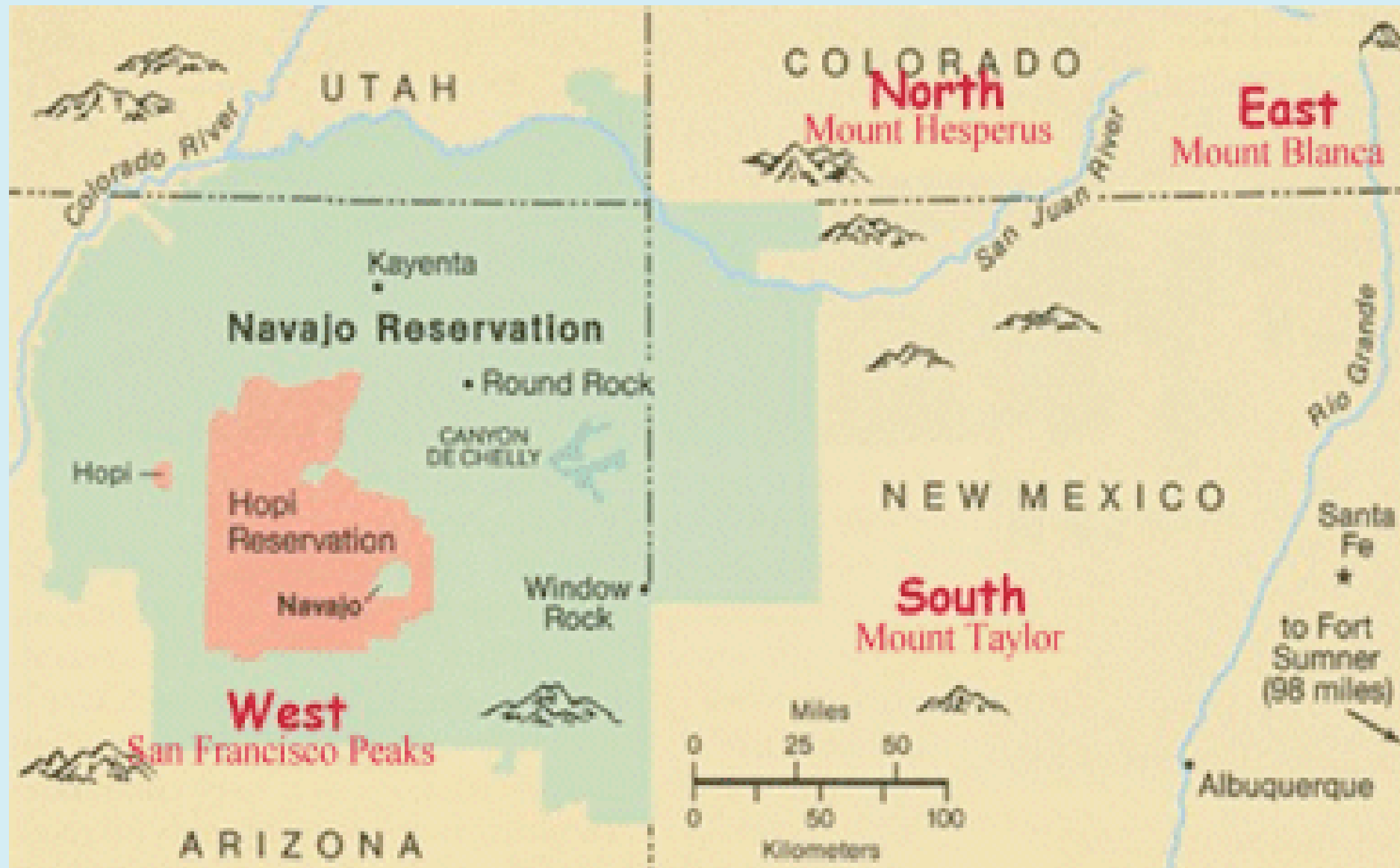


What is Critical Indigenous Studies and Why Does it Matter?

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Remembering Our Grandmothers



Ta'hwooji'tei

- To move under one's own power
- Only way to accomplish a task is to expend one's own energy

Bosque Redondo, 1863-1868



Date	Escorting Officer	Number	Route	Source(s)
Aug 27, 1863	Holmes	51	Santa Fe	Link 1971:9; McNitt 1973:147; Acrey 1994:45; NARA, RG 98, LR (M1120, Roll 20, Frames 597-598), Shaw to Cutler, 8/27/1863; McMullen to Cutler, 9/8/1863; NARA, RG 98, LR (M1120, Roll 20, Frame 608), Steck to Carleton 9/6/1863; NARA, RG 75, LR, Steck to Labadi, 9/15/1863; Carleton to Thomas 9/6/63; Cutler to Holmes 9/4/63; Eaton to Cutler 2/29/64; <u>Rio Grande Press</u> , 9/1/63; <u>Santa Fe Weekly Gazette</u> , 9/5/63
Oct 31, 1863	Latimer	21	Ft. Union-Ft. Sumner	NARA, RG 98, LR, Latimer to Walsh, 12/2/1863
Nov 3, 1863	Chacón	200	Unknown	NARA, RG 98, LR, Eaton to Cutler, 3/3/64, No. 1694, File 110-E-12/64
Nov 25, 1863	Laughlin	55	Unknown	NARA, RG 98, LR, Eaton to Cutler, 3/3/64, No. 1694, File 110-E-12/64; Shaw to Cutler, 1/6/64, M1120, Roll 25
Nov 22, 1863	Chacón-Wardwell-Calloway	188-200	Santa Fe	McNitt 1982:148; Trafzer 1982:170; Acrey 1994:45; Kelly 1970:71; NARA, RG 98, LR Wardwell to Cutler, 12/8/1863; Wallen to Cutler, 12/11/1863; Carleton to McMullen, 11/22/1863; McMullen to Carleton, 12/1/1863; Carleton to Thomas 11/22/63
Jan 11, 1864	Postle - Russell	116	Santa Fe or Mountain?	NARA RG 98, LR, Shaw to Cutler, 1/12/64; Eaton to Cutler, 3/3/64, No. 1694, File 110-E-12/64; McMullen to Cutler, 1/30/64
Jan 26, 1864	Carson (to Los Piños) - Pettis (to Ft. Sumner on 8 Feb 8, 1864)	240-340	Santa Fe (Note: Santa Fe Weekly Gazette 2/20/1864, reported this group bypassed Santa Fe entirely in reaching Bosque Redondo)	Kelly 1970:109, 115; Link 1971:10; McNitt 1973:149; Trafzer 1982:170; NARA RG 98, LR, Pettis to Newbold 2/23/64; Wallen to Cutler 2/23/64; Cutler to Cmmdr at Los Piños, 2/2/64; McMullen to Cutler 2/8/64; Shaw to Cutler, 1/31/64; <u>Santa Fe Weekly Gazette</u> 2/6/64
Jan 31, 1864	Carey-Campbell	80-142	Unknown	NARA, RG 98, LR, Shaw to Cutler, 1/31/64; Eaton to Cutler, 2/29/64
Late January (date uncertain)	Latimer (to Los Piños)	760	Unknown	NARA, RG 98, LR, Campbell to Carleton, 2/21/64, M1120, Roll 23



Manuelito & Juanita



“When you get captured, you just tell them, ‘Go ahead and kill me, and I will shed my blood on my own land, not some strange land. And my people will have the land even if I die.’”

--HastiinCh'ilHajin



Hak'éeí dóó Hodine'ée

My Relations and My People

Although much of what is known about Manuelito derives from American military documents, a substantial number of stories from Diné sources remain within families. According to Diné oral tradition, Manuelito was raised among kin who were leaders in different communities throughout Diné Bikéyah. His father, Cayetano, came from Dzitk'i Hózhónii (Mountain Beautiful on top) and was known for his resistance to foreign invaders of Navajo territory. One brother, Cayetanito, was a headman in the Mount Taylor region. K'aa'y'éeíi (Man with arrow quiver) was a headman in the south Utah region, and another brother, El Ciego, was also a leader.

In the tradition of the time and befitting a man of wealth and status, Manuelito was married to several women so that many Diné claim him as their grandfather. As a young man, he married the daughter of the peace leader Narbona and moved from Bears Ears to the Chuska region. Manuelito was also married to two other women, one known as Juanita or Asdzáq Tl'ógi and the other, Asdzáq Tsin sikaadnii, both from the Tohatchi, New Mexico area. Asdzáq Tl'ógi was a wife with whom he lived continuously and traveled. The families of both of these women were on good terms with each other and called each other relatives.

One of the main reasons for the cycles of violence that characterized the Southwest since at least the Spanish period was the slave trade, of which Navajo women and children were prime targets. Several of Manuelito's family members were taken captive for the slave trade, never to be seen or heard from again.



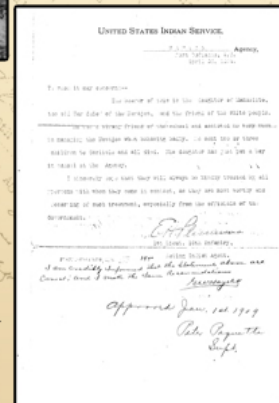
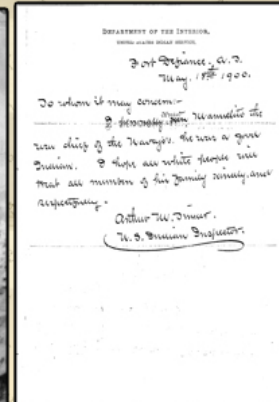
"Group of Navajo people at Fort Huachuca, 1852." Col. 1852. Copyright © 2000 by the National Geographic Society. Courtesy of the National Geographic Society, Washington, D.C.



"Manuelito, Navajo chief and wife, ca. 1887." Photograph by Sam Hilditch. Courtesy of Navajo Historical Society, Tuba City, AZ 86020.



"Manuelito's daughter, daughter of Manuelito and Juanita." 1887. Dághá Ch'íi. Courtesy of the author. "Chief and his daughter who depicts blood." Courtesy of National Anthropological Archives, Smithsonian Institution. Image ID: 1095.



One day my mother and I went to visit my grandfather, Charles Manueño, my mother's uncle. Encouraging about my research, he shared letters with me, which had belonged to Juanita and her daughter, Dághá Ch'íi Be Asdzáq (red Mustache's wife)—my great-grandmother. The letters, preserved by Juanita's daughter and then by Charles, impressed upon me the importance of history to who we are as Diné.

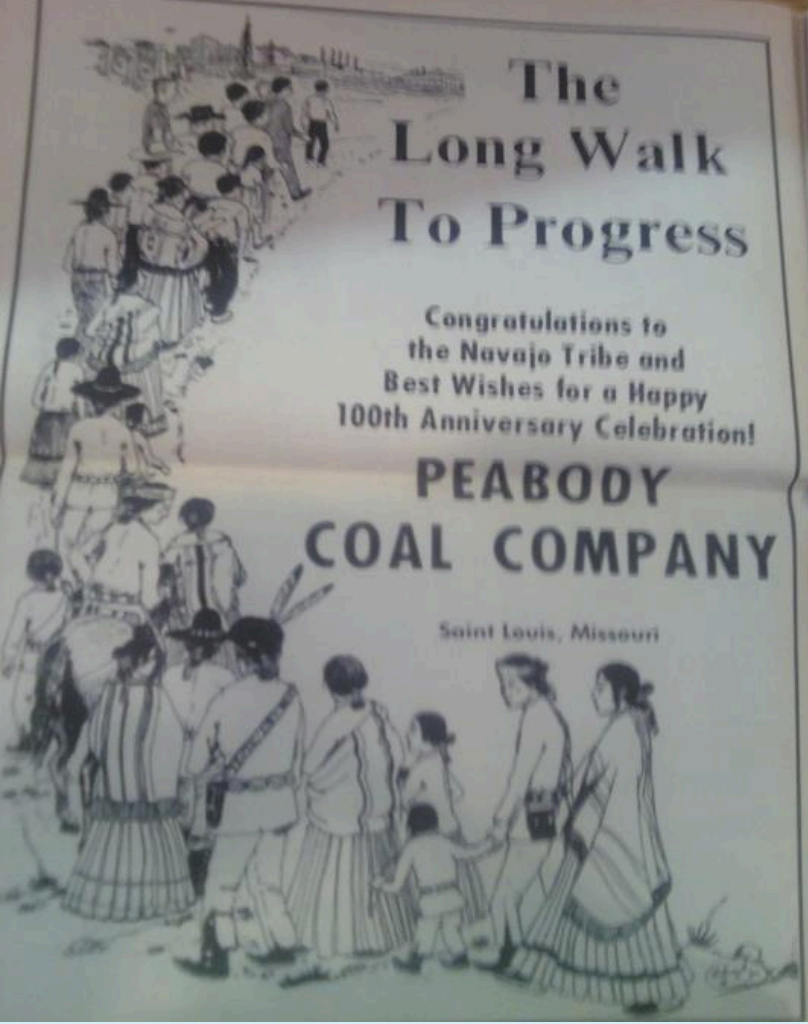
“Nihimásánídóónihicheiitihdahoozníí.
T’ááałtsxobikeitiháahoznii’.
Ch’éináhyik’eitihdahooznii.”

“Our grandmothers and grandfathers suffered greatly. Everything that could be suffered and endured, they suffered and endured. The stresses were great.”

--Frank Nez, Tohatchi, NM

The way our Ancestors used to think about the things they believed in was perhaps their greatest attribute. They died for their most central beliefs and gave their lives for their most critical possessions. Because of this we are here today.

To the extent that we litigate our right to sovereignty within this legal framework, we have lost the true essence of our sovereignty.



The Long Walk To Progress

Congratulations to
the Navajo Tribe and
Best Wishes for a Happy
100th Anniversary Celebration!

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Concepts of Cultural Sovereignty

- Allows charting of course for the future
- Cultural sovereignty can become a tool to protect our rights to language, religion, art, tradition, and the distinctive norms and customs that guide our societies
- Too often, we as Indian people are forced to litigate our rights within the dominant society's appraisal of tribal sovereignty.

Cultural Sovereignty

Is inherent in every sense of that word, and it is up to Indian people to define, assert, protect, and insist upon respect for that right.

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I have lost my way many times in this world,
only to return to these rounded, shimmering
hills and see myself recreated more beautiful
than I could ever believe.

--Joy Harjo (Creek)