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Pipe, Bible, and Peyote among the Oglala Sioux: A Study in Religious Identity. By Paul B. Steinmetz, S.J. Knoxville: The University of Tennessee Press, 1990. Preface, introduction, illustrations, appendices, notes, bibliography, index. xii + 237 pp. \$29.95.

Pipe, Bible, and Peyote among the Oglala Sioux is a republication of a 1980 manuscript published in the Stockholm Studies in Comparative Religion. Steinmetz, a Jesuit priest, spent twenty years (1961-1981) on the Pine Ridge Reservation in South Dakota, where he served as clergyman and participated, observed, and reflected on the unique constellation of modern Lakota religion. Steinmetz outlines the complexity of different religious identities among the Sioux, to include: the traditional "pure" non-acculturative beliefs and its practitioners, reflected in the American Indian Movement's political emphasis on a return to indigenous practices; "Ecumenist I," designating Lakota Christians who practice both the traditional and Christian religions, but separately; "Ecumenist II," which includes Lakota Christians "who see the Christian religion as fulfillment of the Lakota reli-

gion" (p. 6); Native American Church or peyotists (both Cross Fire and Half Moon fireplaces); and the Body of Christ Independent Church, a Pentecostal-type fundamentalist faith, also syncretic.

Steinmetz promises an interpretive discussion of this historical religious complexity, but the majority of the book is devoted to lengthy narratives of individuals' religious experiences (which, while of ethnohistoric interest, suffer from a lack of objective interpretation), brief descriptions of ceremonial events, and little analytical discussion of the juxtaposition of all religious ideologies in the lives of modern Lakotas. Characterized simply, the book seems a defensive statement about the influence of Christianity on Lakota belief.

Steinmetz' position as author is unusual in that rather than reflect on religious acculturation, he has been a part of the process. Anthropologists, whom he criticizes, have been equally critical of his actions as a change agent. Steinmetz, however, is defensive about his participation, having been requested by Lakota spiritual leaders to participate as a Christian in indigenous ceremonies. Between 1965 and 1970, he was asked to conduct Mass during the performance of the annual Sun Dance. Conflict arose among medicine men as well as AIM members concerning the propriety of merging the two ceremonies, as well as use of the Sacred Pipe by a non-Indian. He admits that his presence at indigenous ceremonies was not always welcome, and he discusses instances in which he withdrew from participation because of public outrage and criticism by militants. Nevertheless, he vigorously defends the rights of Christian clergymen to incorporate the Pipe into Christian ritual as well as the insertion of Christian elements into traditional Lakota practices.

His views are epitomized in his traveling to Rome to obtain a Papal blessing for the Native American Church at Pine Ridge. Such powerful political acts must be analyzed carefully to determine what motivations Steinmetz has: is such a blessing for the Lakota people, or is it further affirmation of the "correctness" of the absorption of Christianity into Lakota tradition? Other

instances of Steinmetz' proactive role in religious syncretism abound: upon using the term "tunkasila" (grandfather) during a Cross Fire Native American Church ceremony, he was admonished that this merging was inappropriate.

Steinmetz' continuous equating of aboriginal beliefs and practices with those of the Christian churches appears defensive. He defends himself against William Powers's claim that "seeing the Sacred Pipe as a foreshadowing of Christ 'is more about religious imperialism than empirical reality' (1986: 119)" (p. 178) by accusing Powers of practicing "anthropological imperialism." Steinmetz accuses Powers of an anti-Christian bias that prevents him from seeing the "empirical fact that Christianity had a significant influence on Lakota religion" (p. 178). This could not be further from the truth. Powers (1977, 1987), DeMallie and Parks (1987), Grobsmith (1981) and other scholars have long maintained the deep attachment of the Lakota to Christianity and the concurrent "dual participation" of Indians in two religious systems. Steinmetz' view is emphatic, however, that Lakota do not practice their Lakota and Christian faiths separately, but instead are deeply, historically, and psychologically merged.

Steinmetz' generalizations about how deeply Christian roots lie in Lakota faith appear, at least to me, somewhat audacious and self-serving, in statements like, "It is Christianity and not Lakota religion that at times of death is the primary source of strength for the vast majority of Lakota people. Lakota meditate on the Bible and receive the sacraments for religious needs and not social ones" (p. 179). While this may be true for some, conclusions such as this would be, I believe, hard to defend without rigorous scientific research. Moreover, subjective statements such as "the Lakota *courageously* [italics mine] discovered the presence of Christ . . ." (p. 191) make Steinmetz' historical and analytical reflections appear more purposive and politically motivated than genuinely insightful or factual.

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