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A Separate Country: Postcoloniality and American Indian Nations. By Elizabeth Cook-Lynn.

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military veterans and dress for formal occasions in some kind of tribal military regalia, war bonnets and vests with medals and ribbons. They are supposed to be assertive, even aggressive in their personal demeanor.

Also, "Chief" is not the highest political rank among the Cheyennes. Among the Southern Cheyennes, their religious leader, the Keeper of the Sacred Arrows, can veto any political action by the Council of Forty-Four. In Montana, the Keeper of the Sacred Hat performs the same function for the Northern Cheyennes. Traditionally, they sit at Council meetings, guide their discussions and approve their decisions. A third kind of Cheyenne chief is more of a private joke than a tribal position of authority. At pow-wows, ceremonies and other public events, visitors often request to be introduced to a real chief, or "the head chief." If they do ask, they might then be taken to an older man in elaborate costume, who will answer any questions they might have about the tribe and its history. Then he will offer to pose with you in a photograph . . . for a small fee. Then he will offer handicrafts for sale. This man is said, among the Cheyennes and other Plains tribes, to be "chiefing": it's a way of making a living.

Apparently, unlike most anthropological fieldworkers, the author did not learn to speak or read the native language. Nor did he master the ethnographic literature. It would have been a better book if he had. But as it is, he has provided a fascinating view of the complex interactions among Native American people, federal and state governments, and the general public, as they engage in collaborative attempts to create a public monument.

*John H. Moore*  
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**A Separate Country: Postcoloniality and American Indian Nations.** By Elizabeth Cook-Lynn. Lubbock: Texas Tech University Press, 2011. 288 pages. \$65.00 cloth; \$35.00 paper.

This latest collection of essays from Elizabeth Cook-Lynn, a treasured voice in American Indian studies and literature, is a fierce and stinging indictment of United States colonialism and a thoughtful assessment of the problems confronting indigenous people in the twenty-first century. In this work, she argues that mainstream postcolonial theories cannot adequately frame an analysis of the lived experiences and histories of indigenous people for whom colonization is not a part of the past, but rather a present-tense condition. She asserts instead that indigeneity as a category of historical criticism is a more useful tool for scholars to interrogate United States history and its continuing

colonialist practices as well as to enable indigenous communities to work toward a postcolonial future. The ideas in this far-reaching collection will be of value both in research and in the classroom.

*A Separate Country* comprises four sections. The first focuses on the question of postcoloniality and its meaning. Central to the author's argument is the idea that, rather than colonialism or postcolonialism, the concept of *indigeneity*—an assumption that Native existence is inherently tied to a particular geography—should be central to the work of American Indian studies as well as United States historiography. She makes a strong case that colonialist narratives of the United States's origins that focus on assimilation and immigration can envision a Native presence only in terms of conflict and dominance. As she aptly puts it, within the colonial framework of United States history Euro-Americans "have continued to write the history of our country as lonely narcissists rather than co-inhabitants" (xvii). The second section, "Imponderables," is a loose assemblage of pieces that for the most part move beyond academia to explore questions of contemporary colonialism as it impacts American Indian communities. In these often quite short and sometimes lyrical ruminations, Cook-Lynn turns a keen eye on a wide range of subjects, such as fraudulent Indian identity, cultural tourism, and misogyny. A third section provides readers with two very powerful case studies, one historical, one literary, that detail ongoing processes of colonialism in the United States. The essays in the final section examine possible directions for the future of American Indian studies and tribal communities.

Those who expect to find in this text a serious engagement with postcolonial theory will come away disappointed. Cook-Lynn quite rightly notes that the term *postcolonial* is an ambiguous term at best, but her commentary does little to clear the fog. Her use of *postcoloniality* is most often narrow and literal: postcoloniality refers to that which comes after the end of colonization. Rather than offering a critique of specific texts, she dismisses postcolonial theory as generally inapplicable to the lived experience of tribal peoples in the United States, for whom colonization is an ongoing process. She therefore overlooks postcolonial theoretical work that distinguishes between colonialism which is more concerned with the extraction of material resources and human labor—a process which can conceivably have an endpoint—and settler colonialism, which are political structures primarily concerned with territorial occupation and which aren't going anywhere anytime soon. To miss such a distinction leads to a tendency to overgeneralize. There are some factual errors, such as incorrect dates for Cherokee court cases and removal, for example, but these are minor distractions.

The author's insistence on returning to the facts of colonialism and postcoloniality forms the core strength of this text. Like the late Vine DeLoria Jr.,

Cook-Lynn is an academic who reminds us that those working in the discipline of American Indian studies must concern themselves with how our scholarly practices impact Indian people and nations. When she looks at colonialism, she sees it not as a theoretical construct but rather how the ideas themselves are manifest in United States-Indian law and policy. One of the most useful interventions this text makes is its examination of how the narrative of colonialism in the United States is intertwined with the story of American exceptionalism in conventional historiography. Colonialism in America, in her view, is too often presented as a thing of the distant past, having faded away at end of the nineteenth century. Terms are sanitized to mask the colonial intent. The United States was defending itself against savages, not waging war on Indian nations to gain control of their land and resources. Congress placed Indian lands in trust because native people were unable to adapt to modernity, not asserting an assumed plenary power over native people on occupied lands. Again and again, Cook-Lynn points to evidence of United States colonial assertions of power over tribes, both in the past and in the present. The case study detailing the United States's "political applications of colonization" affecting the Dakota from the Black Hills Treaty to the present is an excellent illustration of Cook-Lynn's practice of foregrounding the practical, ensuring that academic theories are used to address real-world consequences. The questions that shape her relentless interrogation of the past and present are forward-looking, considering the future of Native nations in the twenty-first century and the need to retell US history by considering indigeneity as central to the narrative. As she so succinctly puts it, "What is the future of the United States if it continues to create a fantasy about its history for a deluded public?" (5). Her argument makes cogent connections, showing how the United States's colonialization of its indigenous population sheds light on its contemporary military interventions in Iraq and Afghanistan.

While *A Separate Country* shows how deeply colonization is entrenched in United States-Indian law and policy, the literal definition of postcoloniality also offers hope. Cook-Lynn calls for those in American Indian studies to imagine and work toward a future in which Native nations continue to regain control over their tribal governments and lands. For her, the answers to these questions will not be found by looking to the humanities, but rather in the law, and most especially in legal concepts embodied in treaties. She takes up the argument made by Lumbee legal scholar David Wilkins, who points to the need to disavow two flawed linchpins of United States legal authority, the doctrine of discovery and the US Congress's claim to plenary (read "unlimited") power over its indigenous population.

In this text, Elizabeth Cook-Lynn once again shows us why she has been and continues to be such a force in American Indian studies. Her voice and

vision are powerful and enabling, and her ideas are at once fiercely critical and inspirational. In the introduction, she describes this work as coming at the “tail end of a long career in teaching” (vii). One can only hope we will continue to hear her voice for many years to come.

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**Black Slaves, Indian Masters: Slavery, Emancipation, and Citizenship in the Native American South.** By Barbara Krauthamer. Chapel Hill: University of North Carolina Press, 2013. 240 pages. \$34.95 cloth; \$24.95 paper; \$52.50 e-book.

In 1979 Theda Perdue’s book *Slavery and the Evolution of Cherokee Society, 1540–1866* marked a turning point in the study of the history of American slavery because it situated slavery in “Indian country.” After the book’s publication a few scholars, most notably J. Leitch Wright and William G. McLoughlin, explored Native slavery and the mixing that occurred between first peoples and African peoples, but for the most part, ethnohistorians of the American South failed to fully explore and integrate the lives of the men, women, and children that the region’s first peoples enslaved. Things changed in the 1990s. Beginning with Claudio Saunt’s *New Order of Things: Property, Power, and the Transformation of the Creek Indians, 1733–1816* (1999), subsequent monographs by David Chang, Tiya Miles, Cecilia Naylor, Circe Sturm, and Shirley Yee further pushed our knowledge of how race and slavery worked in the Southern nations and in Indian Territory. With *Black Slaves, Indian Master*, Barbara Krauthamer extends the exploration of Native slavery beyond the Cherokees and Creeks to the Choctaws and Chickasaws, two nations that had survived traumatic expulsions from their Mississippi homes in the 1830s to settle near one another in Indian Territory.

Krauthamer’s goal, as she puts it, is “to present a detailed history of black peoples’ lives in the Choctaw and Chickasaw Nations” (13). A lack of documents make tracking enslaved peoples’ lives before Removal difficult, but Krauthamer ably reconstitutes what can be known and uncovers several significant findings about the Choctaw and Chickasaw enslaved communities. Many of the enslaved, for example, were practicing Baptists who came from near Savannah, Georgia, which may explain why the enslaved were the first followers of the small churches established at the American Board’s several missionary stations in the two Nations. Indeed, so strong was their religious fervor that slave owners began to fret that the missionaries from