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Beef Noodle (better than Tractor Queen), Susie Q (first love), and Super Sue (the smart, beautiful cheerleader). But for Supernaw the project of earning her Indian name is most important. As a small child, she is trapped in a corn silo and nearly drowns in the grain. She has a waking dream in which a “beautiful lady” brings her hope and a bear cub (22), and in a second appearance, the beautiful lady brings Supernaw her Indian name, “Ellia Ponna,” or “Dancing Feet of the Bear People (nokosalgi)” (39–41).

What does coming of age mean in this context, in the spaces and geographies of the borderlands? Sorting out the competing identities, finally refusing the competitive model and working for cooperation—she must “stop winning prizes to earn her name” (176). In the words of another Muscogee daughter, Victoria Bromberry, “we are mothers in the borderlands. The conflict-ridden vision of Indian womanhood and motherhood is still being contested in the writings of native women” (“Blood, Rebellion, and Motherhood in the Political Imagination of Indigenous People,” 36). If Supernaw’s contemporary Mary Crow Dog writes a politically conscious recounting of her direct participation in the 1960s and 1970s radical American Indian Movement, Supernaw writes a personal recounting of her journey out of poverty and into the Miss America pageant. Though each chooses a different path through the borderlands, both writers speak to Bromberry’s “conflict-ridden vision.”

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The Peyote Road. By Thomas C. Maroukis. Norman: University of Oklahoma Press, 2010. 296 pages. \$29.95 cloth; \$19.95 paper.

Thomas Maroukis’s *The Peyote Road* is a comprehensive and well-organized and researched study of the rise and spread of the peyote faith in the United States. The author skillfully intertwines a history of peyote religion in North America, peyote beliefs and practices, the development of peyote music and art, and the twists and turns of legislation and court cases concerning the freedom to practice peyote religion in the United States.

Chapter 1 provides an overview of the origin of peyote ceremonial use in Mesoamerica, the development of peyote religious beliefs and practices in the United States, and their incorporation into the Native American Church. As Maroukis reminds us, the ceremonial use of peyote in Mesoamerica predates Judeo-Christian traditions, going back thousands of years. Indeed, when the Spanish arrived in the sixteenth century, the ceremonial use of peyote in Mesoamerica was widespread. By the nineteenth century the ceremonial use

of peyote had spread into Texas and Oklahoma, where the Kiowa-Comanche developed it into a complex religion. Peyote religion spread quickly from the Kiowa-Comanche reservation to other Oklahoma reservations, throughout the Plains, and into the Southwest. The fast-growing adherence to peyote faith was arguably a response to the federal government attack on Native American cultures. Peyote faith provided Native Americans with spiritual and cultural relief as well as a way to regain some of the autonomy lost during the reservation period. In an effort to protect their First Amendment rights, the Native Americans of Oklahoma legally incorporated the religion into the Native American Church in 1918.

In chapter 2 Maroukis provides a thorough description of peyote religious beliefs and practices, detailing the three major reasons for the growth and spread of peyote religion among Native Americans. First, he explains, followers view peyote and refer to it in their native tongues as medicine with curative spiritual, psychological, and psychological properties. Indeed, the healing power of peyote is a universal concept among Native Americans that is reinforced in a plethora of origin narratives. The second factor that contributed to the rise and spread of peyote beliefs and practices is Native Americans' view of peyote as an indigenous faith that resonated with pre-reservation beliefs and practices, allowing them to regain some of the spiritual and cultural autonomy they lost. Thirdly, Native Americans view peyote as a teacher that provides them with an ethical way to follow. Maroukis describes peyote ceremonies in detail, which are variously known as meeting, prayer meeting, prayer service, and church service, providing excellent ethnographic descriptions of both Half Moon and Cross Fire Peyote ceremonies. The author stresses that these are two approaches to worship within one denomination, the more traditional approach being Half Moon, with Cross Fire including more Christian elements.

Chapter 3 discusses the assault on peyote religion by various entities: the federal government (the Bureau of Indian Affairs), state governments, and non-religious organizations determined to "save the Indian," as well as various Christian groups that viewed peyote as a threat to their Christianizing efforts on Indian reservations. Notwithstanding the separation of church and state, between the 1870s and early 1930s, Christian missionaries were allies of the Bureau of Indian Affairs, with the goal of "civilizing" the Native Americans through Christianity. Opponents of peyote faith ignored the religious and constitutional issues at stake, arguing that peyotists used religion as an excuse for taking a dangerous narcotic and avoiding legal actions. Some relief to Native Americans came with President Roosevelt's appointment of John Collier as the new commissioner for Indian Affairs in 1932. Collier's Indian New Deal aimed at replacing the assimilation policy with cultural pluralism, which supported First Amendment protection for Indian religious

freedom among other things. Some older Native Americans who valued only traditional tribal religious practices viewed peyote as a threat to tribal traditions and sustained their opposition to peyote faith. At the same time, some younger Native Americans, several of whom had attended boarding schools and were English-speaking Christians, also opposed peyotism because in their view it hindered “progress.”

Despite the assault on peyote, the faith continued to grow (chapter 4). Perhaps the most significant development was the spread, during the 1940s and 1950s, of peyote religion to the Diné (Navajo), who occupy the largest reservation in the country. The growth of peyote alarmed some Diné traditionalists who viewed it as a threat to traditional Diné beliefs and practices. They successfully managed to convince the tribal council to outlaw peyote on the reservation, a law that was in effect until 1967. Nonetheless, peyote continued to spread among the Diné, and presently almost half are peyotists. During the 1930s and 1940s the peyote faith spread further west into Utah, Nevada, southern Oregon and Idaho, and southeastern California. In order to protect peyote beliefs and practices from future national and local restrictions, in 1944 peyotists chartered the Native American Church of the United States. In 1955 it became the Native American Church of North America, whose main function has been defending issues of peyote beliefs and practices that touch all members.

In chapter 5 Maroukis provides a rare analysis of peyote music and art as integral parts of peyote beliefs and practices, as well as a distinct genre of Native American art, while chapter 6 turns to the legal and political predicaments that have plagued peyote faith during the past few decades. Peyotists continue to dread the passage of new state and federal prohibitions on peyote use for religious purposes by Native Americans. They have also been apprehensive about non-Indian use of peyote faith. Indeed, former Native American Church president Truman Daily stated that “this religion is for Indians and Indians alone” (195). Currently, Native Americans are concerned that non-Indians who use peyote may seek the same legal rights as Native Americans, and that the result may be the loss of Native Americans’ rights to use peyote legally. Such concerns are based on the considerable differences among states in legal exemptions for the possession of peyote for religious purposes.

In 1990, the year Congress passed the Native American Graves Protection and Repatriation Act protecting Native American human remains, burial sites, and sacred objects, it was clear that issues regarding Native Americans’ freedom of religion had reached a crescendo. This same year, in *Oregon v. Smith* the US Supreme Court addressed the sacramental use of peyote by Native Americans by narrowing the First Amendment’s free exercise of religion clause. The decision caused a firestorm of protest that resulted in the

Religious Freedom Restoration Act of 1993 (often referred to as one of the American Indian Religious Freedom Act amendments), and the subsequent American Indian Religious Freedom Act Amendments of 1994, which among other things provided protection for the traditional use of peyote as sacrament in religious ceremonies.

The author argues in the conclusion and epilogue that as a pan-Indian faith, peyotism has not weakened tribal identity, as feared by some Native American traditionalists. In part, this is because peyote chants and prayers value and use Native languages. Peyote faith is still growing and its future is not in question; however, peyote supply is a concern since access to peyote “buttons” is diminishing and, as a result, quantities are dwindling.

The Peyote Road provides unparalleled detailed ethnographic descriptions of peyote ceremonies, complete with exhaustive information about the differences between the Half Moon and Cross Fire variations. Perhaps the book’s main strength is the author’s skillful and detailed narrative of how peyote religion’s legal and legislative trials contributed to the developments and changes of federal and state policies, as well as the rare descriptions of peyote religious art and music. The comprehensive and detailed account on the origin of the peyote beliefs and practices in the United States and the subsequent development of the Native American Church makes *The Peyote Road* an excellent resource for a better understanding of peyote religion and the struggle for the right of Native American Church members to practice their faith. It is recommended for those readers who are generally interested in Native American struggles for religious freedom, in addition to the evolution of peyote religion in North America and its particular ethnography, history, politics, and folklore.

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Pox, Empire, Shackles, and Hides: The Townsend Site, 1670–1715. By Jon Bernard Marcoux. Tuscaloosa: The University of Alabama Press, 2010. 192 pages. \$36.00 cloth; \$20.00 paper.

In the broadest sense, in his book *Pox, Empire, Shackles, and Hides: The Townsend Site, 1670–1715*, Marcoux is responding to William Fenton’s call in an essay of five decades ago for scholarly cooperation between historians and archaeologists, what Fenton conceptualized as “ethnohistory.” The author likewise seems to be answering the classic advice of the intellectual father of southeastern studies, Charles Hudson, who has pushed us all to read between the lines. Like Marcoux, readers who are intrigued by such overarching