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alcohol that, as Unrau explains, became the “principal item of exchange for bison robes,” creating the perfect stimulus for over-harvesting to meet the demands of the Indian trade market (44). The transcontinental railroad soon opened the transportation of goods from St. Louis to the Pacific Coast and back.

A critical theme in Unrau’s documentation of historical events is the failure to enforce laws prohibiting the sale of alcohol to Indians. Although threats of enormous fines and imprisonment loomed large, failure to impose them allowed a clear message that sanctions were superfluous. Unrau spares no detail in describing “the Alcoholic Republic” perpetrated by government officials and private traders alike and the impossibility of prosecuting those who illegally supplied alcohol (75). It is both shocking and devastating to understand just how deliberate and intentional this genocide-by-alcohol was. Given the quotations from journals and reports, the reader can’t escape the horrors and devastation caused by the use of annuities for purchasing yet more whiskey, or traders’ resulting impressions that Native groups were totally besotted and dysfunctional—and, of course, much easier to swindle in treaties whose ultimate purpose was further dispossession of Indian land. The flagrant violation of laws prohibiting the sale of alcohol was the perfect lubricant for swindle, and its supply was seemingly limitless. The infusion of alcohol and its juxtaposition with what could only have been tremendous uncertainty about life, sustenance, and the unknown future, cast a pall on traditional cultures that persists today and has left no Indian nation untouched.

Unrau’s painstaking research on every detail of the “settling” of the American west is illuminating, if depressing. As alcohol emerged as a staple in Indian life well into the reservation period, the lackadaisical enforcement of federal laws concerning the use and sale of alcohol and the truly insidious intentions of our forefathers becomes painstakingly clear. This dramatic tale needs to be read and appreciated by every student of federal Indian policy to fully grasp what has become one of the most bleak periods of history in the American West.

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Mni Sota Makoce: The Land of the Dakota. By Gwen Westerman and Bruce White. Foreword by Glenn Wasicuna. St. Paul: Minnesota Historical Society Press, 2012. 296 pages. \$24.95 paper.

It is appropriate that a scholarly work reminds all Americans that today’s Minnesota is the Dakota homeland. After the 1862 war, most Dakota became refugees and now occupy reserves in Canada and reservations in Nebraska,

North Dakota, and South Dakota. Four Indian country enclaves, almost too small to call reservations, exist in Minnesota where thousands of Dakota once lived. In the 150th year after the Dakota-American War, a group of scholars, Dakota and non-Dakota, published the results of their research on Dakota spiritual and historical ties to Mni Sota Makoce. *Mni Sota Makoce: The Land of the Dakota* documents the validity of Dakota presence since time immemorial and traces efforts to reclaim land and protect sacred sites.

Dakota sources provide the sources for a narrative of Dakota history, as well as French, English, and American materials. Research was funded by a grant from the Indian Land Tenure Foundation with additional support from the Minnesota Historical Society in particular. Syd Beane was project director, with Bruce White and Gwen Westerman as co-chairpersons. Other contributors to the gathering of knowledge provide enhancing commentary in an appendix. The result of their collaborative efforts is a book that every Indian scholar should have and that should be a staple in every school library. Its value as a model for tribal studies and a narrative for general readers goes beyond its immediate focus on Dakota and their land.

Mni Sota Makoce fills an important gap in the literature. Guy Gibbon's *The Sioux* (2003) summarizes the major points of Sioux scholarship for the entire Seven Council Fires, Dakota, Lakota, and Nakota, but it is for an audience that has substantial grounding in Sioux history. My own *Culture and Customs of the Sioux* (2013) also considers all of the Sioux nations and is directed at a general audience, but it is not nearly as well documented regarding land. Those looking for Dakota lifestyles (annual cycles) will find ample description. American and Dakota political issues are well-described. Individuals looking for just a good general history of the Dakota will find a good one. Until this publication, the two best works on Dakota history as a whole have been Roy Meyer's *History of the Santee Sioux* (revised 1986) and Gary Anderson's *Kinsmen of Another Kind* (1984). Each remains valuable, and indeed, each is cited, but *Mni Sota Makoce* provides more focus on context and continuity. It is also more accessible for general readers because of its formatting and targeting of a broader audience.

The informative sidebars that are scattered throughout the book range from commentary on researchers to capsules of Dakota traditions about particular places and events in Minnesota, including Otokahe (the Beginning), the Cannon and Zumbro rivers, Morgan's Mound, Cold Water Spring, and Lawrence Taliaferro, the Indian Agent from 1820–1839. Dakota language designations are included to emphasize the relationship of places to the Dakota history in Minnesota in particular; the authors argue that incorporation of Dakota place names with supportive oral traditions about them requires substantial time to be embedded in Dakota culture.

Mni Sota Makoce is translated as “the land where the water is so clear they reflect the clouds” (13). Westerman and White’s narrative begins with the land and winds through one of the several Dakota origin traditions. Dakota oral history explains their origin as near the Falls of St. Anthony and the mouth of the Minnesota River. This genesis story is augmented by carefully construed complementary oral traditions to establish Mni Sota Makoce as the homeland of the Dakota. Many scholars have asserted that the Dakota are recent arrivals in southern Minnesota (along the Minnesota River) and that therefore Dakota insistence on preserving sacred grounds is based on no more than wishful thinking of modern-day Dakota and their supporters. This book deliberately provides an antidote to these scholars. Their arguments are presented but the import of the sources used here clearly reveals a Dakota presence far enough back in time to refute the idea that they came only in the eighteenth century.

White and Westerman emphasize corroboration of Dakota oral history by non-Dakota sources throughout the text. It seems that every possible non-Dakota source is examined. Nichola Perrot, Pierre LeSeur, Paul Marin, Peter Pond, Charles Gautier, Zebulon Pike, and Thomas Anderson are among many culled. Each attests to the existence of the Dakota centered on the Minnesota and Mississippi rivers as well as their northern Minnesota presence. The thesis that Dakota have been in their homeland for a long time are supported by non-Dakota records dating back to the mid-seventeenth century and continuously reiterated since then. Historical context is one of the many strengths of what is an excellently presented synthesis of quite a bit of scholarship. Too often, historians and political advocacy writers have not seen the need to trace Dakota origins back in time to the mound builders by demonstrating connections to the degree possible. If the Dakota assert their long time presence in their homeland, should not the connections even predating the clear emergence of the tribe be included? White and Westerman include the mound builders.

Most Americans are puzzled by the Dakota treaties: How were they constructed? What did they mean? Were Dakota actually cheated? How can they be used to buttress current Dakota claims against the United States? Such questions arise in many discussions, and the authors devote a chapter to an explication of the treaties. To the extent possible, White and Westerman have explained each treaty as each “side” understood them. They also make it clear that Dakota leaders had little choice; they were threatened with force if they refused to sell land. In 1851, Dakota and American leaders concluded the Treaty of Traverse des Sioux. This treaty sold those portions of Mni Sota Makoce remaining to the Dakota. The land was now gone or held only at the sufferance of Americans.

The authors conclude that the Dakota War of 1862 was merely aftermath to the treaty. One of the many ironies involved in Dakota-American treaty-making is that the United States voided them after the Dakota War in 1862. Subsequent agreements, however, still reference earlier treaties. Most scholars and American Indians in general accept the notion that Indians did not understand treaties. White and Westerman provide a graphic example of this truth through two avenues. They offer an extensive discussion of the proceedings of the treaty negotiations with emphasis on Dakota testimony. The testimony clearly establishes what Dakota leaders understood and what their understandings and goals were. The second avenue is a three-part translation of The Traverse des Sioux treaty. Part I is the printed treaty language, part II is the Dakota version of the treaty given to Dakota leaders as translated by missionary to the Dakota Stephen Riggs, and Part III is an English translation of the Dakota version. These descriptions are a boon to scholars and general readers alike.

Since the Dakota exile and the gradual return of a few, Dakota have developed a new way of dealing with the larger society. They have challenged the “master narrative” of the United States that has been used to justify taking their land. Americans have their master story of manifest destiny and Indian savages as obstacles to civilization, but the Dakota have theirs too. Dakota like Julie LaFramboise, Charles Eastman, and a steady succession of tribal members have insisted that the Dakota master story be heard. The last chapter describes efforts by contemporary Dakota and their allies to reclaim their homeland in today’s contexts. “Master stories are the great stories by which a community names itself and its members. They are the stories through which groups of people come to understand reality” (135).

Increasingly, the Dakota of the twentieth and twenty-first centuries have focused on establishing their right to be in Minnesota and to protect their sacred sites. Their master story emphasizes ties to the land and their common culture even if many are still exiles. One focus of the assertion of the Dakota master story is efforts to protect Carver’s Cave, Indian Mounds Regional Park, Coldwater Spring. Demonstration, litigation, and unifying ceremonies continue at this writing. Here is where conflicts in master narratives are played out—over the land. The authors do point out that the Indian master narrative does not fare well in the courts of the land. However, they also conclude that the struggle is continuing in Mni Sota Makoce.

Although the authors present a convincing history, there are those who disagree with interpretations of the data. As noted, there are several Dakota origin traditions and some call into question the emergence narrative chosen by the scholars and emphasized throughout the book. *Mni Sota Makoce* presents the dominant narrative of American Indian studies and of tribal advocates

today. It is valuable for its perspective, its masterful summary of sources about Dakota origins and presence, and for general readers in need of a good introduction to Dakota history.

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The Native American Identity in Sports: Creating and Preserving a Culture. Edited by Frank A. Salamone. Lanham, MD: Scarecrow Press, Inc., 2013. 213 pages. \$65.00 cloth.

If the increase of books is any indicator, interest in Native people in sports has grown. The new research in Native people and sports has begun providing greater historic detail on individual athletes and teams, with solid treatment of the triumphs and challenges faced in a Eurocentric and white-dominated nation. This volume adds to the archive, presenting new case studies of Native presence in overlooked mainstream sports like tennis, as well as the traditional sport *toka*. It also extends beyond the boarding school settings highlighted in texts like John Bloom's *To Show What an Indian Can Do* (University of Minnesota Press) while providing an updated treatment of the more expansive sports categories originally found in Joseph Oxendine's seminal work *American Indian Sports Heritage* (University of Nebraska). Salamone's collection is comprised of twelve distinct essays penned by writers ranging from familiar scholars like C. Richard King to doctoral students in anthropology, history, and American Indian studies. Overall, this volume seeks to add new evidence that furthers the argument that Native participation in sports—while initially intended as a civilizing tactic by boarding school officials and institutions—athletic excellence and sometimes dominance over white competitors has served both to facilitate and disrupt assimilation.

Few of the entries break new ground in terms of theory or method. The book's strength is the treatment of a myriad previously un- or under-documented "case studies" from across Native America. This alone makes the individual chapters appealing for individuals seeking contributions on tribally or regionally specific courses and interests. The expanded discussion of sports is also laudable, going beyond the long-heralded running, football, and baseball to provide entries focused on basketball, boxing, tennis, wrestling, and alligator wrestling.

As someone developing a course on Native sports or race and sports, I am particularly interested in how this volume might provide useful learning materials for college courses, as well as what it contributes to the growing