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elders' input. The final chapter, entitled, "Today and Tomorrow" includes brief quotations from a dozen Native spokespersons, only one of whom is identified as an elder. The other three chapters in this section have a similar format with only isolated direct quotations from elders. It would be difficult to determine if the quotations are intended to set the tone of the discussion or if they are merely utilized to lend credibility to the discussion.

This book features a wide variety of eye-catching characteristics, including photographs, both black-and-white and color. The latter are particularly beautiful, for example those of the Kwakiutl artifacts on pp. 90-91 and pp. 186-187. Many of the photographs in the book are by the author. Of special interest are the vignettes of Native life briefly described in specially designated sections of the book via different colored paper. They draw attention by their intriguing titles but do not deter from the body of the text. An index is provided as well as a short bibliography.

*Wisdom of the Elders* is a timely and well-written book, a little disappointing in terms of its delivery of the elders' wisdom, but well rewarding as a sourcebook on northwest coast Indian cultures. We shall await with anticipation the appearance of further information about the structure and functioning of Native elder-ship from other avenues.

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**Sioux Indian Religion: Tradition and Innovation.** Edited with an Introduction by Raymond J. DeMallie and Douglas R. Parks. Norman: University of Oklahoma Press, 1987. 243 p. \$17.95.

This slim but ambitious volume is the product of a 1982 symposium held in Bismarck, North Dakota. "American Indian Religion in the Dakotas: Historical and Contemporary Perspectives," a title which if retained would preclude the need to chide publishers for using unacceptable terminology because of a belief that "Sioux" books sell better. For 15 years, Indians have been trying consciously to replace "Sioux" with the more acceptable Lakota/Dakota. Even though oldtimers when speaking English still use it, and legally many tribal councils are designated

"Sioux," it is indefensible to use a pejorative term simply because the early fathers of anthropology decided that "Sioux" and "Siouan" should be anointed with the oil of fledgling, and sometimes embarrassing, science.

This volume is divided into three parts, each of which contains four chapters. Part One, "Foundations of Traditional Sioux Religion," comprises DeMallie's "Lakota Belief and Ritual in the Nineteenth Century," and Elaine Jahner's "Lakota Genesis: The Oral Tradition," both condensations of their earlier edited works on the contributions of Dr. J. R. Walker, including conventional genuflections to Black Elk, who curiously, is listed in the bibliography.

"The Sacred Pipe," by Arval Looking Horse, hereditary keeper of the Sacred Pipe at Green Grass, recounts the legend of the Pipe, and his role as guardian. This straightforward account was tape-recorded and later edited for publication. Since Mr. Looking Horse is a native speaker, presumably errors in Lakota phrases are a result of transcription.

Arthur Amiotte in "The Lakota Sun Dance: Historical and Contemporary Perspectives," provides the best integration of scholarship and experience in the entire collection. He is, of course, the well known Oglala artist who not only writes coherently, placing the Sun Dance in the larger context of comparative religion, but who shares his personal sense of its meaning as a Lakota participant. The reader is twice blessed with Mr. Amiotte's talents in that 14 pages of paintings and details from his provocative series "Contemporary Works from the Shamanic Tradition" illustrate the volume.

Part Two deals with "Christianity and the Sioux" led by a delightful recollection by the Reverend Vine V. Deloria, Sr. who discusses the origins of Christianity and particularly Episcopalianism among whose congregations he is well known. In "The Establishment of Christianity among the Sioux," the octogenarian reviews his family history beginning with his great grandfather, Phillipe des Lauriers, the first to marry a Lakota woman. Francis Deloria, the reverend's grandfather, was one of the first to forsake traditional Lakota religion for Christianity. What is most interesting to me about this essay is its very definite Lakota flavor in the telling of the story, another skill for which Reverend Deloria is well known.

"The Catholic Mission and the Sioux: A Crisis in the Early

Paradigm" is by Harvey Markowitz, an anthropology and mis-siology student. His thesis is that missionaries found themselves torn between "intrasocial sources of Sioux tenacity," the belief that "savage" thinking prevented them from becoming progressive, and the "anti-Catholic bias of the Indian Bureau," a reality until the Grant Peace Policy allowed several denominations to divide the mission of educating and proselytizing Indian children. The essay, based mainly on Jesuit data, updates the current state of missionary affairs, seeing them not so much as theological evolutionists á la mid-nineteenth century, but as advocates of Vatican II, shifting importance away from criticism of traditional Lakota religion to a self-criticism of the goals of missionization.

"Contemporary Catholic Mission Work among the Sioux" is a genre piece by Robert Hilbert, S.J. that exemplifies so-called "fulfillment theology," an overtly-sectarianized philosophy which makes proselytization palatable through the strategic manipulation of metaphors. In this game of one-on-one theology, the Sacred Pipe and Christ are both intermediaries between god and the people, the sun dance pole and crucifix serve as symbols of suffering, the Virgin Mary is "prefigured" by the White Buffalo Calf Woman. Of course if all these figures already appeared in traditional Lakota religion, why would there be a need to embrace an identical form of religion: Christianity? Father Hilbert's piece like others is more autobiographical, and rather than providing a reconciliation of major discrepancies in Roman Catholic conversion strategy, he offers a rather lengthy apologia for the failure of the missionary to act as social worker.

"Christian Life Fellowship Church" by Mercy Poor Man was taped in 1984 in an effort to round out the volume's perspectives. Mrs. Poor Man is a minister in the Assembly of God Church at Rosebud. In this brief contribution, we are introduced to a small congregation that follows a rather typical, born-again tradition which bears no relationship to traditional Lakota religion.

Part Three, "Traditional Religion in the Contemporary Context" begins with "Indian Women and the Renaissance of Traditional Religion," by Beatrice Medicine, an anthropologist who is also a Lakota. She articulates the importance of women in the maintenance of traditional culture, but claims that research on women is "tied directly to funding resources . . ." (p. 160) and that "much of the research that we should be doing indepen-

dently is hampered by funding requirements, which do not always allow us to take those broader perspectives on research that might seem to us the most productive" (p. 161). Be that as it may, good scholars conduct research that is important to them whether they are funded or not. And in fact, many proposals are not funded today because of the pettiness of the peer-review process, a fact widely known among anthropologists who are reportedly the worst offenders.

Medicine also suggests looking at complementarity between men and women as a means of understanding change in Lakota society. She suggests that in the old days this balance between sexes was achieved ritually and that the "*hanbleceya* (vision-seeking) ceremony for adolescent boys . . . was counter-balanced by the ball-throwing ceremony for Lakota girls at puberty" (p. 161). She is obviously in error. Females had a *bona fide* puberty ceremony, *ishnati awicalowanpi*. In ball-throwing for which we have little information except that contained in Joseph Epes Brown's *The Sacred Pipe*, in which one of the principal characters, a little girl, is chosen because she has not yet reached puberty.

Those interested in the relationship between males and females in Lakota society should consult Marla N. Powers's *Oglala Women: Myth, Ritual and Reality*, which is not cited in this book.

"The Contemporary Yuwipi," by Thomas H. Lewis, M.D., is a description of this well-known curing ritual from the *centrum* of his own culture. Generally, his descriptions of various aspects of Yuwipi, particularly those of Frank Fools Crow's rite, are adequate. But I recoil at statements such as Yuwipi contains "semi-secret healing rituals" (p. 177) particularly when he proceeds to reveal what he believes to be these secrets in a ceremony "accompanied by flickering blue lights (apparently caused by a cigarette lighter without fluid)" (p. 180). One wonders if his egocentrism allowed him to ask what Lakotas thought about this analysis. Similarly, I reject his characterization of the ceremony as one in which "long prayers and long songs follow *monotonously* on one another . . . and the drumming all contributed to an involuntary dimming of attention" (p. 184, italics added). This statement says more about the culture of the psychiatrist than it does about a Lakota ritual which for its believers is imbued with multivocal symbols and limitless meaning. I find even more untenable the author's claim that Yuwipi may be characterized as "reservation theatre, rural music, archaic poetry" (p. 186) all of which seem

to miss the point except from perhaps an outlander's point of view.

"The Native American Church of Jesus Christ" by Emerson Spider, Sr. brings to it the same quality as Reverend Deloria's earlier discussion. Reverend Spider who did not participate in the symposium but was taped later, is head of the Native American Church of Jesus Christ and is knowledgeable about the history of Lakota peyotism as he is passionate in preaching its precepts. And similar to Reverend Deloria, although Reverend Spider extolls the virtues of the Bible over traditional Lakota religion, he does so in an irrefutably Lakota style that makes it a pleasure to read.

"Traditional Lakota Religion in Modern Life" is a brief address by a medicine man, Robert Stead, with an introduction by his apprentice, Kenneth Oliver. The essay is autobiographical and my only criticism is that he did not have more to say.

The volume closes with suggestions for further reading based on the editors' opinion of the best books on Lakota traditional religion and Christianity. Neither this nor the bibliography have been updated.

It is difficult to avoid the cliché that this collection exhibits unevenness. Despite the fact that the essays are intended to reflect the interaction of the "participants and audience who made the (original) symposium a truly religious event in the universal sense of the term" (p. viii), the articles lack any kind of integration or direction (much less universality) that might make it live up to even a preliminary discussion of a total religious system. It is almost as if someone decided that it would be a good idea to include some *Indians* on the symposium in order to underscore anthropology's and history's rediscovered romance with ecumenicism.

As one final comment, the book has little to do with innovation. Christianity is not an innovation, it is an alternative. Real innovation in Lakota traditional religion is going on today as the younger generation shapes and refines traditional Lakota belief and ritual to make it accommodate the experience of everyday life. But today's innovation, the tradition of tomorrow, must wait to be the subject of another volume.

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