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Washburn's essay was originally to be joined to a more ambitious compilation by John Aubrey that would list and annotate every edition of every captivity narrative. With Aubrey's bibliography delayed, the publishers apparently decided to issue the essay with a briefer list for now. Washburn's essay is a useful introduction to the narratives and is less restricted than Vaughan and Clark's. Still it tends toward being a review of the ideas of Richard Slotkin and other literary scholars and comes to no very firm conclusions of its own. While Washburn does discuss the narratives' contributions to the development of racial stereotypes and ethnological knowledge, he explores neither of these topics very deeply or critically. Nor does he go very far toward relating the narratives to the history of Indian-White relations. Vaughan's bibliographies of captivity narratives and modern studies are useful, but the work on Indian history is extremely superficial and not related in any explicit way to Washburn's essay or the narratives.

In short, the appearance of these volumes is welcome in that they signal the increased interest in and availability of carefully edited and reprinted editions of the narratives. At the same time they remind us that these texts can bear far more careful and imaginative probing than they have yet received.

Neal Salisbury
Smith College

Blood of the Land: The Government and Corporate War Against the American Indian Movement. By Rex Weyler. New York: Everest, 1982. 304 pp. \$16.95 Cloth. \$8.95 Paper.

With all the controversy and acclaim lately generated by the publication of Peter Matthiessen's epic *In the Spirit of Crazy Horse*, it seems a shame that a related book has been largely ignored. This is especially unfortunate because the "also ran" volume is in many ways the superior effort.

Rex Weyler, managing editor of *New Age* magazine, has produced a succinct and well-crafted package with his *Blood of the Land: The Government and Corporate War Against the American Indian Movement*. Although he covers most of the material ad-

dressed by Matthiessen—the early formation of AIM, Wounded Knee, the reign of terror prevailing on the Pine Ridge Reservation between 1973 and 1976, the 1975 Oglala, South Dakota firefight in which two FBI agents were killed, the resultant trial and imprisonment of Leonard Peltier, and so forth—Weyler goes well beyond the scope offered by his colleague.

Painting with a broad brush, Weyler avoids becoming totally ensnared in the political ins and outs of the “heavies” of Dakota AIM and the all but mystical allure of the blood-drenched Lakota battleground. Rather he deals equitably with other Peoples/areas such as the Mohawk group at Akwesasne and the Navajo and Hopi occupation at Big Mountain. Perhaps of more importance, Weyler showcases the mounting international momentum gathered by AIM during the past several years through its diplomatic arm, the International Indian Treaty Council.

Certain important concepts are also introduced in *Blood of the Land* which are absent in *The Spirit of Crazy Horse* and other books on the movement. Of these, the notion of the “fourth World” is perhaps the most significant. AIM politics often makes little sense when considered within the standard analytical paradigm of First World (industrialized capitalism), Second World (industrialized communism) and Third World (industrializing, whether capitalist or communist oriented). What AIM propounds, in the main, is a *non*-industrial ethos, a counter to the conventional religious-like faith in a technological “fix” for all problems: the notion of the Fourth or “Host” World upon which all three industrialization schemas rest.

Weyler is the first to have coherently articulated this concept for general consumption and he is to be commended for having done so. Regardless of where one stands in relation to the AIM vision, Weyler’s formulation removes the organization’s ideas and actions from the realm of the irrational and nihilistic, providing them with a form and substance with which one can agree or disagree but not simply dismiss out-of-hand

A final strength in Weyler’s treatment is his willingness to allow his book to conclude with an Indian voice at full volume, unmuffled by his own editorial considerations or ideological preoccupations. This takes the form of his inclusion, as a “postscript,” of Winona LaDuke’s long and truly excellent poem, “Song for Moab, Utah.” It is indeed refreshing to find such

freedom of expression allowed as the capstone to a tightly controlled work of journalistic history. This freedom affords the book a final flavor lacking in Matthiessen's offering.

This is not to say that Peter Matthiessen's book is bad or unimportant, just that Weyler's is somewhat better. Matthiessen rightly insists that we must be aware of the facts and context of the movement represented—for him and many others of us—by Leonard Peltier. Weyler provides the broader and ultimately more appropriate vehicle through which such information may be properly understood.

Ward Churchill

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Shadows of the Buffalo: A Family Odyssey Among the Indians. By Adolph and Beverly Hungry Wolf. New York: William Morrow, 1983. 288 pp. \$12.95 Cloth.

It is difficult to identify the target audience for this book. Its dust jacket, with a sub-title describing it as "A Family Odyssey Among the Indians" and an illustration of a tipi encampment illuminated by headlights of a vintage sedan, would compete well in a drugstore or/and airport book rack. Since the book does not have an index, or bibliographic references, it was obviously never intended to be a scholarly research report. One may conjecture that it would appeal most of all to those who yearn for a return to the simple life, those frustrated members of our urban society who want to live off the land in primitive wilderness. If so, its message is clearly a warning that this is not a decision to be taken lightly, particularly if that wilderness is the Blackfoot Confederacy domain of northern Montana and nearby Alberta. Only on the last page do the authors explain that they wrote at the urging of tribal elders and that their objective was to assure a resentful younger generation of their honorable intentions when they took part in Blackfoot ceremonies and learned their ancient ways.

Basically this is one more tale of a White man marrying an Indian woman and writing about his life with her People. The idea is neither new nor unique. A century ago Swiss-born Adolph Bandolier was settled in with the New Mexico Pueblo Peoples, hard at work on *The Delight Makers* and other attempts to show