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Pine Ridge and Rosebud, Biolsi has demonstrated how neglected this area of study had been and has illuminated the research potential for the present and future.

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**Rainbow Tribe: Ordinary People Journeying on the Red Road.**  
By Ed McGaa, Eagle Man. San Francisco: Harper San Francisco, 1992. 264 pages. \$15.00 paper.

Ed McGaa, a man of Lakota and Scotch-Irish descent, has written this book for members of a newly defined "Rainbow tribe." According to McGaa (p. viii), Rainbow people seek a "closer connection to the created entity around them," gaining "spiritual perception" through "natural participation in what many of the old tribal ways have preserved." In the opening pages of the work, McGaa contemplates his earlier involvement with such individuals, and he assumes some credit for the emergence of this new tribe. He tells us that it was some years ago when he and a friend, Joe Thunder Owl, saw a rainbow looming over a site where they were to conduct a sweat lodge ceremony for a group of nonnatives (p. 36). They interpreted the rainbow as a natural sign designating the people at that site, and the name stuck. So did McGaa's involvement with Rainbow people.

In this guide for "ordinary people journeying on the Red Road," McGaa recommends, for any Rainbow who can afford to buy this book, a nature-based spirituality that he calls the "Natural Way." In matter of fact, however, the practices and ceremonies McGaa outlines as promoting the "Natural Way" are based on and largely transcribe those presented in *Black Elk Speaks* and *The Sacred Pipe: Black Elk's Account of the Seven Sacred Rites of the Oglala Sioux*. In effect, McGaa's counsel to Rainbows on spiritual development is that they should adopt and assume someone else's.

Built up with anecdote, rambling digressions, and testimonials from Rainbows who have taken on names like Buffalo Spirit Woman, McGaa's advice to present and potential Rainbows is divided into four sections: Part 1 describes the Natural Way, which McGaa speaks of as a spirituality linked at present to pervasive ecological concerns rooted in shared attitudes (called tribalism because they are shared) that acknowledge and stand in

awe of life's mysteries. Such spirituality, according to McGaa, is evoked in the message of Black Elk as found in his published teachings but is accessible to anyone of the right sensitivity and attitude, hence the advent of Rainbow tribalism. McGaa suggests that this faculty of appreciation is a result of "ancient tribal traits that still inhabit the DNA blueprints of everyone of us who are red, yellow, black, or white" (p. 55). For McGaa, Black Elk's words are instrumental in recovering this tribalism and spiritual association with nature, since the Sioux, his people—both McGaa's and Black Elk's—are only a century removed from a natural lifestyle. Through Black Elk, whom McGaa sees as the Sioux's appropriate voice of authority, the Sioux thus offer guidance for others in these ways.

This introduction to Rainbow people and the Natural Way concludes with one of the most unusual chapters of the entire book, namely McGaa's discussion of the Celtic connection. Here McGaa, following the lead of other writers such as Philip Carr-Goman, suggests both historic trade and a spiritual link between the Celtic tribes of the British Isles and pre-Columbian North American cultures. The ramifications of this link are far-reaching for McGaa, as he hints at the possibility of ancient Celtic and Druidic wisdom transferred to northeastern tribes and to Lakota/Dakota, who, in McGaa's understanding, trace their origins to those areas in early contact with Celtic explorers (p. 57). By implying that Celtic wisdom, nearly destroyed in Europe through the expansion of the Roman Empire, has been preserved in tribal teachings in North America, McGaa underwrites the legitimacy of the Rainbow people's participation in Native American ceremonies, side-stepping any question of cultural appropriation. For Rainbows and Native Americans, he infers a distant, but mutual heritage, as well as some shared oppression, and so claims for Rainbow people a place in teachings he says may actually be their own.

Part 2 introduces, in a combination of how-to format and the personal narrative of different Rainbow people, the essential ceremonies and practices McGaa recommends for Rainbows. The ceremonies involve beseeching with a sacred stone or the Pipe, the sweat lodge, and the vision quest; other more individualistic practices encouraged by McGaa include name- and sacred stone-finding and the discovery or recognition of spirit guides. In part 3, McGaa moves on to more advanced work, including the spirit-calling ceremony, *yuwipi*, and other healings. Part 4 closes the work with thoughts on leadership and gatherings. McGaa advises

Rainbow people to meet and form clans, such as a Minneapolis badger clan, which he describes as meeting regularly on Saturday evenings. In the final chapter on the call to lead, there is an appeal to tribal peoples (i. e., other Native Americans) and whites alike to acknowledge and respect the Rainbow work being done by people like McGaa.

Since its publication in the fall of 1992, *Rainbow Tribe* has been criticized for encouraging nonnative appropriation of native ceremony and tradition. McGaa appears to have anticipated this criticism. In numerous places in the book, he makes reference to a struggle against a fundamentalism that includes natives ("traditionalists") who have voiced apprehension about nonnative use of native ceremony. He implies that such concerns are the result of narrow-mindedness that corrupts the essence of native or Lakota teachings. He contrasts this fear with the courage and openness he has found in his readings of Black Elk and in encounters with leaders such as Frank Fools Crow and Chief Bill Eagle Feather, hinting that his own emergence as a spiritual leader stems from their example. McGaa repeatedly invokes the names of Black Elk, Fools Crow, and Eagle Feather, as if to call them to stand witness to his actions as a prophet of the Natural Way. For example, in the middle of a discussion endorsing the use of crystals in the Natural Way, McGaa observes that "Sioux people have always appreciated new discoveries that enhanced their spirituality" (p. 35). He quickly follows this comment with a remark on leadership and spiritual adaptability, sealing this proclamation and his own place in it with the names Black Elk, Fools Crow, and Eagle Feather. He appeals to their voices to legitimate his own.

In other places, he offers a compromise by proposing that Rainbows use a sacred stone (*wotai*) in place of the Pipe so as to avoid conflict regarding nonnative use of the Pipe. He also states that some ceremonies, such as the Sun Dance, should remain strictly in native hands. Yet he insists that it is better, given the sorry state of the world, for nonnatives to have the opportunity to experience native ceremonies, that such experiences "will make them a better people" (p. 29). He also tells his readers that he believes the Rainbow people have best perceived the spiritual imagery of Black Elk (p. 61). Comments of this sort imply that nonnatives who have adopted native practices often understand and follow them better than natives themselves do.

In finding his audience in the Rainbow tribe, McGaa laments that a high percentage of elder and middle-aged members of the

Oglala Lakota have never read *Black Elk Speaks* (p. 61). With this remark, he reveals the amount of faith he places in published works; he also reveals just how far estranged he is from some of the "traditionalists" he scorns. He calls into question the authority of their voices by making reference to a printed book, but he never reflects on the role he has assigned it. McGaa interprets Black Elk's agreement to share his life with John Neihardt as license to usurp his revelation. For McGaa, anyone who has access to the book is entitled to appropriate what Black Elk describes; anyone who comes into contact with native ceremony can borrow the practice. The implications of this are lost on McGaa. He is oblivious to the irony of his own interpretation of *Black Elk Speaks*.

In this work, it is apparent that McGaa simply cannot understand the caricature and insult conveyed when members of a privileged class presume they may, at their will, appropriate the beliefs and practices of peoples who have long been the target of colonization. When Rainbow people take on names like Bright Earth Warrior or Thunder Hawk and build sweat lodges and form Badger clans, they mock the dignity of peoples whose right to self-determination has been challenged repeatedly by nonnative society. Encouraged by individuals such as McGaa, Rainbows might claim that it is their own vision they are enacting, but, in reality, it is someone else's they are trying to control. Here, imitation shows neither respect nor understanding; instead, it is encroachment and arrogation. Perhaps McGaa truly believes that, with his publication of *Rainbow Tribe*, he is helping to foster some sort of spiritual development, but he needs to take a closer look at what he is doing.

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**Reflections of the Weaver's World: The Gloria F. Ross Collection of Contemporary Navajo Weaving.** By Ann Lane Hedlund. Seattle, Washington: University of Washington Press, 1993. 112 pages. \$29.95 paper.

In July 1992, an important exhibition of a collection of contemporary Navajo textiles opened at the Denver Art Museum. The exhibition catalog, *Reflections of the Weaver's World*, is unique in several respects. Although there is an extensive body of literature