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"Titles, Names, and Natures," the third and final part of the book, exhibits the least internal cohesion between its four chapters. These include the study of myth and tale titles; the reinterpretation of a Clackamas Chinookan myth based, in part, on its title; and a brief comparison of Hymes's approach to myth and verbal art with those of Claude Lévi-Strauss and Dennis Tedlock.

If the preceding characterization of the book makes it seem somewhat forbidding, its prospective readers should be assured that Hymes's gifts as a poet certainly rescue his translations from being the mechanical products his methods might seem to engender. As for the remainder of the volume, despite an occasional redundancy, readers should find it well-written, thoughtfully constructed, edited for consistency and adorned with helpful notes on Northwest Coast ethnology and Chinookan orthography. Though the volume is intended primarily for the serious student of Native American verbal art, other readers will doubtlessly discover in its union of passion and precision a worthy tribute "to the old people, Indian and non-Indian, those who knew to perform and those who knew to transcribe."

Paul V. Kroskity

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Yuwipi: Vision and Experience in Oglala Ritual. By William K. Powers. Lincoln: University of Nebraska Press, 1982. 113 pp. \$13.95 Cloth.

This slender volume is both simple and complex, simple in that it deliberately avoids extraneous details and complex in that it measures up to responsible anthropological reporting. Much of the book's content is a chronological account of how Wayne Runs Again, heretofore a religiously indifferent young Lakota of the Red Cloud community on Pine Ridge Reservation, resorts to traditional ways in an attempt to cure his father. The holy man who conducts the Yuwipi ceremonies is Plenty Wolf, and it is through the actions of this latter figure that William Powers details the uncomplicated power and persistence of Native ritual activities. As events unfold the author takes readers along step by step. Most chapters consist of spare narrative description that

features translations of tape recordings made during first-hand experiences at sweat lodges, calling helpful spirits through song, a vision quest and celebratory feasting. The uncluttered recounting of the entire process captures an affinity with ritual purity, creation of sacred space and dependence on spirit beings that do not depend on theological explanation for validity. Readers need to immerse themselves in the narrative; and detached discussion of stones, tobacco bundles or cloth flags will not capture the book's effectiveness.

On a more analytical level Powers provides here a carefully chosen and crafted report, drawn from more than thirty years of acquaintance with Lakota ceremonials. While much of his work is to help us see with the camera's eye, he is also concerned to explain and interpret as a guide leading us through new territory. He sees Yuwipi ceremonies as an important contemporary ritual, one that incorporates aspects that are over 150 years old. On the structural side Powers sees this new combination of religious activities as a continuation of Native spiritual sensibilities that have been preserved from White scrutiny and interference. A complete Yuwipi performance involves vision quests and sweat lodges, each independent in themselves but necessary components in modern synthesis. Thus some of the oldest features of precontact religion survive alongside and receive reciprocating vitality from this relatively new emphasis on curing ceremonies. Some may debate his ultimate claim that Yuwipi is the most meaningful expression of Oglala spiritual values. But Powers has undoubtedly done all of us a service by describing how modern Lakotas are adding some of the oldest ritual patterns to present-day ceremonials for coping with problems that threaten physical and spiritual survival.

Henry Warner Bowden
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User's Handbook for the Siouan Languages Archive. By David S. Rood. Boulder, CO: Department of Linguistics, University of Colorado, 1981. 110 pp. NP Paper.

In 1977 David S. Rood, assisted by Allan R. Taylor, both linguists at the University of Colorado (Boulder), established the Siouan Languages Archive, a computerized information retrieval system