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Black Elk's narrative, I read accounts given by other Lakota (also in the form of oral histories) in William R. Walker's *Lakota Belief and Ritual*. These Lakota (especially George Sword and Ringing Shield) give excellent accounts that complement Black Elk's discussion of the sacred pipe and the pipe ceremony.

Also, even though Black Elk makes mention of his healing powers, he gives only brief descriptions of the healing ceremonies that he participated in and the herbs used in such ceremonies. And while he discusses the prayers used in various ceremonies, he never reveals to the reader these prayers themselves. (The only prayer I could find in the entire text was the dedication prayer.) Again, I found myself reading Walker's *Lakota Belief and Ritual* to fill in Black Elk's presentation of these topics. Two final comments: Because the book is a narrative, the authors should have included either photographs or drawings to give it a personal element. And, while Lyon does provide a fairly comprehensive glossary of Lakota, he does not include such fundamental terms as *ton* and *kan*. In fact, Lyon is quite selective in his use of Lakota terms in the text.

In spite of these minor complaints, I recommend this book to both professionals and amateurs. The topics covered are central to Lakota culture, and they are presented in a fresh and meaningful way. The level of scholarship manifest in the text also deserves recognition. Future collaborators on oral histories would be well served by copying Lyon's methodology.

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The Upstream People: An Annotated Research Bibliography of the Omaha Tribe. By Michael L. Tate. Metuchen, NJ and London: The Scarecrow Press, Inc., 1991. 522 pages. \$62.50 cloth.

The Upstream People: An Annotated Research Bibliography of the Omaha Tribe is number 14 in the Native American Bibliography Series, edited by Jack W. Marken, South Dakota State University. The book contains 1,836 entries providing basically full and "analytic" annotations. Some are almost wholly summaries, with little or no critique; others provide quite perceptive critiques.

The entries come from a wide variety of sources, including both major and minor newspapers and newsletters that show Omaha

interaction with neighboring peoples such as the Lakota, Ponca, and Oto; books; scholarly articles; master's theses and doctoral dissertations; and government documents identified by title, Congress, session, and date. Entries deal with archeological data, early migrations, early white contact, impact of missionaries, changing federal and state policies, health and economic issues, current problems/concerns, ongoing litigation with federal and state governments over land claims such as Blackbird Bend. Most of the initial entries are arranged according to cultural topics, e. g., oral traditions, language, music, traditional religion. Most other headings reflect a historical framework, such as treaties, allotment, and urbanization.

The contents list will give the reader an idea of the breadth of topics and sources: bibliographies, indexes, and guides; general studies; archeology, anthropology, and early migrations; oral traditions; language and linguistic studies; material culture; music and dance; traditional religion and ceremonialism; children and family life; Omaha relations with other tribes; early white contact (1780s–1860), including explorers, fur traders, soldiers, and agents; missionaries (1830–1900); Mormon relations; the La Flesche family; Omaha personalities; treaties and land cessions; half-breed tract; Omaha reservations (1860–1920); reservation allotment, leasing, and heirship; boarding schools and returned students; Thomas Sloan and the Society of American Indians; peyote and the Native American Church; the Omaha Reservation (1920–1988); health care and alcoholism; economic development; Public Law 280 and retrocession; urban Indians; the Blackbird Bend case; John G. Neihardt and the Omaha; Nebraska newspapers; and archival collections.

Series editor Jack W. Marken is probably correct in suggesting that for those to whom *Omaha* is only the name of a large midwestern town known for insurance companies or a once-powerful Plains tribe now obscure or perhaps extinct, this book shows that the Omaha are very much alive and active. However, readers should not expect *The Upstream People* to provide a detailed description or systematic developmental treatment of Omaha history and culture. That is not the intent. The book does provide a plethora of sources that furnish such information, and several of the annotations are full enough (for example, many of those dealing with treaties and land cessions or reservation allotment and leasing) that some description of Omaha history and culture is available.

The author accomplishes his expressed purpose to “spark new

interest in the Omaha and to provide a body of raw materials for further research among academicians, the public at large, and the Omaha themselves." He certainly is correct in asserting that there is a great need to update the cultural studies of Alice C. Fletcher, Francis La Flesche, James Owen Dorsey, Frances Densmore, and Reo F. Fortune (and Margaret Mead?) and to move the vantage point beyond the turn of the century.

However, a certain tone that comes through portions of the preface mitigates against the stated purpose. For example, he suggests that the Omaha tribe represents one of the truly significant American Indian groups, particularly for the nineteenth and early twentieth centuries, but he presents their significance from a non-Indian perspective. That is, the contributions that he mentions seem to be noteworthy from the point of view of particular non-Indian interest groups and their ideas of "good Indians." For example, the author states in the preface, "They played a pivotal role in the Missouri River fur trade of the 1790s through 1810s, and for at least two additional decades as middlemen in the fur business when it moved further upriver in the Dakotas. Throughout their twenty-year association with the Bellevue Agency they maintained peace with the increasing waves of white entrepreneurs and settlers, cooperated with missionaries, aided Mormon travelers at Winter Quarters, and served as a buffer against Sioux attacks" (p. vii). Certainly non-Indians appreciated such peace efforts, cooperation, aid, and buffering and saw these as manifestations of "good Indians," but what are some of the many contributions that have arisen from Omaha culture in and of itself?

After Tate states the necessity of updating Alice C. Fletcher's and Francis La Flesche's works, his entry about their classic *The Omaha Tribe* (p. 31, entry 102) is very uncritical: "Despite the age of this work, it remains the best source of descriptive data ever compiled on the Omaha Tribe." Tate then enumerates the credentials of the two authors. However, he does not mention that many leading contemporary Omaha elders do not share this uncritical view and readily point out that *The Omaha Tribe* has established, embedded, and perpetuated, until this day, several misconceptions concerning Omaha history and culture. Although Tate acknowledges that *The Omaha Tribe* is somewhat dated (1911) and that nothing of such completeness has been done since then, he should recognize that many contemporary Omaha elders are disturbed that this work remains the primary source of people's perceptions of the Omaha.

Any new work done by non-Native Americans should be emphatic in allowing Native Americans to speak for themselves from their own cultural perspectives. In a work like Tate's, this could be accomplished in the preface. In addition, although Tate includes many entries that deal with contemporary Omaha history and culture, and the preface does indicate that contemporary Omaha are still victimized by ever-changing and problematic federal and state policies, it would be useful to emphasize the continued vitality of contemporary Omaha culture and the contributions made to the Omaha and others. This would, early on, offset the attitude of many people that Native American cultures are museum pieces from the past rather than living, dynamic entities.

In conclusion, *The Upstream People: An Annotated Research Bibliography of the Omaha Tribe* is a "gold mine" for researchers in particular but also for others interested in becoming better informed concerning Omaha history and culture. As the author and the general editor suggest, this book can be valuable not only to academicians and the public but to the Omaha themselves. Perhaps more Omaha will be stimulated to tell their own story, so that we all can appreciate and benefit from their history and the richness of their culture, past and present.

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Linguistic Studies Presented to John L. Finlay. Edited by H. C. Wolfart. Winnipeg: Algonquian and Iroquoian Linguistics, Memoir 8, 1991. 190 pages. \$24.00 (CAN) paper.

Of the eleven essays in this excellent volume, six deal with four North American Indian languages—Cree, Ojibwa, Mandan, and Beaver—representing the Algonquian, Siouan, and Athabaskan languages of what was once called Rupert's Land, that vast expanse of territory extending from Hudson Bay to the Rockies that today constitutes much of the Canadian North. The other essays touch upon language planning in Israeli Hebrew, clauses in Tauya (a Papuan language of New Guinea), women in linguistics, the bureaucratization of language, and the part that sex has played in the evolutionary development of language.

Four of these six articles on Indian languages deal with textual