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the Oglalas have yet to be understood in their own terms. Powers' work is a substantial effort to penetrate to the core elements of Oglala religion and, hopefully, this text will mark the way for others.

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**The Great Sioux Nation.** By Roxanne Dunbar Ortiz. New York: American Indian Treaty Council Information Center; Berkeley: Moon Books, 1977. 224 pp. pap. \$5.95

During 1975 and 1976 this reviewer lived in a small ranch house approximately three miles east of Bear Butte (*Mato Paha* to the Sioux) in South Dakota. The landlord explained to me that my root cellar was originally the soddie occupied by his grandfather who homesteaded the location "in the summer of (18)77". My neighbors in South Dakota were all white, mostly ranchers, and mostly descended from families which had "settled early" in the area. Mostly they exhibited a stone-walled resentment of all things Indian, yet they also displayed a surprising knowledge of the main flow of history within their region during the past century and a half. For example, they were well aware that homesteading near Bear Butte in 1877 constituted a clear violation of the 1868 Ft. Laramie Treaty, a document which guaranteed the butte as the very heart of the Great Sioux Reservation. It follows that they were equally aware that their current land holdings and prosperity were directly resultant from their grandfathers' thefts.

Unlike the Northeast, where centuries have elapsed during which white guilt concerning genocide and wholesale expropriation of native populations could be thoroughly sublimated, white South Dakota must deal with a quite recent history of usurpation. Where most tribes were long ago removed from the Northeast, the South Dakota native population has remained more or less in place (albeit on a vastly reduced land base). It is thus impossible for a white South Dakota rancher to go

through day to day activities without encountering the Lakota (Sioux). It is equally impossible to encounter the Lakota without experiencing a certain guilt. Obviously, perpetual guilt is an impossible situation to live with; it must be repressed. And the repression thus inspired emerges in the form of the virulent anti-Indian basis of contemporary white South Dakota life. The victim is blamed. The whites, more than anything, wish simply that the Sioux would simply evaporate.

Scores of books have been devoted to one or another aspect of the situation sketched above. Few have done better than to strike glancing blows at the core of circumstances which produced such neurosis among my South Dakota neighbors. Now, at long last, a work is available which connects squarely with the real issues every step of the way. Roxanne Dunbar Ortiz has compiled a statement, *The Great Sioux Nation*, from transcripts of the Sioux Treaty Hearing held in Lincoln, Nebraska during December, 1974.

The book's very cover establishes the tone for its content. A map is shown of the five state region centering on the Black Hills (*Paha Sapa*). The extent of the Great Sioux Reservation is defined in red. A caption reads, "Sitting in Judgement of America: An Oral History of the Sioux Nation and its Struggle for Sovereignty". This alone should prove sufficient to cause the birth of five new vigilante chapters in South Dakota, but worse for the ranchers is that (for once) content lives up to its cover billing.

Skillfully weaving fragments of hearing testimony into the fabric of themes such as "Colonialism to 1868", "The Sioux-United States Treaty of 1868", and "The Sioux Colony", Ortiz develops a comprehensive and powerful indictment of the U.S. in terms of its overall relationship to the Sioux. Introductory orientation is provided by Simon J. Ortiz, Vine Deloria, Jr., Alvin Josephy and Ortiz herself. In each subsequent thematic section, a complimentary counterpoint is created between the traditional Lakota view (Henry and Leonard Crow Dog, Francis He Crow, Gordon Spotted Horse, Marvin Thin Elk, etc.) and university trained expert witnesses such as Deloria, Josephy, Raymond DeMallie, Wilber Jacobs, etc. Two primary benefits which accrue to the work as the result of such an approach are that: 1) the strength of the traditional Lakota viewpoint does not become buried under an avalanche of contemporary rhetoric; and 2) the direct correlation between facts as these are retained within the native oral tradition and "documented" fact is graphically exposed.

The latter point is of extreme importance as testimony from the oral tradition has historically been held suspect within Anglo legal codes. The lack of logical basis for such a legal posture is illuminated in *The Great Sioux Nation* as in no other readily accessible book with the exception of

Akwesasne's *Voices From Wounded Knee 1973*. Finally, Ortiz allows the hearing judge, Warren Urbom, to enmesh himself in mental gymnastics which comprise his decision to disallow the Lakota contention of sovereignty being implied through the 1868 treaty. In effect, Urbom reduces the rather awkward argument that existing legislation must be submitted to the Supreme Court for clarification if it has not been enforced for some time and/or may conflict with the desires of the status quo. At this point the repression of the South Dakota ranchers may be seen as a mere reflection of the repression of U.S. juridicial posture.

Other than the introductory segment, the entire text is composed of transcript material and excerpts from other available documents. That such typically "dry" source data has been transformed into a coherent and absorbing manuscript testifies amply to the author's literary/editorial talents. Ortiz's success is remarkable in that she has created at once a concise historical record and an immensely readable book.

*The Great Sioux Nation* is an indispensable volume for anyone wishing to penetrate the veneer of U.S. relations with the Lakota. While the book is essentially tribal specific in content, the implications to be drawn from it are much broader in terms of potential application to other U.S.-tribal relationships. As to the author, it is to be hoped that Roxanne Dunbar Ortiz follows up this *tour de force* with more of the same.

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**Music and Dance Research of Southwestern United States Indians.** By Charlotte J. Frisbie. Detroit Studies in Music Bibliography, Number 36. Detroit: Information Coordinators, Inc., 1977. 109 pp. \$9.75

This review paper represents another important addition to the prestigious Detroit Studies in Music Bibliography series and serves as a compact introduction to music and dance scholarship on Native Americans in the Southwest. The paper has three stated aims: to critique the orientations, methodologies and concerns of past research; to delineate contemporary research interests and approaches; and to suggest problems and areas for future research. The author has organized the references historically, starting with the final twenty years of the nineteenth century and pro-