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unabated" (page 386). So far as the Religious Freedom Act is concerned, her judgment is that "the few federal court interpretations of the Act to date suggest that the spirit of the law is already dead" (page 397).

In asserting their rights, she holds that Indians have "the support of a number of other Americans who are concerned with environment, nuclear war, energy, civil liberties, religious freedom, ethnic and minority issues, and cultural genocide" (page 399).

This book represents an enormous amount of labor, and is a monumental achievement. It took ten years to complete, and involved 323 people in the research. In places, perhaps, it is too assiduous in presenting detail, as in tracing the history of dozens of jish through numerous changes in ownership. Typographical errors are few, but one could cause confusion. In the last sentence of the third paragraph on page 375, the word "list" should probably be "loss."

The last third of the book is filled with useful appendices, including the text of important documents, along with notes, ample references, and the index. The book is illustrated with a number of photographs, drawings, and tables. A map of Navajoland would have been a useful addition.

This book combines scholarly excellence with a concern for the subjects of her investigation. Not one to take refuge in sterile neutrality where human rights are concerned, Dr. Frisbie proves that admirable performance as a scholar is not incompatible with personal commitment.

Virgil J. Vogel

City Colleges of Chicago, emeritus.

Beyond the Vision. By William K. Powers. University of Oklahoma Press, 1988. 210 pp. 24 illustrations, notes, bibliography, index. \$27.95 Cloth.

This is a collection of essays written by William K. Powers and presented at various scholarly meetings from 1975 through 1984. "The Vocablé" was presented at the annual meeting of the Society for Ethnomusicology, Montreal, 1979; "Regulating a War Dance", the first Conference on Culture and Communications, Temple University, March, 1975; "Counting Your Blessings:

Sacred numbers and the Structure of Reality", the Institute on Religion in an Age of Science Conference, Star Island, New Hampshire, August, 1984; "Sacred Art", Plains Indian Art Seminar, Spearfish, South Dakota, 1981; "Dual Religious Participation", the 75th annual meeting of the American Anthropological Association at Washington, D.C.; "Alternatives to Western Psychotherapy: the Modern Day Medicine Man", Rutgers Medical School, 1981; and "Beyond the Vision", the essay from which the collection takes its title, Native American Studies Conference at Oklahoma State University, Stillwater, Oklahoma, May, 1984.

There is not one presentation among the several which has any significance at all for Native American scholars or audiences, and it is truly unfortunate that the University of Oklahoma Press has elevated such inane and irrelevant research to scholarly and literary respectability. Powers fails to convince this reviewer that Franz Boas and Claude Levi-Strauss, to whom he dedicates his work, intended that in the search for cultural knowledge of American Indians we should spend such an inordinate amount of time defending the exploration of such ideas as "the vocable lies somewhere between lexically meaningful speech, and the musical expression devoid of a semantic range" (9), or that we devote an entire chapter to addressing the question: "How do singers and dancers know when to start and stop singing and dancing?", from the "Regulating a War Dance" essay. The most tolerable thing that one can say about this collection is that it does reveal a continuity and consistency in research and writing as exemplified by the reading of professional papers by a single scholar of anthropology, and we can see how it is that a researcher, untrammelled by critical analysis from his peers or his subjects, is able to become an "Indian expert". One begins to wonder at the complicity of conference organizers and university presses in suggesting that this kind of writing on American Indians is worthy.

The "Regulating a War Dance" essay referred to in the previous paragraph was originally presented at a conference on "Culture and Communications" at Temple University about 13 years ago and was not meant, therefore, for an Indian Studies audience. But even this admission fails to give the piece substance. For example, in the final so-called "analytical" paragraph of this essay, Powers asserts: "Now that I have described the Oglala variant of the war dance, I will provide an analytical framework

for what otherwise may appear to be a confusion of shouts, nods, drumbeats, bell ringing, whistling, and ululations. I take my own cue from sociolinguistics, particularly Jakobson's adaptation of communications theory to linguistics (Jakobson, 1953, 1960). I regard the powwow as a 'communicative event' (Hymes, 1974, page 9) and the interactions between singers and dancers, as well as the total range of nonverbal cues, as components of this event." Powers then includes participants, channels, codes, setting, forms of message, the contents, and event which he arranges in outline form, suggesting that it is useful for analyzing 'other aspects of the powwow, both verbal and nonverbal, musical and nonmusical.' Such observational techniques in Indian related subjects can only be regarded as absurd.

These matters simply reflect Powers' "boy-scout" approach to Indian life and may be reflective of his hobbyist and editorial beginnings at *Boy's Life* as well as his former career in the off-Broadway theatre in New York before he took up his anthropological career. Both he and his wife, Marla N. Powers, who recently published *Oglala Women, Myth, Ritual, and Reality* through the University of Chicago Press claim a familiarity of twenty-five years of study on the Pine Ridge reservation in South Dakota and, one assumes, these essays emerge from that long tenure amongst the tribes. The fruits of this quarter-century if, indeed, the claim be true, are utterly disappointing. (A brief commentary on *Oglala Women* appears in the Spring, 1988 edition of *The Wicazo Sa Review*, published by the Native American Studies center at Eastern Washington University, Cheney, Wa.)

While the dabbling in musicology seems harmless enough, Powers' discussion on religious matters seems more malignant for it is here in Chapter 5 that he presents his suggestion that Christianity can be said to be responsible for "providing the right kind of organizing principle" which ultimately allowed for Oglala cultural, economic and spiritual survival. Scholars and historians are in agreement that Christianity was and is one of the major tools of coercive and destructive assimilation for the Oglala. Powers, in an effort to off-set that conclusion, presents a detailed argument for accepting the notion that the *tiyospaye* concept and the organizing principle offered by Christianity often "mirrored" one another, thus these "structural and functional similarities" guaranteed Oglala survival. One of the serious omissions in this argument offered by Powers is the failure to examine the plural

marriage patterns so essential to the traditional *tiyospaye* concept, patterns which any student of Indian history knows were immediately attacked by Christian and government forces in concert from the first contact. The dismissal of polygamy, a central idea in Dakota/Lakota cultural, economic, and spiritual life suggests that Powers believes it to be either irrelevant or non-existent. Such omission renders, for this reviewer at least, the whole fabric of the discussion doubtful. In another section, Powers arbitrarily states that "the Native American Church can only be regarded as a Christian sect", an idea which asserts itself exogenously and, certainly, belies the long-standing opposition to it by the Spanish Christians in Mexico, Christians in the United States, government and church officials, educators and politicians of every sort.

In the final paragraphs on religious "syncretism", Powers, in an effort to understand how it is that an Oglala may attend a Christian church and his own religious rituals as well, says, "Empirically we may state that there are more Oglala today participating in native religious ceremonies than, say, twenty-five years ago. But it would be far too simple to conclude that what we are witnessing is a resurgence in native religious interests. It would also be false to assume that the Oglala are 'returning' to native belief because Christianity has 'failed' them." These statements are given as concluding interpretations but the reasons for such assertions remain vague and unexplained. This kind of incoherence and contradiction is evident throughout much of the work in Dr. Powers' collection and it makes his "vision" and "beyond" at the very least, unreliable.

The influence of native religion on the rest of the world interests Dr. Powers, and in the final chapter of this collection he takes on the "cultural enigma" factor of native cultures, saying that "despite hundreds of years of attempts by the federal government to force American Indian peoples to conform to a Euro-american form of government, tribes continue to maintain a sense of social identity that they perceive to be radically different," and the essay has as its main interest the ecumenical nature of religion as it applies to Indians and non-Indians. He observes that "The most frequently emulated religious behaviors are clearly those of the Northern Plains" (157). Though Powers, on the one hand, seems to be in favor of what he terms the ecumenical movement, he also says that those who have "no vested interest" (159) can only make matters worse because of their reliance upon the old

stereotypes. He makes the political judgment that the "Black Hills claim was seriously damaged by the Yellow Thunder Camp" (161), and says that if we thought the American Indian was stereotyped before, we can expect it to worsen as the "domain of the anthropologist" is taken over by "various representatives of the humanities" (163).

His dismissal of Native American Studies reflects the classical anthropologist's bias when he says "The trend in Native American Studies is toward an idealized notion of what American Indian cultures have been and what they are expected to be." He is, obviously, unfamiliar with the work of William Thornton, Robert F. Berkhofer, Vine Deloria, Jr., Robert Bennett and countless others who have put before us the models for the disciplinary approach to the development of an epistemology that might be the most important tool for cultural revitalization and political survival since the IRA.

In the final essay, Powers calls American Indians "ethnic groups", clarifying for most of us his position on the issue of nationhood and sovereignty which he fails to take seriously as a concept underlying all Oglala thought and behavior. This final deficiency of thought on the part of this scholar does not necessarily make the arguments in his scholarship specious or malicious. It simply makes them irrelevant.

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The Wolves of Heaven: Cheyenne Shamanism, Ceremonies, and Prehistoric Origins. By Karl H. Schlesier. Norman: University of Oklahoma Press, 1987. 205 pp. \$25.00 Cloth.

For more than half a century, the accepted interpretation of the Cheyennes' migration and occupation of the northeastern Plains derived from the historical and anthropological record, has the event occurring in the late eighteenth century. Before A.D. 1700 the question of Cheyenne origins and their formation as a distinct ethnic entity has never been seriously addressed by scholars. *The Wolves of Heaven: Cheyenne Shamanism, Ceremonies, and Prehistoric Origins*, volume 183 in *The Civilization of the American Indian Series*, provides an alternative interpretation to the