“NARRATIVE HISTORY” AMOUNTS TO FABULATION,
THE REAL STUFF BEING MERE CHRONOLOGY
At about this time the family of Marpiyawicasta Man of the Clouds began to racially integrate, that is, began to intermarry with prominent whites such as Indian Agent Lawrence Taliaferro at Fort Snelling in the Louisiana Purchase. (Marpiyawicasta had a “civilized” name, and it was by this name that Henry Thoreau would eventually hear of him: “L.O. Skyman.”) Wakaninajinwin Stands Sacred (or, Stands Like a Spirit), the daughter of Marpiyawicasta who had been baptized as “Lucy,” in this her 15th year met Seth Eastman of Fort
Snelling, a West Point graduate and artist, and gave birth to a racially mixed daughter, *Wakantankanwin* Goddess, who was baptized as Mary Nancy Eastman. The white soldier set up an account at the local trading post upon which his red bride could draw for the sustenance of their daughter while living with her family at the farming settlement on the east bank of Lake Calhoun (such an interracial union, rather than being in defiance of military policy, could well be said to have been considered locally to be in furtherance of it).
Elsewhere, however, 1830 was the year of the “Indian Removal Act.”

Dakota women studying ornithology in their cornfields,
per Captain Seth Eastman of Fort Snelling
(it displeased the missionaries that the savages could not comprehend:
maize must be planted in disciplined rows, not in undisciplined hills)

In America’s schoolbooks, between 1830 and 1860, one very popularly reproduced text was a speech delivered by Justice Joseph Story on Native Americans: “What can be more melancholy than their history? By a law of nature they seem destined to a slow but sure extinction. Everywhere at the approach of the white man they fade away.”¹ I wonder, would Thoreau, who later wrote a book that he was determined not to turn into an ode to melancholy, have been presented with this stuff in Preceptor Phineas Allen’s Concord Academy college-

¹ Refer to Ruth Miller Elison’s GUARDIANS OF TRADITION: AMERICAN SCHOOLBOOKS OF THE NINETEENTH CENTURY (Lincoln NB: U of Nebraska P, 1964), pages 69 and 79.
preparatory school in Concord, and with this sort of usage of the term “melancholy”?

According to Mary Helen Dunlop’s SIXTY MILES FROM CONTENTMENT: TRAVELING THE NINETEENTH-CENTURY AMERICAN INTERIOR (NY: HarperCollins BasicBooks, 1995, page 97), the actual native American was well on its way to being replaced in non-native American experience, through poverty of experience,
by the idea of the primitive and by the artistic representation of the Indian (emphasis added):

In 1822, after a residence of one year in Illinois, John Woods wrote, “I have not seen one Indian.” Passage of the Indian Removal Act in 1830 further decreased the likelihood that a traveler in the interior would encounter any Indian: by 1838 only 26,700 Indians remained resident east of the Mississippi. Travelers who entered the interior after 1830 had seen more Indians immobilized in murals and marble in the United States Capitol than they would see in the flesh on the landscape of the interior, and they had read more ornate metaphors spoken by Indians on the pages of James Fenimore Cooper’s novels than they would hear syllables uttered by Indians. Fully aware, however, that their worldwide reading audience expected descriptions of so famous a North American fact as its Indian population, travelers wrote in answer to that expectation — and if they were writing as much about Horatio Greenough’s sculpted Indians as about any real persons, they could nonetheless cling to the peculiar confidence that arises from presuming that their subjects were unlikely ever to hear of what travelers said or wrote about them.

A NARRATIVE OF THE CAPTIVITY AND ADVENTURES OF JOHN TANNER (published in New-York), recounting thirty years among the Ottawa and Ojibwa tribes:

JOHN TANNER’S NARRATIVE
Thoreau would copy the following materials into his Indian Notebook:

AS COPIED INTO THOREAU’S INDIAN NOTEBOOK

Wain-je-tah  
We koon-de-win — Feast called for by dreams. Feasts of this kind may be held at any time, and no particular qualifications are necessary in the entertainer or his guests. The word Wain-je-tah means common, or true, as they often use it in connexion with the names of plants or animals, as Wainje-tah, O-muk-kuk-ke, means a right or proper toad, in distinction from a tree frog, or lizard [sic].

Ween-dah-was-so-win — Feast of giving names, i.e. to children — where the guests eats all in his dish. Reason given that hawks “never return a 2d time to what they have killed.”

Menis-se-no We-koon-de-win. War feast. These feasts are made before starting, or on the way towards the enemy’s country. 2, 4, 8, or 12 men, may be called but by no means an odd number. The whole animal, whether deer, bear, or moose, or whatever it may be is cooked, and they are expected to eat it all. [Henry Thoreau added “ — and they drink bears grease.”]

2. The original notebooks are held by the Pierpont Morgan Library in New York, as manuscripts #596 through #606. There are photocopies, made by Robert F. Sayre in the 1930s, in four boxes at the University of Iowa Libraries, accession number MsC 795. More recently, Bradley P. Dean, PhD and Paul Maher, Jr. have attempted to work over these materials.
Objibiwai

Metik-goag — trees
Shingo-beek — Ever greens, or cone bearing trees
Netish-un — trees with broad leaves
Nin-au-tik — Sugar maple (our own tree)
Ne-be-min-ah-ga-wunje — high cranberry bush
Wis-seg-ge-bug — Bitter leaf
Munino-mun-ne-chee-heeg — Red panit root
Meen — Blue berry
Weah-gush-koan — dust; or that which is mixed together
O-kun-dum-moge — Pond lillies
Nah-nom-o-ne-gah-wah-zheen — wild rice
We-nis-se-bug-goon — Wintergreen
O-gris-e-mawn — Squashes. — O-zaw-waw-o-gruis-se-mawn — yellow squash
Mis-kwo-de-se-min — Bean
As-ke-tum-moong — melons
Shah-ho-ze-gun — Milkweed
Wah-ko-nug — Lichens
O-zhush-kwa-to-wug — Fungi
Ah-wes-sie-ug — animals

Do I have your attention? Good.
The area of administration of Henry Rowe Schoolcraft as Indian agent was considerably increased, with new headquarters at Mackinac.

At Fort Snelling in the Minnesota Territory, Seth Eastman got married “in Indian form” with the daughter of Marpiyawicasta Cloud Man, Wakaninajinwin Stands Sacred (or, Stands Like a Spirit) who had borne him a child (initially known of course as “Winona,” meaning “firstborn girlchild,” in accordance with Dakotah practice) who would be christened Mary Nancy Eastman (this child would because of her involvement with Christianity be called “Holy Spirit woman,” and would additionally be known as Wakantankanwin Goddess). The bride was herself baptized under the christening name “Lucy.” Some of the children of this racial mingling, according to a book, would become “noted and useful characters” — imagine that, folks!4

(This seems to have been a parting gesture, since from 1833 to 1840 Eastman would be teaching drawing, useful in mapmaking, at the West Point Military Academy.)

Amazingly, although the white man was an artist, we have no artistic depictions by him of his bride or his child! What we do have is two rough sketches and a portrait sketch done later, in 1851, of the teenage halfbreed Mary Nancy or Goddess, by another white artist, Frank Blackwell Mayer:

3. This daughter “Mary Nancy” would marry in her tribe and bear five children, dying at the birth of the youngest, later known as Charles. After adopting Christianity, her red husband and two of their sons would also take the Eastman name. Mary Nancy Eastman’s eldest son, the Reverend John Marpiyawaku Kida Eastman, would become a Presbyterian missionary at Flandreau, South Dakota. Her 2d son, Dr. Charles Eastman, would make himself the 1st Native American to obtain certification as a medical doctor (he would earn his MD degree at Boston University). While practicing medicine Dr. Eastman also would work for Native American rights. He would author a memoir, INDIAN BOYHOOD, and several other popular books about his experience of Indian cultures, some of which would be translated and published in Europe.

4. It may surprise you that the commandant at the local military fortress, Fort Snelling, would permit such a miscegenation. If so, you should come to grips with the fact that such miscegenation, so long as it was by white men upon red women rather than by red men upon white women, was in fact part of the US military’s objective for the region. To appreciate this, you should take the time now to peruse the report on native populations that had been prepared for our War Department in 1822 by the Reverend Jedediah Morse.
NOBODY COULD GUESS WHAT WOULD HAPPEN NEXT
Dr. John Emerson, not any known relation to Waldo Emerson, was the US Army surgeon at Fort Snelling and owned a slave named Dred Scott, age 40. He openly drew an allowance from the federal government for the maintenance of his slave, equal to the pay and provisions for an Army soldier. While at Fort Snelling in the Minnesota Territory where slavery was nominally illegal, in 1836 or 1837, Dred Scott married Harriet Robinson, a slave of Major Lawrence Taliaferro, the Indian Agent at that fort, and the major, although entirely lacking in religious credentials, since he owned this woman, officiated at their wedding. In this travesty, Major Taliaferro then and there, an officer of the US government in a US government facility, sold Harriet to Surgeon Emerson, another officer of the US government. The Scotts were to have two daughters by their marriage, Lizzie and Eliza. Later, Harriet Robinson Scott, and then Dred as well, attempted to sue for freedom on the basis of this illegal servitude in a United States government facility in a region where slavery was illegal, arguing that at that time and in that place they had become free.5

5. But of course the United States Supreme Court finally, on March 6, 1857, saw through this family’s transparent little ploy.
MAKERS OF MINNESOTA

Sponsored by the Minnesota Historical Society

Major Lawrence Taliaferro

From 1819 to 1840 the most important and influential civil office on the Upper Mississippi was held by Major Taliaferro, who came to Fort Snelling as United States Indian Agent.

He came to the dark and bloody ground of the Sioux-Chippewa Wars. His job was to keep peace between these age-old enemies. This feud continued for many years. As late as 1853 a party of Chippewa ambushed some Sioux Indians in downtown St. Paul.

A group of Sioux killed a number of Chippewa who had been their hosts a moment before. Taliaferro let the Chippewa impose their own sentence. The Sioux had to run the gauntlet. Each was given a start of 30 ft. before the Chippewa fired. The Sioux who reached the finish line first were forewarned.

Taliaferro preformed the marriage ceremony of his house servant, Harriet Robinson, to the Negro - Dred Scott of the famous Dred Scott case.
This cartoon was drawn by Kern Pederson for the 1849-1949 Minnesota Territorial Centennial and appears in Kern Pederson’s cartoon book MAKERS OF MINNESOTA: AN ILLUSTRATED STORY OF THE BUILDERS OF OUR STATE (Published by Kern Pederson, 2066 Case Avenue, St. Paul 6, MN, 1949). We can see several things wrong here besides spelling. First, Taliaferro was a major in the army of the United States of America, not a minister, nor a chaplain, and as such had no power to “preform” anything but a mockery. Second, the lawsuit in question was initiated by Harriet Robinson Scott and deserves to be denominated the famous Harriet Scott lawsuit. Finally, in attending to the ineptitude of the language here, we may wonder why one white man's black woman is entitled to be known as “his house servant” while the other white man's black man was entitled only to the sobriquet “the negro.”

...the marriage agreement was made in the Major’s presence, and was duly certified by him as a justice of the peace.
Portrait of Dred Scott, slave
by an unknown artist
(property of New York
Historical Society)
who lived in a US
government installation
in a free territory
and yet was not set free
by this Government
of free men by free men
sworn to uphold the law
and administer justice.

Harriet Robinson Scott, mother of two slave girls
—one of whom happened
to have been born
in “free territory”—
who lived in a US
government installation
in a free territory
and was sold by one sworn
agent of our government
to another, so she could be
the slave wife of a slave.

Lizzie Scott, slave
born in 1846
in a slave state
to two parents
one of whom,
at least (maybe),
should not have
been being
treated as
anyone else’s
property.

Lizzie Scott, slave
born in 1838 aboard
a steamboat between
two free territories
technically not
property unlike her
sister and her
mother and father
—but then she was
a black girl
as you can see.

Eliza Scott, slave
Captain Seth Eastman, the topographical engineer at Fort Snelling, was reassigned to do a railroad survey in Louisiana. At this point his local halfbreed daughter Mary Nancy Eastman, granddaughter of Marpiyawicasta, was about six years old.6

The entire country then was prairie, with no timber at all except in the immediate vicinity of the lakes and water-courses, so that we could drive in wagons in any direction. Going by the road to lake Calhoun, on the left of the junction of the road and lake was quite a large permanent Indian village surrounded by extensive corn fields, which from the time the corn was in milk, required the undivided attention of the Indian children to drive away the flocks of blackbirds, which were in great numbers. I remember very well knocking over twenty-five at one shot. This village and Saint Anthony and Little Falls were the three show places which brought into requisition all the horses and wagons belonging to the Fort, whenever the steamboat “Warrior” appeared with her hold filled with supplies and her cabins with delightful and delighted tourists who were making an excursion, considered more wonderful in those days than would be a trip to the Hawaiian Islands now.

Detail from government map of the Fort Snelling Military Reservation, Minnesota Territory, an agency of the US government collaborating in the Scotts’ enslavement: (next pages)

**Life is lived forward but understood backward?**

— No, that’s giving too much to the historian’s stories.

**Life isn’t to be understood either forward or backward.**

6. Another, nonscholarly source gives the date for this departure as 1833, when Mary Nancy, or Wakantankanwin Goddess, was still about three years of age.
Major Lawrence Taliaferro

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He came to the dark and bloody ground of the Sioux-Chippewa Wars. His job was to keep peace between these age-old enemies. This field continued for many years. As late as 1853, a party of Chippewa ambushed some Sioux Indians in downtown St. Paul.

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Taliaferro performed the marriage ceremony of his house servant, Harriet Robinson, to the Negro—Dred Scott of the famous Dred Scott case!
Between the Fort Snelling military base and the settlement of St. Paul, Minnesota, Wakantankanwin Goddess, or Mary Nancy Eastman, the daughter of Captain Seth Eastman with Wakaninajinwin Stands Sacred or “Lucy” and thus the granddaughter of Marpiyawicasta Man of the Clouds, became the bride of Iewakanhdiota Many Lightnings.

Henry Rowe Schoolcraft’s and Seth Eastman’s HISTORICAL AND STATISTICAL INFORMATION, RESPECTING THE HISTORY, CONDITION AND PROSPECTS OF THE INDIAN TRIBES OF THE UNITED STATES: COLL. AND PREPARED UNDER THE DIRECTION OF THE BUREAU OF INDIAN AFFAIRS PER ACT OF CONGRESS OF MARCH 3RD 1847 (this set of volumes would be most carefully considered, as it was being published over a series of years, by Henry Thoreau).
February: In the Minnesota territory, at Redwood Falls, *Wakantankanwin* Goddess, or Mary Nancy Eastman, daughter of Seth Eastman the painter of frontier life and *Wakaninajinwin* Stands Sacred or “Lucy” and granddaughter of *Marpiyawicasta* the first pacifist of Minnesota, who had become the wife of *Itewakanhdiota* Many Lightnings or Jacob Eastman, gave birth to a 5th and final infant, 3/4th Dakota and 1/4th Caucasoid — who for a long period would bear the infant name *Hakadah*, The Pitiful Remainder, because its mother would soon die of complications of this childbirth.7

7. Ohiyesa was born four years before the 1862 Minnesota Massacre, and his father Many Lightnings would be after that event arrested and charged and, of course, convicted. The family presumed that he had been executed but in fact he had been among those whose death sentences had been commuted by President Lincoln. After serving three years in a penitentiary, he would return to his family as a convert to Christianity, under the new name “Jacob Eastman,” bringing with him some “civilized clothing” for his son. However, while he was presumed to have been executed, his brother, Ohiyesa’s uncle, Mysterious Medicine, had been ingraining in Ohiyesa the idea that he would need to grow up to be the sort of man who could avenge his father’s death:

> “To avenge the death of a relative or of a dear friend was considered a great deed. My uncle, accordingly, had spared no pains to instill into my young mind the obligation to avenge the death of my father and my older brother.”

— INDIAN BOYHOOD

It would be after a hard-won lacrosse match that this child Hakadah The Pitiful Remainder would be given the name Ohiyesa, The Winner. Eventually he would become something of a specialist in inter-racial communications, and receive many condescending awards as the white man’s favorite redskin-making-a-stab-at-being-civilized, Doctor “Charles Alexander Eastman.”
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“It’s all now you see. Yesterday won’t be over until tomorrow and tomorrow began ten thousand years ago.”

- Remark by character “Garin Stevens” in William Faulkner’s INTRUDER IN THE DUST

Prepared: October 12, 2014
This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.
Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology—but there is nothing here that remotely resembles the ordinary "writerly" process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.
Place requests with <Kouroo@kouroo.info>. Arrgh.