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Surviving Wounded Knee The Lakotas

Surviving Wounded Knee depicts the fight for meaning that followed the physical confrontation as the US Army, Buffalo Bill, and, above all, the Lakota struggled to explain the traumatic violence that took place that winter morning in 1890. With its close attention to Lakota efforts to remember and memorialize Wounded Knee, Grua's work foregrounds not only indigenous perspectives on a horrific

event but offers a guide of sorts to what a more humane and ethical Western history might be.

Surviving Wounded Knee: The Lakotas and the Politics of ...

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After the Wounded Knee Massacre, the US Seventh Cavalry quickly counted dozens of slain Lakota warriors and left the bodies on the ground. Snow soon engulfed the silent landscape, precluding burial before the New Year. Although the cavalry's official reports only counted male Lakota casualties, civilians who visited Wounded Knee in the wake of the snowstorm described a horrific scene of men, women, and children shot down as they fled.

Surviving Wounded Knee: The Lakotas and the Politics of ...

We "know" about the massacre at Wounded Knee in 1890. The event has been seared into our consciousness by nineteenth-century photographs of frozen bodies lying in the snow and by twentieth-century rituals of mourning and regret. We also "know" that the story of the massacre has shifted over time. Initially considered a "victory" over "crazed" ghost dancers—earning twenty soldiers the Medal of Honor—the massacre is now a symbol of cruelty and a rallying point for Native ...

Surviving Wounded Knee: The Lakotas and the Politics of ...

History often comes in cycles: some topics lie dormant for years, only to reappear as new sources and new interpretations that call for revision. The story of t

David W. Grua. Surviving Wounded Knee: The Lakotas and the ...

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Surviving Wounded Knee: The Lakotas and the Politics of ...

"Surviving Wounded Knee depicts the fight for meaning that followed the physical confrontation as the US Army, Buffalo Bill, and, above all, the Lakota struggled to explain the traumatic violence that took place that winter morning in 1890. With its close attention to Lakota efforts to remember and memorialize Wounded Knee, Grua's work foregrounds not only indigenous perspectives on a horrific event but offers a guide of sorts to what a more humane and ethical Western history might be ...

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Surviving Wounded Knee: The Lakotas and the Politics of ...

Surviving Wounded Knee. The Lakotas and the Politics of Memory. David W. Grua. Description. On December 29, 1890, the U.S. Seventh Cavalry killed more than two hundred Lakota Ghost Dancers-including men, women, and children-at Wounded Knee Creek, South Dakota.

Surviving Wounded Knee - Hardcover - David W. Grua ...

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Surviving Wounded Knee: The Lakotas and the Politics of ...

Historian David Grua argues that Wounded Knee serves as a window into larger debates over how the United States' conquest of the indigenous peoples should be remembered. During the five decades after Wounded Knee, the survivors pursued historical justice in the form of compensation, in accordance with traditional Lakota conflict resolution practices and treaty provisions that required compensation for past wrongs.

Surviving Wounded Knee eBook by David W. Grua ...

This chapter examines the events that led to the conflict at Wounded Knee. It first describes the journey of the Corps of Discovery into the northern Great Plains where the Lakota Nation was located in 1804. The tension began when the US government, under the helm of President Thomas Jefferson, purchased the Louisiana territory from France in 1803.

Race War and Wounded Knee - Oxford Scholarship

A 32-year-old man was pronounced dead in an attack that wounded four people, including a 16-year-old boy, at a gathering on the Far South Side, and at least 15 others were injured in separate shootings on the West and South sides overnight, Chicago police said. The fatal shooting happened shortly after