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Author

Medicine, Beatrice

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The story of the Necklace/Primeaux family is a compelling one that puts faces on participants in the course of American Indian history. The original portions of this book, those dealing specifically with the family and with the Yanktons in the twentieth century, are significant contributions; the rest is built on standard sources and reflects their strengths and weaknesses. The history of reservation politics centering on the adoption of a constitution in 1932, just before passage of the Indian Reorganization Act; the subsequent refusal of the Yanktons to accept an IRA constitution; and the attempts to amend it, culminating thirty years later—these strands present an instructive case study that highlights the stresses brought about by the increasing numbers of mixed bloods, who, already by 1943, numbered 78 percent of the Yankton population (231). Small details reflect the author's closeness to his subject and enrich his account; we learn, for example, about the special patterns made in the fireplace ashes that originated in Sam Necklace's vision, about the story of Mary Necklace having her grandson burn all her personal possessions just before her death, and about the fact that on the Yankton Reservation Native American Church meetings were held in houses, not in tipis, until the cultural revival of the 1960s.

Two appendices present historically significant documents. The first is a notebook kept by Sam Necklace that includes an original 1922 draft of the articles of incorporation of the Native American Church among the Yanktons and a record of baptisms from the 1920s to the early 1940s. The second is a program from the 1999 annual convention of the Native American Church of South Dakota, which was dedicated to Asa Primeaux.

Peyote and the Yankton Sioux is Thomas Maroukis's homage to the family that welcomed him and shared part of their lives with him over the course of fifteen years. He has repaid them with a volume that preserves the family's story and makes it accessible to all. The foreword by Leonard R. Brugier, director of the Institute of American Indian Studies at the University of South Dakota, a member of the Yankton tribe and of the Native American Church, offers ample testimony to the depth and sincerity of the relationship between the author and the people about whom he has written. This book is a model of successful collaboration between a scholar and an American Indian community.

Raymond J. DeMallie
Indiana University

Revenge of the Windigo: The Construction of the Mind and Mental Health of North American Aboriginal Peoples. By James B. Waldram. Toronto: University of Toronto Press, 2004. 414 pages. \$45.00 cloth; \$32.95 paper.

This book represents a tremendous undertaking in the study of mental health as it pertains to Native populations. Waldram examines the theories and methodologies of anthropological studies dealing with the complex relationship between culture and personality. He carefully dissects the anthropological

and psychological manifestations of various syndromes and, thus, tribal manifestations of personality disorders among Native groups, tribes, and nations, including Lakota (Sioux), Apache, Anishinaabe, and others.

The book is organized in three parts: Constructing the Aboriginal, The Disordered Aboriginal, and Treating the Aboriginal. Each part comprises several chapters, and within each chapter Waldram details the parameters of research as it constructs the typologies of personality, mental health, and behaviors. Chapter titles clarify the dimension of the mind and the apparent psychodynamics of personhood, and each chapter includes its own conclusion, which summarizes the complex data presented therein. This feature is extremely helpful. The book also has a comprehensive bibliography and is carefully indexed.

Part A, Constructing the Aboriginal, comprises three chapters: "Constructing the Aboriginal Personality: The Early Years," "The Psychoanalyst's Aboriginal," and "Measuring the Aboriginal." Waldram presents succinct and penetrating analyses of researchers and their results. Parts of this section are somewhat unsettling, for the use of Rorschach and other tests seem to predominate. Placement in culture areas—using variables such as blood quantum, tribal membership, and levels of acculturation—clouds issues of cultural variability. It will be interesting to see how the restructuring of DSM IV will play out.

Part B, The Disordered Aboriginal, comprises five chapters: "The Construction of Aboriginal Psychopathology," "The Alcoholic Aboriginal," "The Depressed Aboriginal," "The Culture Bound Aboriginal," and "The Traumatized Aboriginal." The alcoholic aboriginal has been the dominant concern (and stereotype) of research, and Waldram notes that "alcohol studies demonstrate the quickness with which we researchers are prepared to assume that aboriginal people are dysfunctional" (166). This caveat should be kept in mind as readers traverse other chapters in this volume. The chapter on depression provides insights into the dynamics of the current epidemic of suicides in Native communities. Also of particular interest in this section is "The Culture Bound Aboriginal," which examines the Windigo psychosis, a syndrome that is often accepted as truth and has influenced several generations of psychological researchers.

Part C, Treating the Aboriginal, comprises two chapters—"The Clinician's Aboriginal" and "Healing the Traditional Aboriginal"—and the volume's conclusion, "The Windigo's Revenge." These chapters examine treatment modalities and the clinician's traditional practices.

Many of the book's themes and constructs have been wholly accepted as truth and used cross culturally. Waldram's concern is that the assumptions underpinning these ideas, which have played a large role in guiding research and thinking about Natives, have gone relatively unchallenged. Native researchers have too often succumbed to these images and accepted them wholeheartedly, which has been a detriment to fully understanding aspects unique to each group.

This is an extraordinary book and should be read and utilized by every individual working with issues of mental health among North American

Natives. It is the most comprehensive compendium to date and will have tremendous impact in the training of present and future social scientists, both indigenous and others.

Beatrice Medicine

California State University, Northridge

Rogue Diamonds: Northern Riches on Dene Land. By Ellen Bielawski. Seattle: University of Washington Press, 2004. 256 pages. \$24.95 paper.

In 1991 diamonds were found in the traditional territory of the Denes in the Northwest Territories, Canada. Five years later Canada's minister of Indian affairs approved the diamond mine conditional on significant progress on agreements between the mining company, Denes, Inuits, and the Northwest Territories. This book chronicles the sixty-day period of economic, social, environmental, and spiritual negotiations. It focuses mostly on the community of Lutselk'è, where the author worked and witnessed a dynamic drama of negotiations, ceremony, and loss.

In this highly engaging book Ellen Bielawski provides us with an insider's rich view of Dene life, ceremony, and negotiations. She worked for the Denes from 1992 to 1997, in the heat of the negotiations over diamond mining, first as an environmental researcher for the Arctic Institute of North America and then as the Lutselk'è First Nation treaty negotiator. She writes about Dene ceremonies, travels, and meetings over development and negotiations with government and business, providing a unique personal insight that will interest students, policy makers, Aboriginal peoples, and other academics. The book is written in an accessible narrative style. What unfolds is a moving story of the Denes' struggle to maintain the link to their lands while adapting to the changes around them.

Bielawski describes in detail how the Denes prepare themselves for negotiations, much like their ancestors prepared for the caribou hunt. "The sweat is one way people attend . . . their health: a state of complete mental, physical and social well-being. The sweat will be a blessing after the long hours and debate of the hearing," she writes. "We pray for the land, for the people, for our families, for our enemies, for ourselves" (85). Hunters make excellent negotiators because of generations of experience negotiating with fur traders and their striving for perfection in the hunt. There are rules for everything and a thousand ways to make a mistake; hunters have to be humble, respectful, knowledgeable, and spiritual. To hunters everything must be respected in ceremonies, dreams, and prayers.

To most North Americans, people who live off the land are romanticized and thought "primitive," in need of being brought into the modern era. This is a fault in our logic and a bias in our culture. The reality is that every day thousands of indigenous peoples hunt, gather, and live off the land. Throughout the Arctic indigenous peoples rely on country food for much of their needs. The food is nutritious and supports a healthy lifestyle that goes