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A Culture's Catalyst: Historical Encounters with Peyote and the Native American Church in Canada. By Fannie Kahan.

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**Author**

Quintero, Henry

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and its intersections with Native nationhood among transborder Indigenous existences. Particularly, a growing cohort of emerging and established scholars recently dedicated an entire special issue of *Latino Studies* that complicates and clarifies the racial geographies and national imaginaries of United States-based politics and conditions of Indigeneity within which transborder Indigenous existences are considered through the lens of what issue editors Maylei Blackwell, Floridalma Boj Lopez, and Luis Urrieta term “critical Latinx indigenities.” Indeed, Schulze’s work would certainly benefit from a conversation with Simone Poliandri’s 2016 edited volume of essays titled *Native American Nationalism and Nation Re-building*. Yet he does utilize the work of scholars who are also contributors to Poliandri’s collection, including the fantastic work of Jeffrey Shepherd and others exploring the histories and experiences of transborder Native nations.

It is Schulze’s detailed attention to the distinctive histories and experiences of Yaqui, Kickapoo, and Tohono O’odham peoples that makes this book a must-read for students and scholars situated in ethnohistory, sociocultural anthropology, Latino studies, and Native American and Indigenous studies. His analysis paints a vivid portrait depicting transnational expressions of Indigenous nationalism by tribal nations whose respective histories have now converged at the present-day borders of the United States and Mexico, while expertly navigating the labyrinth of challenges associated with writing a comparative political history of three sovereign Native nations whose own relationships have extended past the United States. Jeffrey Schulze’s work allows the reader to understand scenes like those appearing in *Chicano Batman* shows as part of a broader history of “transborder movement” among transnational Indigenous peoples; transcending the political integrities of settler-states and tribal nations alike, while vocalizing “Indigenous immediacies,” as Māori scholar Brendan Hokowithu and Métis scholar Chris Andersen term, which remain particularly, albeit peculiarly, situated along these international borders of Indian country. This kind of work should continue to be supported and encouraged, with readers being able to similarly chant “¡otra, otra, otra!”

Gregorio Gonzales (*Genízaro*)

University of California, Santa Barbara

**A Culture’s Catalyst: Historical Encounters with Peyote and the Native American Church in Canada.** By Fannie Kahan. Edited and with an introduction by Erika Dyck. Winnipeg: University of Manitoba Press, 2016. \$27.95 paper.

It’s a rumble as you gear down with confidence from third to second with a 1200 GS adventure, in the early morning. Tempe September heat of 9:30 rolling on. On the street near the university, the namesake of my people, Apache. Only what I’m seeing is the triage of us all. If I stand up on my pegs traversing from east to west, I can turn my gaze north then south. Knowing the tragedy of addiction, of homelessness, of all the colors of humanity hunched and hurting with the joy and faith that “that next fix” is somewhere between the inevitable shutdown of bodily functions and the next kind handout, towards that next canal gate to temporarily hold the want at bay.

I can see past the new steel and glass of soulless progress to actually see the non-Euclidean current mapped in Fannie Kahan's *A Culture's Catalyst Historical Encounters with Peyote and the Native American Church in Canada*, edited and with an introduction by Erika Dyck. And like watching junkies struggle for money, dope, and shade, we as readers and scholars can set these stories into the same timeline of when it was written AND when it was published.

But first I'm seeing junkies, thin shells of humanity, scattered throughout downtown Arizonas, Californias, and communities in all of the fifty states of denial and all of its protectorates. Fannie Kahan, Abram Holfer, and Humphry Osmond's attempts to profoundly change the ways western science addresses trauma and addiction through sciences of the mind/body custodiated by Indigenous communities and used as such, successfully, for a period that travels well past the sittings of Guantanamo Siddhartha Buddha or any of Abraham's sons.

But thanks to the documented work of the Central Intelligence Agency and sociocultural anthropologists at the University of Southern California, the University of California, Los Angeles and the University of New Mexico (Castaneda, Meyerhoff, and Furst), as Erika Dyck catalogs the original work of Fannie Kahan, one recognizes the sheer genius of collaborative work and herein lies the tragedy for us all. As a people collectively situated in the dominant culture, we are abysmally behind in treating trauma and addiction. Suppressing the work of Fannie Kahan has collectively cost humanity thousands of lives, untold hours of suffering, and a logical methodology of treatment, even as humanity reels from the tragedies and maladies of colonial capitalism. Now we reflect that even in the retelling, ethnographic, Peyote, and ceremonial origin stories address trauma: loss, impasse, addressing the symptoms of war. Even now, ceremonial treatment of these tragedies, these maladies, are addressed and deconstructed to a level that allows the beauty contained within the scope of a human being, marred by trauma, to continue on.

Here we are with Erika Dyck's scholarship: history and medicine. And in this grand exercise we recognize the brilliant historical presentation of Fannie Kahan's work. We as scholars are made responsible for correcting these present imbalances, to recognize Indigenous paradigms and how this differently assembled knowledge has the ability to treat some of the most profound problems facing our world. This brilliant work is a must-read for anyone interested in the science of mind, psychiatry and Indigenous principles of healing, intellectual allyship, and this small, yet giant facet of the Native American Church and Peyotism in the Americas.

Again as I balance still, the engine rumbles till that sound is silenced in lowering the kickstand, Dyck's tenacious work reminding academic institutions like UCLA, UNM, and USC, specifically those involved in the overt obscuring of medical sociocultural anthropology, to humbly reflect on the overt systemic exclusion of funding for Indigenous women scholars equal to that of their male colleagues in the SAME DEPARTMENTS. Walking into my office of Indigenous literature, I consider this one of the most important Peyote manuscripts of the last fifty years.

Henry Quintero  
Arizona State University, Tempe