

the distinction made by social sciences between “expressive forms” and “adaptive strategies” may be inappropriate to cultures where storytelling is central. According to Cruikshank, researchers can draw on Native oral traditions to reconstruct a more balanced and accurate picture of the past in general and women’s roles in particular.

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**Raymond J. DeMallie and Douglas R. Parks, eds. *Sioux Indian Religion: Tradition and Innovation*. (Norman: University of Oklahoma Press, 1988) viii, 243 pp., \$9.95 paper.**

Most of the papers included in this anthology were presented in Bismarck in 1982 at a conference entitled “American Indian Religion in the Dakotas: Historical and Contemporary Perspectives.” The conference was funded by the North Dakota Humanities Council and brought together a wide array of academicians and lay people representing different and sometimes conflicting experiential and philosophical points of view.

The subject matter of this collection has been dealt with extensively. Readily available publications present both insiders’ and outsiders’ views of this cultural aspect of the Lakota and Dakota Indians. Among the more notable are *Black Elk Speaks* by John Neihardt, *The Sixth Grandfather: Black Elk’s Teaching Given to John G. Neihardt* edited by Raymond DeMallie, *Land of the Spotted Eagle* by Luther Standing Bear, *Lame Deer; Seeker of Visions* by John Lame Deer and Richard Erdoes, *Oglala Religion and Yuwipi: Vision and Experience in Oglala Ritual* by William K. Powers, and James R. Walker’s *Lakota Belief and Ritual* edited by Raymond DeMallie and Elaine Jahner. With this sort of coverage, one might ask, “Why another book on Sioux Indian religion?”

The answer to this question is quite apparent when one reads through the papers edited by DeMallie and Parks. This compilation offers not only an interesting review of information on Sioux religion, but also a number of thought-provoking insights into the interface of traditional rituals with contemporary practices, including those of Christianity. The interdisciplinary framework incorporates perspectives from anthropology, history, medicine, religious studies, literature, and art. The canons and analyses of scholars (both American Indian and Euro-American) are juxtaposed against the personal convictions and experiences of non-academic specialists. The strange bedfellows include a traditional medicine man, the keeper of a sacred pipe bundle, a bishop of the Native American Church, an Episcopal priest, a Catholic missionary priest, and a Protestant minister. The extraordinary eclecticism of the book is intellectually exciting in itself.

Following the editors’ introductory chapter, the book is divided into three substantive sections. The first part is comprised of chapters dealing with the

foundations of traditional Sioux religion: DeMallie's on nineteenth-century Lakota beliefs, Jahner's on oral tradition of the Lakota Genesis, Arval Looking Horse's on the sacred pipe, and Arthur Amiotte's on the Sun Dance. Amiotte further contributes to the volume in his paintings from the shamanistic tradition. Part two discusses Christianity and the Sioux and contains chapters by Vine Deloria, Sr., on the establishment of Christianity among the Sioux, Harvey Markowitz on historic Catholic missions, Robert Hilbert on contemporary Catholic missionary work, and Mercy Poor Man on the Christian Life Fellowship Church. The third section is focused on traditional religion in the contemporary context and offers Beatrice Medicine's perspective on the role of Indian women in the revitalization of traditional religion, Thomas Lewis's interpretation of the contemporary Yuwipi ceremony, Emerson Spider's discussion of the Native American Church of Jesus Christ, and Robert Stead's overview of traditional Lakota religion in modern life. The book also includes a topically-organized essay suggesting further readings and an extensive bibliography which will be helpful for teachers, students, and lay people.

In sum, the North Dakota Humanities Council is to be congratulated for sponsoring the conference which spawned these papers. DeMallie and Parks deserve kudos for putting the anthology into the hands of those interested in matters of ethnicity and the processes of cultural continuity and change.

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**St. Clair Drake. *Black Folk Here and There*, vol. 2. (Los Angeles: Center for Afro-American Studies, University of California, 1987) 387 pp., \$23.95 paper.**

St. Clair Drake, the recently deceased anthropologist, has written an elaborate "summary essay" on the black experience as it relates to the continent of Africa. In his latter years at Stanford University, Drake was head of the University's Black Studies program. It appears obvious that Drake's consciousness was raised during this particular time span. The research and writing of this book is far different from his seminal work with Clayton (*Black Metropolis*, 1945). In his "emeritus" years, Drake decided to seek the high ground of an historical-anthropological-philosopher and address certain issues that W.E.B. DuBois considered paramount to the study of black people throughout the diaspora.

Drake states in the preface that this book was part of a larger project which he began in 1977 to analyze the values and symbols that have emerged with black communities in the diaspora as they relate to the "coping" process at various points in history. The Center for Afro-American Studies of the University of California, Los Angeles, expressed an interest in publishing a book utilizing some of the comparative material which resulted in two volumes. It took Drake nine years to complete Volume One. Included in this volume are bibliographic