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melding of method and material. While the one informs with data insufficiently worked into a significant fact, the other binds thought with constructs founded on insufficient information. And both are too much bent by that ever popular image of the Indian as victim. Yet both do advance our knowledge by suggesting fresh ways of viewing the Indian treaty as a significant human and cultural event, as a system relating different kinds of humans together for their several ends.

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The Seven Visions of Bull Lodge. Edited by George Horse Capture. Ann Arbor, MI.: Bear Claw Press, 1980. 125 pp. \$6.95, paper.

There is a growing need nowadays, among many Indian tribes, to consult with their elderly and record as much as possible of the ancient spiritual knowledge before it is lost forever. *The Seven Visions of Bull Lodge* represents an important step toward fulfilling that need for Gros Ventre people. This book, edited by George Horse Capture, provides us with the opportunity to see the world from the perspective of a traditional Gros Ventre medicine man. It is a valuable and unique work because it is about Gros Ventres, recorded and edited by Gros Ventres, and most importantly, intended for Gros Ventres.

Bull Lodge functioned as warrior, medicinal healer and medicine man for his people during the late 1800s. Bull Lodge's daughter, Garter Snake Woman, was chosen by her tribe at age six to be the "Pipe Child," thereby realizing a very special and personal relationship to the Feathered Pipe, a cornerstone of Gros Ventres spirituality. Garter Snake Woman revealed her father's story to Fred P. Gone, the reservation worker hired by the Works Progress Administration (WPA) during the Depression. Gone's purpose, as mandated by the WPA, was to collect and record Gros Ventre cultural information.

As Garter Snake Woman tells the story, prior to his first vision experience, Bull Lodge cut his little finger off at the last joint and offered it as a sacrifice to the "Supreme Being," who is the Father of the Pipe (p. 125). The purpose of the sacrifice is to demonstrate

Bull Lodge's sincerity and to prepare him to receive the vision. Bull Lodge makes another flesh offering for his second vision experience and is then given chieftainship, doctorship, wealth and the "power to make berries whenever the need arose" (pp. 29-41). In his third vision, Bull Lodge makes another flesh offering and is given the gift of being able to increase the size and fleetness of a horse herd (p. 43). In addition, he is given woodpecker "medicine" (the tail feathers) with which to cure the sick and dying. We are not told the reason(s) why Bull Lodge does not make another flesh offering for his fourth and fifth vision experiences wherein he is shown how to use the woodpecker tail feathers as surgical instruments, and is given two songs, five different kinds of medicines (roots) and the power to make tobacco, matches, coffee and sugar (p. 48). He makes another flesh offering for the sixth vision experience and is given a wolverine skin bag which symbolizes his fatherhood to his people (children), e.g., his people are entrusted to his care. He is also told that neither he nor his horse will ever be wounded in battle because of a shield and a white buffalo robe that he possesses. Flesh from both thighs is offered for the seventh vision experience. Bull Lodge is given a whistle (bone) and the power to cure gunshot wounds.

In his last vision experience (not the seventh vision experience, but the last vision that he had right before his death), Bull Lodge is told that he has eight more days to live. He tells his family, "My father wants me, but I don't know what for. I am told that my time on this earth is done and that I can't help myself, for I must obey the commands of Those Who Watch Over Me" (p. 92). On the night he is scheduled to die, Bull Lodge "tells many stories of his past escapades and of the thrilling adventures he experienced, as though he were reviewing his life" (p. 94). Bull Lodge, like his favorite daughter Garter Snake Woman, died at the age of eighty-five.

The Seven Visions of Bull Lodge, like *Lame Deer, Seeker of Visions*, *Black Elk Speaks* and *The Sacred Pipe*, helps us to understand how the cosmos was perceived by the High Plains indigenous spiritualist of the last century. We are given the unique opportunity to read a step-by-step manual, as it were, on how certain ceremonies and rituals were performed and what significance they had to the Gros Ventre world view. The greatest contribution of this book may be that it helps to preserve the rich spiritual

heritage of the Gros Ventre tribe for their future generations. However, perhaps equally valuable is the possibility that *The Seven Visions of Bull Lodge* may promote a reawakened sense of Gros Ventre spirituality by encouraging Gros Ventres themselves to seek out this knowledge and put it into use for the benefit of the tribe.

Such a resurgence of traditional Gros Ventre spirituality may prove difficult because of the powerful influence that the Catholic Church has had on the Fort Belknap Reservation. In the past the Church has condemned indigenous forms of worship, and most of the Indians on the Fort Belknap Reservation are now Catholic. However, though the Church may not be ready to accept indigenous forms of worship in their entirety, it is nevertheless beginning to listen to the voice of Native America. Hence, it is not uncommon to see a priest using sage instead of incense to make his smudge and to see him participating with local Native tradition. One cannot help but get a sense that *The Seven Visions of Bull Lodge* is not just another compilation of Gros Ventre cultural data; it is, rather, an invitation to Gros Ventres themselves not just to read about their heritage, but to glean from it spiritual insight that might bring back "medicine" into the world at a time when it is sorely needed.

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Racing Alone: Houses Made with Earth and Fire. By Nader Khalili. New York: Harper & Rowe, 1983. 256 pp. n.p. paper.

Racing Alone is the story of an architect's search for an indigenous architecture, for a system of building to meet the needs of village peasants, and for a unique treatment of fired adobe. The book is an odyssey, part prose and part poetry, carrying its author across two countries, two cultures, and two contrasting landscapes. It is a tale told by a man, who after education and practice in Iran, Turkey, and the USA, abandoned the profitable design of Los Angeles skyscrapers to spend years travelling by