

He was kind-hearted and loved by all. He was a very humble and truthful man. He enjoyed hunting, visiting family and friends, and traveling. He was always ready to help someone in need.

Paul married Barbara Renay Swartz Enyart, daughter of Frank Sauncoci and Mildred Carol Swartz (1939-2016.)

When Paul was 50 years old, he passed away at Grand Itasca Clinic and Hospital on August 1, 2018.

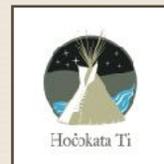
Preceding him in death were his parents, Clarence and Barbara, sister, Tracy, and infant brother, Shawn.

Paul is survived by his wife of 20 years, Brenda; sons, Seth (Shauna) Butterfield, Cody (Paige) Butterfield; sister, Wanda; and grandsons, Easton, Bentley, Alexzander.

The traditional service was held on August 4, 2018 at the Tiowakan Spiritual Center at the Shakopee Mdewakanton Sioux Community in Prior Lake.

Denise Jones noted, "One of the very good things that always struck me about Paul was, being a professed christian, I never saw where he preached at people but taught by example. So he walked the walk. I think he left a great deal behind that are in people that knew him, so he does live on in all of us. Paul....it's been a great pleasure."

Julie Richards of Wadena remembered Paul Lyle Oyāte Nawičhakičizin *Protects the People* Enyart. "We have good memories of Paul from when he was growing up and came out to the farm with his mom, dad and Tracy. He had many obstacles thrown at him in his life and overcame them all. What a man, what a soul, and what a presence. He can't be replaced!"



For more information about Tínta Oturŋwe and the Dakota people, Hočokata Ti [ho-cho-kah-tah-tee] the Shakopee Mdewakanton Sioux Community's (SMSC) cultural center and gathering space, is worth visiting. The public exhibit, "Mdewakanton: Dwellers of the Spirit Lake," enhance the knowledge and understanding of the Mdewakanton Dakota people and their history. Hočokata Ti is at 2300 Tiwahe Circle, Shakopee, MN 55379. (952) 233-9151.



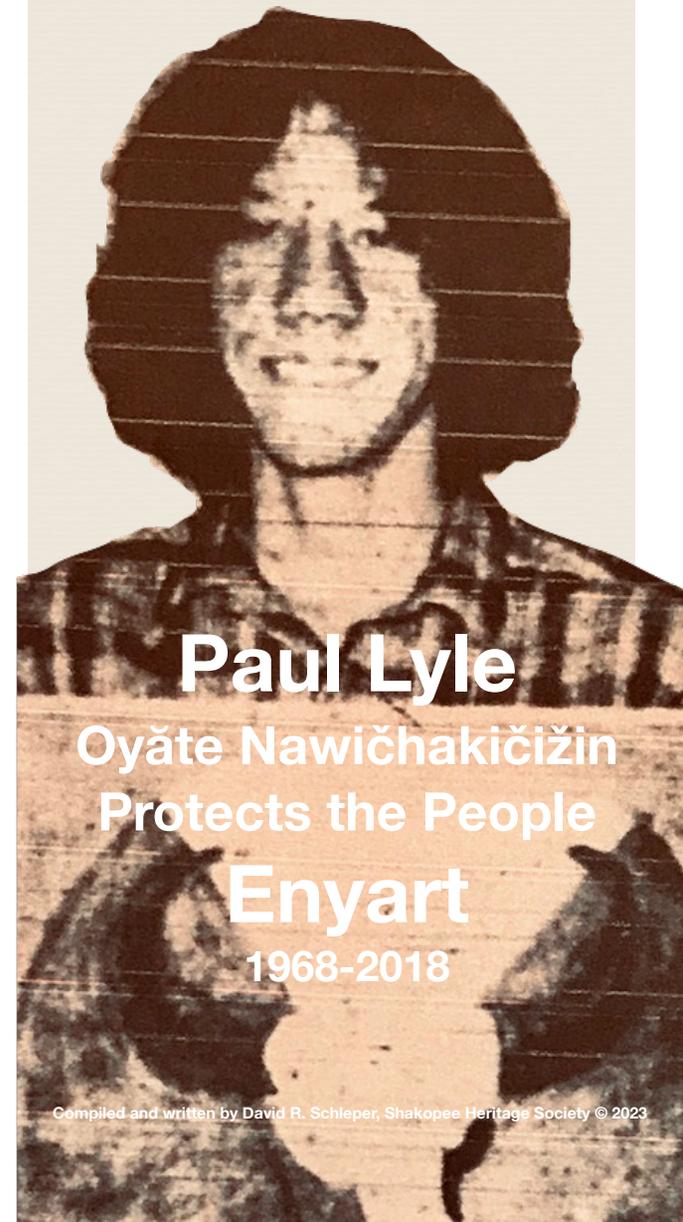
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Paul Lyle

**Oyāte Nawičhakičizin
Protects the People**

**Enyart
1968-2018**



Paul Lyle Oyāte Nawičhakičizin *Protects the People* Enyart in the Shakopee High School yearbook in his junior year (left), and an article in the Shakopee Valley News (1986) called *Student Indian Art Exhibit Opens* (middle) and his obituary (on right.)

Paul Lyle Enyart Oyāte Nawičhakičizin (*Protects the People*) was born in Minneapolis, Minnesota in 1968, and grew up in the Shakopee Mdewakanton Sioux Community. His parents were Clarence Enyart and Clarence Wilbur Enyart Jr. (1943-2013) and Barbara Jean Benson Enyart (1932-1972.)

Paul Lyle Oyāte Nawičhakičizin *Protects the People* Enyart's grandparents were Donald Lyle Enyart (1915-1977) and Rosella Jessie Tootie Paulie Wahca Waste Wiŋ Larsen (1919-2006); and Paul Godfrey Benson (1891-1977) and Doris Lundberg Larsen (1919-2006.). Paul's great grandparents were Ralph Raymond Enyart (1893-1953) and Coral Fay Squires Enyart (1893-1917); Henry David Larsen (1892-1970) and Jessie Margaret Coursolle Larsen (1892-1967); Andrew Benson (1852-1926) and Caroline Mathilda Ruud Benson (1862-1933); and John Nels Lundberg (1867-1911) and Bettie, who was born in 1866.

When Paul was a senior at Shakopee High School in 1986, he exhibited some of his art work at the Cultural Center at the Shakopee Mdewakanton Sioux Community. In fact, one painting was blown up and put on five billboards

around the area, according to an article in the **Shakopee Valley News** in 1986 called *Student Indian Art Exhibit Opens* by Beth Forkner Moe. In fact, the billboards were located near the State Capitol in St. Paul.

When he was growing up, Paul Lyle Oyāte Nawičhakičizin *Protects the People* Enyart loved drawing. In his sophomore year, he started painting. And in his senior year, Paul has been working at the pottery center at the Shakopee Mdewakanton Sioux Community. He worked there as part of a work-study program that allowed him to get credit for working at the center and studying pottery.

The painting in the art show is one of many exhibitors from students from kindergarten to twelve grade from Minnesota and surrounding states. Paul's art reflects his cultural heritage. His work centers on Native American themes, mostly themes used in the Dakota Sioux nation.

Paul Lyle Oyāte Nawičhakičizin *Protects the People* Enyart painting features some Native American symbols. According to the newspaper article, Paul explains that the buffalo was the main staff of life for the Plains people. It provided them with everything they needed. The six colors

used in the painting are the six colors used for ceremonies. Red means health, black means illness, yellow means good times, white means suffering, blue means healing and green means good will. According to Paul, "...the colors can mean different things, depending on where they are. For example, if blue is in the east it means something different than if it is in the west."

The seven eagle feathers symbolized the seven political divisions of the Dakota nation, said Paul. Eagle feathers are used because the eagle is an important animal to Native Americans.

"Enyart said he often signs his name pictorially. The symbols he has chosen are a broken circle, with two hands pulling it together. This symbolized bring back the old traditions. His pictorial name also features seven lines, again standing for the seven political divisions."

In the article from the **Shakopee Valley News**, Paul noted "I guess I'll keep painting on a small scale."

Over the next several years, Paul Lyle Oyāte Nawičhakičizin *Protects the People* Enyart was very knowledgeable and a driven entrepreneur, owning multiple businesses.