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based on the achievement of the sufficient good was not realized. Eventually the Lake Superior Ojibwa became fragmented and isolated on reservations and reserves in the United States and Canada. Shingwaukonse and the band of Ojibwa under his leadership ended up on the Garden River Reserve in Ontario subject to the processes of continual adaptation to the limited good.

Based on the power-control paradigm and Ojibwa ontology, Shingwaukonse was an honorable leader. According to Chute, Shingwaukonse's vision was thwarted by "intractable external factors" (p. 19). It was neither Shingwaukonse nor the Ojibwa who failed to achieve sufficient good; rather, it was the larger Canadian and American geopolitical context that precluded the Ojibwa from achieving self-sufficiency and autonomy.

Brian Alan Baker
Cornell University

Native American Voices: A Reader. Edited by Susan Lobo and Steve Talbot. 448 pages. New York: Longman, 1997). \$37.80 paper.

If you are thinking about visiting my homeland, please don't.

—Haunani-Kay Trask of Hawaii (p. 362)

Susan Lobo and Steve Talbot set out on this journey exactly five hundred years after Cristobol Colon, or Christopher Columbus, began his. Unlike the voyages of the Niña, Pinta, and Santa Maria, Lobo and Talbot knew their destination. With their waters charted, their mission known, and their target set, the editors of *Native American Voices* reveal that the Natives of the western hemisphere were in residence long before time was measured.

Sometimes the information in *Native American Voices* is etched in granite. At other times, it is like that soft moment before waking, pleasantly vague. Always, the book speaks in the Native voice, explaining the impact of the invading and permeating forces upon a defenseless people.

Native American Voices may be the only volume from Indian Country that encompasses the western hemisphere. From the Inuit and Athapascan to the Mapuche and Tierra Del Fuego, this volume winnows articulation from a variety of common dialogues. The book presents great philosophy, and sometimes it holds prophecy. But always there is the warning that the lives of Native peoples have been assaulted and drastically altered. If we, the Native nations, do not reverse ourselves and adhere to the wisdom and knowledge of our forefathers, we may, along with "civilization," perish.

Perusing *Native American Voices*, there is a scurry of tribal activity that cautions the elders to guide the youth, and for the youth to listen and employ that wisdom with respectful enthusiasm. Sometimes the translation is that now is the time to take action, to reveal wisdom, and to prepare a leadership that ushers us into the future. At other times, there is the admonition that if the youth do not begin a journey of healing the earth, we may not survive. The earth may simply go out like an old light bulb.

Native American Voices is a crescendo from the “unknown” third of the earth. Today the Hawaiian voice is often the fractured language of politics and not a melody singing of flowers. The voice of the Aleut is one assessing damage to their homeland instead of the ancient songs to the ice, the whale, and the hunt. The voice of the Gwichin often concerns the damage to the earth caused by oil exploitation:

Gwichin territory spans the United States-Canadian border in what is known as the Yukon and Alaska. They have continuously inhabited that region for perhaps 30,000 years and retain a way of life based on the land, primarily the Porcupine Caribou herd, which numbers around 170,000. (Winona LaDuke [p. 325])

From the British Domain through California, piercing the Dakotas, entering the realm of the Iroquois Confederacy and southward, there is a cry of political injustice. Taking the tribal laws of great Native nations and using them to benefit the invading masses is not an act of righteousness. When the Europeans first touched this continent over one thousand years ago, they encountered eight Natives. They immediately murdered seven of them. Then they wondered why the Natives were hostile, and how the “Skraelings” could attack them and kill Thorvald Ericsson.

Soon other Europeans came, assaulted, and stayed. They created mirror images of the ferocious empires that they fled. They instituted religions. They created a political thought from the established Native thought and claimed “democracy” as their own sacred device.

It has been just 508 years since the “discovery” of this hemisphere. The land has been nearly used up. The Native home, cared for, manicured, sustained, and loved, has been assaulted by wave after wave of Europeans. Some claim that God gave them this world, that they are the appointed owners of the earth, and that anyone who attempts to deny them this right must be eliminated.

As I write this, a massacre has just occurred in Brazil, where 70 Yanomami Indians, men, women, and children, were brutally slain by gold miners who refuse to recognize Yanomami land rights. During the past twenty years the government at an ever-accelerating rate, colonized and destroyed the great Amazon rain forest, the richest, most biologically diverse region on the planet. This rush to development, which included gold mining, ranching, lumber projects, and road building, was done without any regard for native rights to the land. Like similar land rushes in the past, disease and violence devastated dozens of Indian tribes, including Waimiri and Atroari people, whose population dropped by more than two-thirds in this period. (Jose Barreiro [p. 435])

In *Native American Voices* we hear the weeping of women and children and the clash of swords as the invading hordes rush to attack a people armed only with kindness.

It seems that Europeans are more vicious than kind. Arrogance, the

brother of stupidity, has multiplied and overpopulated both Europe and the western hemisphere. And there is still the wish that Native peoples will vanish.

Native American Voices is often a requirement in my classes. The students wonder why they were never taught this in American and world history classes in high school. They, too, worry about the value of life in the future.

But thanks to the labors of people like Lobo and Talbot, Native peoples will not fade into the sunset. Philip Deer succinctly states the determination of the Native nations to continue: "We are a people that are made and placed here for a purpose. Through many struggles, through many years of struggle and sufferings we refuse to die" (p. 477).

Darryl Babe Wilson

The Politics of Hallowed Ground: Wounded Knee and the Struggle for Indian Sovereignty. By Mario Gonzalez and Elizabeth Cook-Lynn. Champaign: University of Illinois Press, 1999. 428 pages. \$39.95 cloth; \$19.95 paper.

This is an insider's account of the Oglala and Minneconjou tribes' attempt to establish the 1890 Wounded Knee massacre site as a national American monument. The preface states that the book is of a "mixed genre," meaning that the writing is neither historical nor social, but more interdisciplinary and informal. The authors suggest that this format is an attempt to present history in a more conversational and anecdotal way, which will allow the story to be told against the background of federal laws and historical events that will give the reader a better understanding of Sioux culture, history, and government. The heart of the book is the diary kept by Oglala attorney Mario Gonzalez between 1989 and 1992 when he represented the Pine Ridge Wounded Knee Survivor's Association (WKSA). Author Elizabeth Cook-Lynn provides a narrative interpretation of Gonzalez's diary accounts, arguing that the chronicle allows for wide interpretive latitude.

Gonzalez is an enrolled member of the Oglala Sioux tribe. He gained his reputation in Indian law when he represented the Oglala in the Black Hills claim. The University of Saskatchewan awarded him the first Distinguished Aboriginal Lawyer Achievement Award in 1995, and he is currently the attorney general for the Kickapoo tribe in Kansas.

Cook-Lynn is professor emerita of English and Native American studies at Eastern Washington University, and is an enrolled member of the Crow Creek Sioux tribe. She is a novelist, poet, literary critic, and founder of *Wicazo Sa Review*, an academic journal. Her book *Why I Can't Read Wallace Stegner and Other Essays: A Tribal Voice* (1996) won the Gustav Meyer Award for Human Rights. Cook-Lynn resides in the Black Hills of South Dakota.

The Politics of Hallowed Ground is indispensable for those interested in American Indian issues. Unlike so many who write about Indian affairs, both Gonzalez and Lynn-Cook are intimately acquainted with issues relating to the Sioux nation. Their knowledge of the issues is well demonstrated on every page. Gonzalez was a practicing attorney on the Pine Ridge Reservation for