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American Indian Culture and Research Journal

Title

Red Earth A Vietnam Warrior's Journey. By Philip H. Red Eagle.

Permalink

<https://escholarship.org/uc/item/64t4h0fb>

Journal

American Indian Culture and Research Journal , 22(3)

ISSN

0161-6463

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Publication Date

1998-06-01

DOI

10.17953

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to the nation's capital had not convinced federal authorities, however. Death came to him in 1909.

Appearing as Volume 13 in the Oklahoma Western Biographies series, *Red Cloud* will be of interest to both general readers and scholars. Larson convincingly argues that Red Cloud was indeed a great warrior and statesman and successfully provides answers to several controversies surrounding his life. The book contains several illustrations and a useful annotated bibliography.

Raymond Wilson
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Red Earth: A Vietnam Warrior's Journey. By Philip H. Red Eagle. Duluth, Minnesota: Holy Cow! Press, 1997. 139 pages. \$12.95 paper.

More than nine million Americans served on active duty during the Vietnam era and more than three million actually fought in the Vietnam War (*VFW Magazine*, April 1997, 24). At least 89,000 Native Americans served in and around Vietnam and at least 43,000 actually fought in the Vietnam War (Tom Holm, *Strong Hearts, Wounded Souls: Native American Veterans of the Vietnam War*, 1996). During that time the indigenous peoples of all ages made up less than one percent of the American population, yet more than one percent of America's fighting forces were adult American Indians. Approximately one-third of all active-duty Americans fought in combat; almost one-half of active-duty Native Americans fought in combat. In addition, Native American warriors not only faced the general stigma faced by all other Vietnam military, but also returned to the ongoing racial discrimination against the first peoples of the Americas.

The lack of attention given to the disproportionate numbers of American Indians participating in the Vietnam War, their double jeopardy in terms of readjustment to the civilian world, and the paucity of substantive literature or research on their war and postwar experiences are remarkable. But, given the general pattern of the "hidden" Indian in America, perhaps the fact that American Indians are once again forgotten is not at all remarkable. Nevertheless, prior to Red Eagle's *Red Earth: A Vietnam Warrior's Journey*, little substantive work other than

Holm's book and articles and two dissertations had been written about American Indians' participation in an unpopular war or their postwar adjustment.

Red Earth's two novellas, fine examples of American Indian magic realism (an appropriate genre for traditional world-views), are a much needed addition to the literature. Moving beyond the focus on the horror of the war as much of the Vietnam War work has done, Red Eagle first takes his readers into Indian country, then into 'Nam, and finally back to the states as we follow Raymond Crow-Belt in *Red Earth* and later Clifford Goes-First and James Hailstone in *Bois de Sioux* in their "search[es] for [their] heart[s]" in their attempts to heal their "divided heart[s]" and "divided soul[s]" (pp. 48, 120). Red Eagle is not an armchair writer. He does not romanticize the "Indian warrior" search for healing. The author beautifully illustrates both the agony and the hard-won peace. For instance, more Vietnam veterans have committed suicide than were killed during the war. Other than raw statistics, little is formally known about American Indian Vietnam suicides and just as little is known about American Indian Vietnam veterans' successes in not completing suicide attempts.

Although Red Eagle recognizes the important role of traditional spirituality in rebuilding lives, he does not fool himself or his readers by pretending that this path has been enough in every man's life. By drawing the reader into the often painful worlds of Raymond, James, and Clifford, Red Eagle avoids the stereotypical, one-dimensional image of the Indian. Each of the three men faces his ghosts in his own way. Ultimately Clifford's death is brought on by the anguish he could not resolve on this side of the Spirit World. Clifford's grandfather, a spiritual man, had tried to prepare him for what he would find: "He said I would talk different, walk different, have problems with a darkness in my spirit, 'en all. Things like that" (p. 98). Yet in the end, for Clifford, preparation through traditional means is not enough. In contrast to his path, the reader is also given two other forms of resolution as James realizes that he finally can go "home" (p. 138) just as Raymond had done earlier when he finds his "beau jun" nurse again, thereby completing the circle.

Through Raymond's love affair with Phoung and his later vindication of her death, Eagle demonstrates that he understands that the war trauma for many American Indians was compounded by their recognition of the "enemy" as "same, same" not only in phenotypical characteristics but also as vic-

tims of the fruits of colonization. Furthermore, his intimate knowledge of reservation life as well as the urban experience is as convincing as his treatment of the Vietnam reality. The author's use of "rez" language, cultural values and symbols, and geographical descriptions all indicate his insider status in a world that is often, if not usually, misunderstood or ignored. The use of rez language is an essential part of the authenticity of the stories; however, readers who are not from Indian country may find a glossary helpful in understanding such references as "beau jun" (mixed blood, often of French descent), "PHS" (public health service), and the symbolism of seven years (a sacred number).

Red Eagle understands the mysticism of traditional spirituality but does not fall prey to the ultra-serious, sometimes pompous portrayal of Indian Spirituality. His firsthand knowledge of the Indian world is evident throughout, but at no other place, no more clearly, than when he combines Indian humor and practicality with spiritual concepts. For example, after a short time on the front line, Sergeant Crow-Belt had become a "True Believer" who held three truths: "One, Spiritual Truths: Listen to the wind and the jungle and your dreams and other soft voices; Two, Innate Truths: listen to your instincts, they'll give you good common sense advice; Three, Practical Truths: duck, stay down, be quiet, run like hell, never volunteer" (p. 22).

In conclusion, Philip Red Eagle's book is an important and much needed contribution to the literature on American Indians. *Red Earth* is to Indian literature what the *Red Badge of Courage* has been to Euro-American literature. Moreover, the book can be read not only for literary purposes but also for educational objectives in courses on modern American Indian or military experiences.

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She's Tricky Like Coyote: Annie Miner Peterson, An Oregon Coast Indian Woman. By Lionel Youst. Norman: University of Oklahoma Press, 1997. 307 pages. \$24.95 cloth.

Recently, scholars have begun to analyze more deeply the lives and impact of cultural mediators like Annie Miner Peterson,