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Let me conclude with comments on two more details, one relating to form and the other to content. First, although the chapters are numbered in the table of contents and the endnotes refer to these numbers, the chapter headings in the text itself were given chapter titles, but not numbered. Since the endnotes had no chapter titles listed, nor any reference to the pages covered by the notes, relating notes to specific sections of the book was very confusing.

Second, as with so many ethnographers, Schweinfurth seems to have little linguistic sophistication. In her discussion of the tribal medicine bundles, something very Plains in character, she says (p. 60) that they are “addressed as *sitsoyan*, an Apache term for ‘four grandfathers.’” A few lines later, she says that *sit* is the number four. *Tsoyan* is the stem for “grandparent/grandchild” (relative in $G \pm 2$), but as in all the Apachean languages, a kinship term must be possessed and prefixed by *s̄* “my,” not “four.”

In general, the book discusses specific Plains Apache beliefs, myths, religious practices, and other ethnographic detail. Since so little is known about these people, this is valuable information. However, when I began the work, I was eager to learn more about the Plains Apache and looked forward to some explanation of their cultural form compared to the rest of the Apachean cluster. I came away from the book with a somewhat empty feeling, aware of many new facts, but failing to find context and explanations for them.

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Shaping Survival: Essays by Four American Indian Tribal Women. By Lanniko L. Lee, Florestine Kiyukanpi Renville, Karen Lone Hill, and Lydia Whirlwind Soldier. Edited by Jack W. Marken and Charles L. Woodard. Lanham, Maryland: Scarecrow Press, 2002. \$34.95 cloth.

The four autobiographical essays that comprise this powerful book help explain how some Lakota and Dakota women of the baby-boom generation overcame their formal education in assimilation and developed Indian studies programs and new Native periodicals to teach the cultural traditions most had learned informally. The authors, all college graduates and enrolled tribal members, were born in the 1940s and 1950s on or near four different South Dakota reservations. They tell their individual stories with clear and distinct voices. Together, they sing a chorus of praise for tribal values that survived all efforts to destroy them. Reconnecting to these traditions enabled each of these women to overcome the internalized oppression that most felt their schooling seemed designed to produce, and gave their adult lives a focus—to help the next generation live as Lakotas/Dakotas in the twenty-first century.

The editors’ introduction explains that this book emerged from a program of annual retreats for aspiring Native writers organized at South Dakota State University in the early 1990s and continued by noted Dakota author Elizabeth Cook-Lynn and Charles L. Woodard, one of the coeditors of this volume. The book’s four authors are all members of the Oak Lake Writers

Society, a group that has reinforced communication among South Dakota tribal writers begun at these retreats. A more detailed explanation of how this book took shape, including the role of the editors in its production, would have been helpful, enabling other coalitions to replicate this process. Most of the essays share the hard-edged bite characteristic of nonfiction by the group's mentor, Cook-Lynn, whose most recent collection of essays, *Anti-Indianism in Modern America* (2001), reinforces her reputation as an insightful, uncompromising cultural critic.

The order of the essays creates interesting juxtapositions. The first and final essays, both by published poets, focus largely on childhood, contrasting their early years learning from their grandparents with their boarding school experiences, criticizing government and church policies. The two middle essays are more chronological accounts of their authors' life experiences, highlighting their dramatically different educational and religious experiences, on and off the reservation. Brief summaries can only highlight a few main points of each.

In the first essay, Lanniko Lee, a member of the Cheyenne River Sioux tribe who has taught in reservation high schools and tribal colleges, writes eloquently of the "Ways of River Wisdom." Lee's essay draws a parallel between her individual dislocation, being removed from her family's riverside home to attend boarding school, to the tribal displacement resulting from the construction of the Oahe Dam. Lee emphasizes how the Missouri River shaped her as she grew up beside it, learning "a reservoir of shared knowledge" (p. 2) from her grandmothers, who helped her understand "all of those many lessons that only a river could teach" (p. 24). The lyricism of this section contrasts sharply with her detailed descriptions of boarding school incidents and her despair over the destruction of the environment central to the identity of her people: "Would we still be able to call ourselves Minnecoujou, planters by the water?" (p. 37). Lee sees only one solution to the social problems the dam created: "Government remedies are powerless to replace the gifts of wholeness provided by river wisdom that upheld ethnic identity and cultural learning" (p. 40), since "the loss of the river has caused the kind of family degradation no amount of money or talk will restore without the restoration of the river" (p. 41).

The next essay, Karen Lone Hill's "On Learning," is a straightforward chronological memoir that explains how she became a professor of Lakota language, literature, and culture at Oglala Lakota College on her own Pine Ridge Reservation. Her schoolgirl memories are far more positive than those of any of the other authors, and she denies having experienced racism until adulthood. Although Lone Hill's grandparents had died when her parents were young, disrupting the usual pattern of traditional education, she was able to remedy this lack both through formal education and later through informal spiritual education. When Lone Hill started Porcupine Day School, its curriculum was thoroughly assimilationist, but before she graduated in 1970, a new Indian principal introduced Lakota arts and culture. Her memories of high school at Oglala Community School, both as a day student and boarder, were mostly happy, and included opportunities as an exchange

student in Germany and a delegate to Girls' State. Lone Hill's promising academic career was challenged by the birth of her daughter a few months before she started college. Although she followed her mother's advice to marry the baby's abusive father, her domestic situation worsened. However, Indian studies courses at Black Hills State College helped her develop a new sense of identity, and a course on American Indian women strengthened her resolve to be independent. After her divorce, Lone Hill secured a series of teaching jobs on her reservation, where she also began her spiritual education as a healer. She is actualizing her "vision for the future of Lakota children . . . taught by Lakota teachers who use the Lakota language as the medium of instruction" (p. 88).

Florestine Kiyukanpi Renville's essay, "Dakota Identity Renewed," is a detailed explanation of her life and education, formal and informal, on and off the Lake Traverse Reservation where she was born in 1946 and now lives. Renville, a Sisseton Wahpeton Dakota, publishes *Ikce Wicasta, The Common People's Journal*, featuring articles about the Dakota and Nakota history and culture that she wasn't taught at school. After her first five years on the reservation, "a time when we were truly happy" (p. 97), Renville's family moved to a farm near Moorhead, Minnesota, where her father found work that was steady but paid too poorly to provide for his large family. The only Indian in her public school class, Renville had no friends, and although she did well in school, she felt oppressed by poverty, racism, and isolation. These factors also contributed to her parents' alcoholism, which disrupted their family. Renville's early adolescence included foster homes, jail, and St Mary's boarding school, before her family was reunited on the reservation when she was fourteen. In her K-12 education, Renville insisted that she "had learned nothing to help me establish an identity, gain self-esteem, or develop confidence. Instead, I had learned to be ashamed of being Indian" (p. 147). Although an honors student at her local high school, she was not encouraged to go to college; thirty years later she earned a degree in journalism at South Dakota State University. After years of alienation in Christian churches, Renville turned to the Native religious traditions she had been taught to despise. She is now "on a mission to educate and inform as many white people as possible about Dakotas" (p. 156), and this book is a step in that direction.

Poet Lydia Whirlwind Soldier, who serves as Indian studies coordinator for one of the school districts serving her own Rosebud Sioux Reservation, is similarly critical of the education in alienation she received at Rosebud's St. Francis Boarding School. In her "Memories," Whirlwind Soldier unflinchingly describes many specific incidents of abuse she experienced at the hands of nuns, who appear universally mean and spiteful, particularly to a frightened four-year-old Lydia forcibly removed from her great-grandmother's household to attend the school. She rejoiced when her parents' divorce rendered her an unacceptable student after seventh grade. Whirlwind Soldier briefly describes her subsequent experiences at government boarding schools at Rosebud and Flandreau as far less traumatic, but still unsatisfactory, since they "didn't teach our own history and did not encourage us to speak our language" (p. 200). What finally enabled her, at thirty, to begin to overcome her

“recurring nightmares” and “unresolved grief” (p. 209) was her commitment to “relearning what I thought I had lost, . . . the ancient Lakota teachings of my family” (p. 210). Realizing that “the answer lies in having Lakota culture and language taught in the reservation schools” (p. 213), her door-to-door campaign helped establish the Indian studies program she now heads in her school district, and she “has found peace within [her] heart through the religion of [her] ancestors” (p. 214).

I enjoyed reading *Shaping Survival*, and hope that a paperback edition is published soon, so that it could be adopted for courses about Native women, Indian education, or contemporary Plains lives. Understanding how people who are the shapers of the next generation forged their commitment to resist rather than replicate the ways they were taught increases readers’ awareness of the complexity of the educational process in a postcolonial context. The book adds richness and diversity to the portrait of Lakota women of their generation presented in previously published autobiographies, Delfine Red Shirt’s excellent *Bead on an Anthill* (1998) and the two popular volumes Mary Brave Bird Crow Dog wrote with Richard Erdoes, *Lakota Woman* (1990) and *Ohitika Woman* (1993). I hope that the Oak Lake Writers Society continues to nurture the talents of these and other writers, so that all of us can learn from these excellent teachers.

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Signs of Cherokee Culture: Sequoyah’s Syllabary in Eastern Cherokee Life.

By Margaret Bender. Chapel Hill: University of North Carolina Press, 2002. 187 pages. \$49.95 cloth; \$19.95 paper.

The Cherokee treaty of 1817 provided for the voluntary emigration of Cherokee to Arkansas. George Guess (also known as George Gist and as Sequoyah) was among those who moved west, decades before the forced removal in 1838. It was in Arkansas, in about 1820, that he completed his work on a writing system for the Cherokee language. By 1821 he returned to the east bringing written Cherokee messages from the western settlers to their families and friends. This new technology was met with enthusiasm (Grant Foreman, *Sequoyah*, 1938, 7).

In 1824 the Council of the Cherokee Nation authorized chiefs Path Killer and Charles R. Hicks to honor Sequoyah “for his ingenuity in the invention of the Cherokee alphabet” (Foreman, *Sequoyah*, 8). In the first decade or so of its existence, the syllabary was handwritten and used for tribal business, for recording sacred songs and prayers by traditional healers and conjurers, and for communication between distant family members. The first printed sample of the script appeared in 1827, less than eight years after its invention. In the following years, the New Testament, a collection of Christian hymns, and large portions of the *Cherokee Phoenix* newspaper were printed in the syllabary.