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prospers on his farm yet at the same time moves ideologically further and further from his nephews and his Salish heritage. One motivating factor for his return from Paris to Montana is his sense of obligation toward his fatherless nephews. He believes someone, an adult male, needs to be there to welcome them home from boarding school, yet he is unable to communicate with or understand them any more than was his own father able to understand or communicate values to his sons. The failed relationship is made absolutely manifest when the reader discovers that a nephew sells out his Uncle Archilde for a saddle and a pair of chaps. As Archilde becomes more successful and respected, he is less able to appreciate, understand, or communicate with his nephews, his brother, or his sister. Assimilation might make possible material prosperity and even a degree of acceptance in the white community, suggests McNickle, but it inevitably results in the alienation of family members and the disintegration of any spiritual or tribal heritage.

The publication of *The Hungry Generations* is a welcome addition to the McNickle canon and to the body of early- to mid-twentieth-century American Indian literature as a whole. The novel will help readers more fully appreciate McNickle's contribution to and place in American Indian literary history, and Hans's introduction to and editing of the text will help those readers address important issues in McNickle scholarship specifically and American Indian literary scholarship in general.

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Drinking and Sobriety among the Lakota Sioux. By Beatrice Medicine. Lanham, MD: AltaMira Press, 2006. 193 pages. \$69.00 cloth; \$24.95 paper.

Although we all mourn the passing of Bea Medicine and the silencing of her positive yet critical voice of reason and grounded wisdom, we can revel in the fact that she has left behind this rich and insightful volume. It is a wonderfully readable and unique contribution to the literature on Indian alcohol use and abstinence.

This book provides an extremely valuable description of the drinking process among the Lakota Sioux of the Standing Rock Reservation in North and South Dakota. The Lakota were Dr. Medicine's own people, and Standing Rock was her home. Unlike most works on drinking among various tribes and communities of American Indians, Bea Medicine does not attempt to explain the consumption of alcohol among the Lakota in terms of a particular disease process (for example, alcoholism or mental distress), as a substitute for lost power and self-esteem, as a response to historical trauma, or any of a number of other common themes so prevalent in the academic literature. She reviews these themes using the works of others, but her inquiry is guided by a grounded approach. She instead delves deeply into the descriptions and meanings of drinking behavior among representative local Lakota who have reflected on the totality of their lives and the place that "a lot of drinking" plays or played in

everyday life. What are the basic social and personal functions served by alcohol, what are the consequences of drinking, and what are the reasons that so many Lakota grow or mature out of drinking of all types? Dr. Medicine entertained all of these questions as she interviewed thirty-six male and ten female drinkers or former drinkers at Standing Rock between 1969 and 1979 and during sporadic visits thereafter. Dr. Medicine synthesizes these individual interviews into representative, composite case examples. Therefore, this is not a quick study that might risk forced or half-baked interpretations. The book obviously reflects the rich, long-term, and thoughtful insight of a lifetime of experiences and careful consideration of many ideas, interpretations, and facts presented to her by her fellow Lakota. What Dr. Medicine did through this book was record the true emic or folk description of drinking and the basic personal meanings of drinking in the life of representative Lakota people. Then she used this powerful insider information to reflect on and interpret the substantial body of literature on Indian drinking, much of which was written from 1950 to 1980 from an entirely different set of methods and perspectives. But there are many similarities between Dr. Medicine's findings and those in the literature.

I first read Bea Medicine's work on the changing Lakota family in 1970, and it was a revelatory experience for me as a young and aspiring scholar. Here was a formally trained, indigenous, bilingual woman who carefully described the process and meaning of life to reservation Indian people. She did so in rich, colorful, and meaningful text that was always based on the direct translation of the Lakota words and concepts used by her informants. This book on the Lakota drinking process and meanings uses exactly the same approach. Lakota words, phrases, and concepts are used to describe the process, extent, and meaning of drinking in everyday life. Few scholars could ever obtain access to intimate and accurate information on this sensitive topic, and even fewer have the courage to walk the line between folk culture and the academic world or between the Indian and white worlds at all. Bea Medicine has done all of this effectively.

The book's themes are that "there is a lot of drinking" among reservation Indians of Standing Rock, drinking plays a significant role in the lives and social structure of contemporary reservation society, and the term *alcoholic* does not apply to the "gamut of drinking habits, styles, and behaviors" that constitute alcohol-related behaviors among the Lakota. Throughout the book Dr. Medicine provides the reader with the historical and contemporary contexts of drinking; the social and demographic features of heavy, sporadic drinking; and the importance of Lakota culture in providing and maintaining significant meaning to both drinking and sobriety. She also cites reasons that drinking heavily is not interpreted as a "deviant" behavior in most contexts. But excessive alcohol use and the consequences of alcohol-related behavior (for example, aggression, trauma, death, and marital strain) create dissonance in many lives and in Lakota society that lead many people to "seek a continual state of sobriety." Sobriety and abstinence are often triggered and maintained through a mature reflection on life, a readherence to Lakota belief and ritual, and a more stable economic base. Both general and specific Lakota values and beliefs support, encourage, and maintain various styles of

drinking and sobriety. For example, adapting to drinking is a must as it serves to “level” people who otherwise might have a severe status differential. In other cases drinking can be destructive to the family because it goes against the values of Lakota culture.

It is the emphasis on the simple and uncluttered description of drinking among the Lakota using composite case studies and the insightful and detailed culturally rich interpretation of the meanings of drinking in these people’s lives that makes this book invaluable. A book of this type is of immense value because the drinking process among the Lakota is changing in today’s world, this research was carried out throughout the period 1960–2000, and Bea Medicine was a unique person and scholar. Its elaborate cultural detail lends itself to use in the undergraduate classroom or graduate school setting to educate all aspiring scholars about the importance of emic world-views in understanding behavior. Furthermore, it is a book which has taken a stereotyped and negative topic that has fueled misunderstanding of Indians and discrimination for centuries and provided an accurate human context and meaning that shines through and speaks to our common humanity. It answers the frequently asked question in western America: how and why do Indians drink like that? The book explains the seemingly illogical, irrational, and impossible to understand behavior of Plains Indians who drink.

I recommend this book to anyone who seeks to comprehend the lives of American Plains Indians. This book will help one appreciate not only the dynamics of drinking as viewed from within the Lakota social context but also the complexity of Lakota culture. It will lead one to understand that Plains Indian drinking patterns are not fully or accurately described by mainstream concepts of alcoholism and mental disease and, therefore, by much of the contemporary academic literature on Indian drinking. The latter point is an important one for anyone to grasp before they venture to read the current body of articles written on Indian “alcoholism.”

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Edward P. Dozier: *The Paradox of the American Indian Anthropologist*. By Marilyn Norcini. Tucson: University of Arizona Press, 2007. 208 pages. \$45.00 cloth.

Norcini presents *Edward P. Dozier: The Paradox of the American Indian Anthropologist* as an intellectual biography of a man who established a career as an academic anthropologist laboring under the double paradox of being an American Indian and becoming an academic anthropologist. Norcini states that this book is a critical study of the conflicting contexts that surrounded American Indian anthropologists at mid-twentieth century. I do not think so. Having written that negative line I want to present an explanation.

I was present at many of the times and places mentioned in this book. Therefore my viewpoint is like that in the film *Rashomon*, where the viewpoint