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With My Own Eyes: A Lakota Woman Tells Her People's History. By Susan Bordeaux Bettelyoun and Josephine Waggoner.

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turies later, Iris lives with the myth of a proper non-ethnic husband, a get-rich melting-pot amnesia, and soapbox melodrama. Johnny's parodic mother Iris is the Native American run off the reservation, miscegenated detritus from the Presley, gang-rape, end-of-the-war Eisenhower 1950s. Indians, Americans, what's the difference now?

"We're Americans," I told him.

And do you know what he told me? He told me how I am one of the lost generation, that all my problems have to do with my being lost between two cultures, white and red. "You're on the fence, nowhere," he told me (p. 422).

English betrays Iris and her people, including her only son. So this third generation recoils to grandma's rough-loving ways. Johnny skips over Iris for her Natively *real* mother, Elba.

With this suburbanizing of the Native princess, what will Johnny do? Stay home with grandma, reconcile with his permed mom, or go off to Stanford with Edward the homosexual airhead? Sidekick with the ghost of closeted Patrick, the sensitive "friend" who doesn't want sex with Iris, then blows out his brains from white-boy rejection in back-alley San Francisco? Scam a tribal casino with Felix, the streetsmart cat, and get dangerously rich quick?

Where's Dad with any of them? Where's Old Uncle now? What's become of the Noble Savage? Where will Sarris take these up-to-date, quirky, hard-edged, boundary-blurred stories of now-day Indian mixed-bloods? *Watermelon Nights* ends,

"Look," Johnny says.
But I see already.
Heaven, the far stars?
No, a wish (p. 425).

Wishful thinking, or real dreaming? Read the book and then we'll talk.

Kenneth Lincoln

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With My Own Eyes: A Lakota Woman Tells Her People's History. By Susan Bordeaux Bettelyoun and Josephine Waggoner. Lincoln: University of Nebraska Press, 1998. 187 pages. \$35.00 cloth.

With the publication of *With My Own Eyes: A Lakota Woman Tells Her People's History*, a long overdue perspective on the history of the Lakota people has become available. Susan Bordeaux Bettelyoun and Josephine Waggoner met at the Old Soldiers' Home in 1933 and began their collaboration on a history of the "Ogalala and Brulé Lakota during the last half of the nineteenth-century" (p. xv). Bettelyoun was concerned about the errors and omissions in the records written by predominantly white historians. The two women worked to record

Bettelyoun's mostly eyewitness account of events like the Grattan Massacre and the constant relocation of tribal groups. The two women, both mixed-blood Lakota, offer a compelling narrative from both Lakota and white perspectives of the events and attitudes that prevailed as the indigenous Lakota were forced into the reservation system by the US government's policies and actions. As Bettelyoun declares, "I was in a position to learn and see about all that went on, on both sides" (p. xxxv). This book is an eyewitness account from both sides of the not-so-clear divide between Indian and white.

Several aspects of this book contribute to its rather unique and important position within historical and autobiographical narratives by and about the Lakota. First, Native women's as-told-to narratives have often been about those aspects of the everyday that were seen as part of women's particular roles—child-birth, homekeeping, healing, and interpersonal relationships, among other responsibilities—and their reactions to those events around them that counted as "historically important," such as wars and treaties. But Bettelyoun was concerned with correcting the record regarding the historical events she witnessed that have been traditionally associated with masculine concerns—wars, treaties, group movements, betrayals, and government policies. And her corrections are useful and transform some of our previous assumptions regarding these events. For instance, in her recounting of the Grattan Massacre, which was precipitated by the killing of a castoff cow owned by a Mormon traveler, Bettelyoun makes it clear that Scattering Bear had offered to pay for the cow with a mule of his own along with other horses from the band. But when Grattan refused, the ensuing battles cost the US government a great deal of money and both sides of the conflict paid with an enormous number of lives. Her descriptions of the negotiations and her eyewitness accounts of the demeanor and behavior of the parties involved as they moved through the area is compelling (pp. 43–65).

Second, the book is also one of the few as-told-to narratives that was not told to a white recorder/editor/collaborator. Instead, the book stands out as a true collaboration between two Native women. As such, the narrative moves outside the boundaries of conventional Native American autobiography and challenges the conventions of historical reporting. Most of the major books about Lakota history from a Lakota perspective, like *Black Elk Speaks*, offer a critical viewpoint inflected with and transformed by Euramerican assumptions and worldviews. Although there were several different interventions by white scholars and historians along the way, editor Emily Levine clears this away and preserves the language and intent of the original manuscript. She describes her approach in this way: "editing should be unintrusive and should preserve the integrity of the text." It is clear that she has worked hard to make "only those changes necessary to produce a readable, accurate text" (p. xxxix). The extensive notes and reference materials Levine includes at the end of the book only enhance the reader's understanding of the story.

Finally, the history of the effort to publish this manuscript is itself an important and instructive story. The manuscript was completed in the late 1930s with promises from the Nebraska State Historical Society to publish. At one point, even Mari Sandoz became involved in the efforts to move the document to print (p. xxiii). But the entrenched assumptions about "historical accuracy" and the editorial demands

of publication at that time kept the manuscript in the files rather than in the public domain. Bettelyoun and Waggoner were frustrated for a number of years by the slow and finally nonexistent work by well-meaning but bureaucratic editors and publishers. Neither woman saw the final work in print, although Waggoner's family self-published her own historical manuscript, *My Land, My People, My Story*, after her death. However, according to Levine, a number of white scholars and historians used and misused the unpublished manuscript in their own writings (p. xxviii). There was very little financial remuneration for their invaluable work.

The introduction and editorial policy sections of this book are useful not only for mapping out the story of the primary purposes of this book, but also for offering a succinct overview of recent theoretical developments in relation to Native American autobiographies, as-told-to narratives, and historical writing. Her review of current thinking regarding Native women's autobiographies covers most of the major scholars and their perspectives, including a brief list of contemporary Native women who are writing their own stories and histories. Also, she includes a brief discussion of recent trends in editorial practices for historical manuscripts, particularly those from Native sources. These sections provide a fine introduction for novice readers of Native American texts to several important concerns and an excellent brief review of the field for more experienced scholars.

There is much in this book to recommend it to a number of audiences, from academic historians to Native American studies scholars to readers interested in a more accurate understanding of United States and Lakota history. It is a fine and wonderfully written history and a critical intervention into the available written material on the Lakota's past.

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A Zuni Life: A Pueblo Indian in Two Worlds. By Virgil Wyaco. Albuquerque: University of New Mexico Press, 1998. 142 pages. \$35.00 cloth; \$16.95 paper.

In *A Zuni Life*, Virgil Wyaco describes his life as a balance between the best of the Zuni and Euramerican worlds. He finds comfort not only in the materialism that the white world provides through automobiles, television, central heating, and indoor plumbing, but also in the spiritual potency of his Zuni ancestry. This personal account also describes his government involvement as a tribal council member and representative of his people. Wyaco's story, then, is drenched in Zuni theology and in the secularism of having held a public office influenced by white political culture.

To understand Wyaco's story is to grasp Zuni spiritual history and the Native struggle to balance a life made of two different cultures. The grace of his rendering lies in his ability to weave Zuni theology into his descriptions of life in white society. Because Wyaco was born during the Shalako ceremony, which celebrates the arrival of the *koko* from the four corners of the earth, his life immediately becomes one with the spiritual world.