

Explorations in Sights and Sounds

Hurston (Bloomington, Indiana: University Press, 1978). In the African American version, God is involved in the process whereas in the American Indian version, a clearer and just pueblo magician is involved in the creation and appearance of "The First of the Rattlesnakes" (34-48).

Lummis, however, occasionally employs the older European form of translating parts of these Isleta narratives. For example, the opening to one story reads, "Well, once upon a time a Coyote and his family lived" (49); "once upon a time" being an old classic opening formula utilized by European storytellers. Furthermore, it is unfortunate, for this is a nice collection of Pueblo Indian folk tales, that in his introduction Lummis refers to the pueblo people as having a childlike world view (5).

Overall, Lummis is at his best when incorporating Isleta beliefs by way of arranging esoteric phrases within those folk tale narratives which closely represent pueblo world views. In this translating process, his retelling of pueblo Indian stories stands above those which have been interpreted in both a stiffly literal and/or romantic free form. Hence, Lummis' pueblo folk tale collection is a delight to read. It is also refreshing for it contains folk tales with rather different motifs than those found in major earlier collections of Indian folk tales.

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Stanley David Lyman. *Wounded Knee, 1873: A Personal Account*. (Lincoln: University of Nebraska Press, 1991) 180 pp., \$9.95.

Wounded Knee, 1873: A Personal Account, by Stanley David Lyman, must be taken for what it is. Written in diary form, Lyman's narrative of the seventy-one day armed siege on the Pine Ridge Reservation in South Dakota offers an "insider's" view of the events known as Wounded Knee II; albeit an inaccurate account of the facts.

Although this diary offers the reader what has been regarded as a neglected perspective (that of the besiegers), it does form a self-serving approach. As a government functionary, Lyman offers a perspective, based on thoughts and emotions, which attempts to make the government look like the "good guys" or, at the very worst, like a government merely guilty of ignorance and ineptitude. But I know better and readers should too. What this narrative really does is disseminate disinformation in order to justify the massive and

illegal use of outside military-type force that was used to quiet any opposition to "traditional" federal-Indian relations; thereby denying the Oglala Lakota's right to self-determination and self-governance.

All this subjective analysis aside, the book is myriad in numerous and well-documented inaccuracies. For example, Lyman states that the then Wilson government was accepted as the sole "legitimate" governing body on Pine Ridge Reservation. But we know this not to be the case. In fact, this form of government, which was imposed on the Oglala Lakota Nation via the Indian Reorganization Act of 1936, was not seen as the sole "legitimate" government by all nation members. Specifically, many Oglalas contested this form of government. In addition, the confrontation at Wounded Knee II was in part a protest against the corrupt Wilson government.

This narrative fails to relate to the ethnic experience in any real meaningful way. Nor does it add any useful information concerning the historic event that took place on the Pine Ridge Reservation in 1973. What it does accomplish is the perpetuation of the government's propaganda against the American Indian Movement and its leaders. While attempting to offer a sympathetic look at the government and its motives, this duplicitous depiction demonstrates the shallow understanding of the issues surrounding the armed confrontation at Wounded Knee II, the primacy of the government's drive for domination, and its tacit recognition of its failure to convince the general public or the international community of the righteousness of its cause. And while Lyman's diary offers a pitiful explanation of the level of confusion and ignorance guiding government operatives, as Lyman himself would probably suggest in regard to others, ignorance is no excuse under the law.

On a final note, because this book is the memoir of the author's thoughts and emotions, there are no "traditional" scholarly annotations or references to other works. However, the author does offer a short bibliography of materials for additional reading on this critical event in the history of federal-Indian relations.

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