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Author

DeMallie, Raymond J.

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Peyote and the Yankton Sioux: The Life and Times of Sam Necklace. By Thomas Constantine Maroukis. Norman: University of Oklahoma Press, 2004. xxix + 386 pages. \$39.95 cloth.

This book helps to fill significant gaps in the literature on the Sioux. Despite the impressive size of that literature, very little has been published about the Yankton Sioux, and even less has been published about Sioux Peyotism. Maroukis's volume is thus a doubly welcome contribution. As a people the Yanktons never engaged in warfare with the United States, and perhaps for that reason they have attracted little attention from historians. Many Yanktons joined Christian churches in the late nineteenth century and abandoned outward cultural practices, which may account for the lack of attention paid them by anthropologists.

The inspiration for this book came from the friendship that developed between the author and Asa Primeaux (1931–2003), a Yankton spiritual leader. They met in 1987 at Capital University in Columbus, Ohio, where Maroukis teaches African history. Primeaux was an adviser to the Native American Indian Center of Central Ohio. Primeaux was the grandson of Sam Necklace (1881–1949), one of the first Yanktons to practice Peyotism, who became a prominent figure in the Native American Church. Necklace himself was the grandson of Iron Necklace (1816–1905), a prominent Yankton chief. With Primeaux's encouragement Maroukis decided to write the life story of Sam Necklace. The paucity of written sources necessitated heavy reliance on oral history, which the author gleaned both from formal interviews and from years of conversation with Primeaux and other family members.

The approach used to write the study is ethnohistorical, combining historical and anthropological methods, and Maroukis characterizes his book as a "social biography" of the Necklace/Primeaux extended family (xx). The information does not exist for a full-scale biography of Sam Necklace, so the author broadened his scope to the entire family and set its story in historical perspective at the local, regional, and national levels.

The life of Sam Necklace is a microcosm of the Yankton experience from the late nineteenth century, when the people lived in poverty on their diminished reservation lands, to the years after World War II, when many Yanktons left the reservation and moved to nearby cities, including Yankton, South Dakota, and Sioux City, Iowa. Necklace's grandparents and parents were members of the Episcopal Church, and he was educated first at Saint Paul's, the Episcopal boarding school in Greenwood, South Dakota, and later at the government-run boarding school at Flandreau, South Dakota. Necklace left Flandreau in 1904, an aimless young man, too fond of drink. In 1906 he married Mary Chin, also a Yankton.

Shortly after his marriage Necklace was introduced to the Peyote religion by Charlie Jones, a Yankton who had learned about the religion from the Winnebagos and brought it back to the Yankton Reservation in 1904. Participation in Peyote meetings cured Necklace of gambling and drinking, and he and his wife were among the earliest converts among the Yanktons. In 1922 the members of the Peyote religion on the Yankton Reservation

incorporated as the Native American Church of Charles Mix County and began to hold annual conventions with church members throughout South Dakota. In 1924 Necklace was ordained a priest in the church, and in 1929 he was selected to be chief priest, a position he held until his death.

Sam and Mary Necklace raised their grandson, Asa Primeaux, who in turn became a lifelong member of the Native American Church. Beginning in the 1960s, however, traditional Sioux religious practices, including the Sun Dance and use of the sacred pipe for prayer, began to be revived on the Yankton reservation, and Primeaux became an active participant. Maroukis argues that the Peyote religion spread rapidly from tribe to tribe during the early twentieth century “because it was perceived as Indian religion” at a time when older practices of traditional religions were not available as a result of government suppression (153). The rapid revival of traditional Sioux religious ceremonies in the late twentieth century may be interpreted in the same way, as providing a distinctly “Indian” spirituality at a time when participation in Christian church services was on the wane.

Among the Sioux, adherents of the Peyote religion have always been a small minority. Throughout the twentieth century, Maroukis estimates, the number of Yanktons participating in Peyotism varied between 5 and 15 percent (157). In the early years of the century, in particular, they met opposition on many fronts: from their elders, who were Christian; from traditionalists, who scorned the new religion as at odds with the old; from younger, educated mixed bloods, who had adopted the values of the dominant society; from missionaries and government officials, who considered peyote to be a narcotic and Peyotists to be inimical to the progress of civilizing the Indians. Those most likely to join the Native American Church were boarding-school-educated full bloods, who were brought up with traditional values but were denied their traditional expression in Native religious rituals. By the end of the century the tables had turned, and those most likely to participate in traditional religious rituals were young mixed bloods anxious to assert their Indian identity.

Concerned to provide the fullest possible context, Maroukis embeds the story of the Necklace/Primeaux family in many other stories, all told with the same detail. They include an overview of traditional Sioux culture and religion; the history of the Yankton Sioux, from the eighteenth century to the reservation period; the history of the Yankton Reservation and the government's repeated attempts to diminish it; the politics of the Yankton tribe, particularly the split between full bloods and mixed bloods; the origins of Peyotism and the history of the Native American Church in its legal struggle to obtain recognition and retain the right to use peyote sacramentally; the history of Peyotism among the Yanktons and other Sioux and its survival in the face of widespread opposition; and the revival of traditional religion and Indian identity in recent decades and its relation to Peyotists. As a result the story of the Necklace/Primeaux family is buried in a welter of other stories, and its piecemeal telling in different contexts results in unnecessary repetition and frustrates the reader who attempts to focus on the central story.

The story of the Necklace/Primeaux family is a compelling one that puts faces on participants in the course of American Indian history. The original portions of this book, those dealing specifically with the family and with the Yanktons in the twentieth century, are significant contributions; the rest is built on standard sources and reflects their strengths and weaknesses. The history of reservation politics centering on the adoption of a constitution in 1932, just before passage of the Indian Reorganization Act; the subsequent refusal of the Yanktons to accept an IRA constitution; and the attempts to amend it, culminating thirty years later—these strands present an instructive case study that highlights the stresses brought about by the increasing numbers of mixed bloods, who, already by 1943, numbered 78 percent of the Yankton population (231). Small details reflect the author's closeness to his subject and enrich his account; we learn, for example, about the special patterns made in the fireplace ashes that originated in Sam Necklace's vision, about the story of Mary Necklace having her grandson burn all her personal possessions just before her death, and about the fact that on the Yankton Reservation Native American Church meetings were held in houses, not in tipis, until the cultural revival of the 1960s.

Two appendices present historically significant documents. The first is a notebook kept by Sam Necklace that includes an original 1922 draft of the articles of incorporation of the Native American Church among the Yanktons and a record of baptisms from the 1920s to the early 1940s. The second is a program from the 1999 annual convention of the Native American Church of South Dakota, which was dedicated to Asa Primeaux.

Peyote and the Yankton Sioux is Thomas Maroukis's homage to the family that welcomed him and shared part of their lives with him over the course of fifteen years. He has repaid them with a volume that preserves the family's story and makes it accessible to all. The foreword by Leonard R. Brugier, director of the Institute of American Indian Studies at the University of South Dakota, a member of the Yankton tribe and of the Native American Church, offers ample testimony to the depth and sincerity of the relationship between the author and the people about whom he has written. This book is a model of successful collaboration between a scholar and an American Indian community.

Raymond J. DeMallie
Indiana University

Revenge of the Windigo: The Construction of the Mind and Mental Health of North American Aboriginal Peoples. By James B. Waldram. Toronto: University of Toronto Press, 2004. 414 pages. \$45.00 cloth; \$32.95 paper.

This book represents a tremendous undertaking in the study of mental health as it pertains to Native populations. Waldram examines the theories and methodologies of anthropological studies dealing with the complex relationship between culture and personality. He carefully dissects the anthropological