author would have you believe living a warrior Society killing and being killed would still be a good life to return to. Constant non fact based opinions blaming whites in any way possible for any event is the theme of this book. Simply not history...but a profitable angle to spread someone's hate and mis information. I have 30 years of preserving Dakota Indian history and historic sites. I see nothing but repetitive hate opinions and misinformation in this book. Don't buy this book. This type of hate opinion author adores through her mentor Angela Wilson, is rejected by Dakota Tribal Chairmen...so should it be by any one who knows factual Dakota history. 3 of 5 people found the following review helpful. Dakota Women's Work By Louis R. Garcia This is a great book. The author actually talked to Dakota people. She even uses the correct spelling for the Dakota words. However there are a few mistranslations of names. The book is about Flandreau and Santee people, that is the Mdewakantun and Wahpekute. The only drawback is the title, it is misleading. I thought the author would go more into the how the work was performed.

A tiny pair of beaded deerskin moccasins, given to a baby in 1913, provides the starting point for this thoughtful examination of the work of Dakota women. Mary Eastman Faribault, born in Minnesota, made them almost four decades after the U.S. Dakota War of 1862. This and other 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. Author Colette Hyman traces the changes in the lives of Dakota women, starting before the arrival of whites and covering the fur trade, 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 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. Through it all, the work of Dakota women proclaims and retains Dakota identity: it is a testament to the endurance of Dakota traditions, to the survival of the Dakota in exile, and most vividly to the role of women in that survival.