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There are three chapters providing thorough surveys of the state of historical linguistics for North, Middle, and South America. Within each of these chapters, language families and/or language isolates found in the Americas are listed alphabetically and described exhaustively. As someone who teaches American Indian studies, I found these chapters particularly interesting and useful, for some of the sections go beyond a simple linguistic description and include quotations and references to other works documenting what is known about earlier migrations or intertribal relations. For example, Campbell cites Krauss and Golla on the subject of Athabaskan migrations to the West Coast and Southwest: "The Apachean languages of the Southwest appear to have their closest linguistic ties in the North with Sarcee, in Alberta, rather than with Chilcotin or the other languages of British Columbia; however it is not likely that this is evidence for the Apacheans having moved southward through the High Plains, as some have suggested. The Sarcee in the North, like the Lipan and Kiowa-Apache in the Southwest, are known to have moved onto the Plains in the early historical period from a location much closer to the mountains" (p. 112). Under the section on Uto-Aztecan (which is also accompanied by six maps on the subject), Campbell cites Fowler (1983) and tells us: "The Proto-Uto-Aztecan homeland appears to have been in Arizona and northern Mexico, perhaps extending into southern California. . . . From here, speakers spread to as far North as Oregon (Northern Paiute), east to the Great Plains (Comanche), and south as far as Panama (Nahua groups)" (p. 137). The last chapter also provides an interesting discussion of "linguistic areas," or areas in the Americas where various sounds or grammatical structures have diffused across languages. As Campbell states, "it is imperative to determine, where possible, whether shared traits are due to diffusion . . . or traceable to a . . . common ancestor" (p. 4). The book includes twenty-seven maps, covering language areas, language families, and culture areas, as well as a phonetic symbol chart showing all the sounds used in American Indian languages. The introduction also provides an interesting overview and discussion of the various ways in which many indigenous American languages received their "English" names, as well as a brief discussion of various pidgins and jargons (reduced languages used for trade purposes), including a discussion of the historical development of Plains sign talk. Obviously, this extremely detailed and carefully researched book will be useful to anyone, nonlinguists as well as linguists, interested in American Indian languages.

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Anti-Indianism in Modern America: A Voice From Tatekeya's Earth. By Elizabeth Cook-Lynn. Urbana: University of Illinois Press, 2001. 240 pages. \$26.95 cloth.

Crow Creek Sioux Tribe member Elizabeth Cook-Lynn uses this collection of journal entries, personal letters, conference presentations, and essays to

delineate what she sees as a marginalized existence that a contaminating “colonial dictatorship” has imposed upon American Indians (p. x). Her title prepares this reader for a focused assessment of modern obstacles faced by Indians in America, a traditional Sioux critique of discrimination against American Indians that the book omitted. The Dakota word *Tatekeya* roughly means “wind speaker” in English. *Tate* means “wind”; *keya* means “to speak.” Cook-Lynn employs her distinctive sardonic style to delve into a wide range of topics, including politics, art, philosophy, and tribal history. She introduces the collection of narratives with obvious anger, and indicates that the disrespectful white Americans have for Native cultures and the non-Indian lack of knowledge about the political status of modern tribes are the leading causes of her discontent (p. ix). The book distills American Indian history and experiences to a hopeless realm of consequences, where the words “victims” and “colonized people” are synonymous with “American Indians.” She blames anti-Indianism, which she declares represents today’s “foremost challenge to U.S. history and art” (p. 3).

Difficult language and tragic metaphors obscure the significance of her fundamental arguments about the position and agency of modern American Indians. For example, Cook-Lynn writes from the position of a lifelong victim in a colonial relationship and equates the destiny of American Indians with the fate of the Jews whom the Nazi Germans killed. She reckons that “Americans . . . and their forebears . . . the practicing Christians in Germany . . . participated in a holocaust of major proportions [against American Indians]” (p. 5). I fully agree with Cook-Lynn’s correlating American Indian reservationization with the Jewish holocaust. In both instances systematic extermination occurred. On the other hand, American Indians militarily defended their homelands and their food supplies. They entered into diplomatic negotiations with the United States and, despite the fact that the United States violated every agreement they ever made with the Indians, today the legal framework exists for the federal-Indian relationship to continue.

The European Jews mightily suffered both during and after the holocaust of World War II, as did my grandparents who survived the 1862 Sioux War and its aftermath. Cook-Lynn should have more clearly explained her perception of the correlation between the Nazi concentration camps and the reservationization of American Indians, a comparison that deserves a more thorough discussion than her narratives allow. She gives an account of the devastation brought about by military campaigns against Indian nations in the late 1800s. She then compares the post-war damage with social isolation of modern American Indians, which she sees accompanying stereotypic misrepresentations in popular art and scholarly literature. She has termed such misrepresentations “anti-Indianism,” a noun she ironically uses like “anti-Semitism” in referring to “a deep-seated American sentiment concerning self-congratulatory colonial knowledge and discovery and conversion” (p. 4). Cook-Lynn nevertheless leaves undeveloped the parallel that she suggests exists between the two terms.

She warns, “if writers through the use of deliberate inaccuracies and contemptuousness are allowed to usurp the inherent right of Indians and Indian

tribes to self-empowerment and pride, native cultures will be forever deformed and tribal values will be supplanted" (p. 5). Readers may fail to understand how writers lying and hating can rob Indian people of their natural powers or how such a heist could distort cultures or replace morals, although Cook-Lynn more fully explains that anti-Indianism in artistic expression is a force that displaces and excludes in an effort to "socially isolate . . . expunge or expel . . . defame, and . . . repulse indigenous people" (p. 4). Offering as an example and fiercely condemning Walt Whitman for his use of "false information and flawed ideas" to injure the Sioux and Cheyenne with his poetry (p. 9), Cook-Lynn also points to similar indiscretions as the basis of her contempt for novelists such as Louis L'Amour and Ian Frazier.

She devotes an entire section of the book to making the reader painfully aware of her disdain for Paiute poet Adrian C. Louis, writing that "anti-Indianisms" abound in his "graceless" poems. Cook-Lynn indicts Louis for his scandalous poetry, asserting that he had written "in lustful fantasy about his students even as his ailing Lakota woman . . . then in the throes of Alzheimer's disease . . . [was] at his side" (p. 15). Her lack of humor in these narratives, made even more apparent by her bitterness, effectively obscures her important attempts to offer the reader glimpses of American Indians as human beings worthy of a part in the drama of modern society. Louis's alleged philandering lends nothing to explain why Cook-Lynn has accused him of exhibiting a propensity for using anti-Indianisms. Learning the details of his personal life is reminiscent of what the French explorers probably heard from the Anishinaabeg about my Dakota ancestors in the late 1600s. (The Anishinaabeg were traditional Dakota enemies who socially and politically interacted with the French for nearly a century before the French met the Dakota face to face.)

The late Michael Dorris prominently figures in two chapters as Cook-Lynn wages a cruel posthumous attack on his name, writing, "the Michael Dorris case . . . [of] mastering the art of self-deception and duplicity and fakery must be exposed before the disenchantment of our twentieth-century progress in education and scholarship sets in" (p. 86). Cook-Lynn correctly calls attention to Dorris's lack of tribal membership, which sets the tone for a constructive discussion of how Indians *des jour* garner critical acclaim while authentic Indian writers face utter obscurity. She instead focuses on the "tribeless" Dorris in an effort to settle a personal score with him that began when Harper & Row published his hotly debated book about his adopted Lakota son Adam's debilities, which were caused by fetal alcohol syndrome (*The Broken Cord*, 1989). Cook-Lynn even suggests that his "suicide was the direct consequence of [his] deceit and exploitation" (p. 78). The wrangling soon exhausts the reader.

Drawing other American Indians into her victim-hood, Cook-Lynn laments that "those Indian writers who tell the real stories that matter to the people" often get no rewards (p. 86). She cites Leslie Marmon Silko's *Almanac of the Dead* (1991) and Vine Deloria Jr.'s *Red Earth White Lies* (1996) as "two excellent examples illustrating that annoying fact" (p. 86). Cook-Lynn defends Silko, whose novel met "mostly dismal reviews," and Deloria, who

“was set upon by angry scholars defending their own long-held biases” (p. 86). Some readers indeed negatively responded, but for the most part Silko got rave reviews from every quadrant, and *Almanac of the Dead* more than a decade later remains in demand in both university courses and mainstream bookstores. Deloria’s book also continues to sell. I agree with Cook-Lynn’s assessment of the need for accurate scholarship, but abstruse, difficult language and her anger diminish her message. Authentic Indian writers undeniably often remain unpublished and who you know is almost always more important than what you know.

Cook-Lynn offers sage advice for young people to learn to do research and write for publication because it “may be the most important set of skills they can bring back to their tribes from university training” (p. 158). Throughout her narratives, she urges judicious attention to truth and integrity, yet in at least five instances, Cook-Lynn cavalierly lists the Santee, Oglala, Sicangu, Minneconjou, Yankton, Sisasapa, and Hunkpapa as the tribes that compose the Great Sioux Nation (pp. xi, 22, 47, 146, and 165). I am a Yankton Sioux Indian from Chouteau Creek, South Dakota, and even though she includes my tribe, I find it odd that she chose those particular groups to name as *the* seven major divisions of the Sioux Nation. The Oglala, Sicangu, Minneconjou, Sisasapa, and Hunkpapa are the people from five of the seven Lakota-speaking groups called the Tetonwan (Teton). The Yankton are one of two Nakota-speaking groups. The Santee are an amalgamation of Sioux tribes and others who coalesced as a tribe when they signed a treaty with the United States in 1868. It seems to me that Cook-Lynn renounces the Dakota-speaking Mdewakanton, Sisionwan, Wahpeketewan, Wahpetonwan, and the Nakota-speaking Ihanktonai, which as individual tribes engaged in both military and diplomatic efforts to maintain their sovereignty in relation to the United States.

As I read *Anti-Indianism*, I found myself questioning whether or not Cook-Lynn even considers herself an American. She bitterly concedes that there might be some reason for hope that American Indians can enter the scholarly discussions and influence the ever-narrowing canon that has thus far excluded our voices (p. 109), yet her narratives discursively validate the stereotypic image of American Indians as pawns on a game board. She writes about her “regret for the loss of a moral world” that European “invasion and colonization” destroyed (p. 52). I grieve with Cook-Lynn for the loss of our land and the unreasonable challenges that have confronted our people. I stand behind her calling for scholars to address the issues that continue to besiege Native communities in the twenty-first century (p. 195).

Elizabeth Cook-Lynn passionately works to generate critical thought among scholars and others in the discipline of American Indian studies. The issues raised in this book will wake up the gatekeepers, but her anger renders potentially logical discussions about anti-Indianism almost completely inaccessible for new readers who want to learn about American Indian history and experience.

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