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In short, this book is a much-needed addition to the literature on contemporary issues of the American Indian. I hope this effort will generate similar state Indian policy studies elsewhere, in order to assess the importance of research at this level of analysis for our understanding of American Indian policy in general.

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Literature and Medicine: The Cultures of Medicine. Edited by Kathryn Allen Rabuzzi and Robert W. Daly. Baltimore and London: Johns Hopkins University Press, 1989. 182 pages. \$14.95 (individuals), \$25.00 (institutions) per year. Cloth.

This is the eighth annual volume in the series, *Literature and Medicine*. The editors have defined both *literature* and *culture* widely, and the twenty contributors represent a range of disciplines and approaches: religious studies, psychiatry, anthropology, and medicine, as well as English and foreign languages. Of most immediate interest to readers of *The American Indian Culture and Research Journal* will be the essays by James J. Preston, "Necessary Fictions: Healing Encounters with a North American Saint," and Jarold Ramsey, "The Poetry and Drama of Healing: The Iroquoian *Condolence Ritual* and the Navajo *Night Chant*."

"Necessary Fictions" focuses on the Catholic cult, especially in North America, of Blessed Kateri Tekakwitha. Preston first establishes his premise—that fictions, or myths, are as necessary as other kinds of truth (empirical, analytical) in the quest for healing and integration of personality. He then goes on to show how four types of documentation do or do not contribute to the desired ends of physical healing and psychic comfort; these four types are the historical documentation contained in the *Jesuit Relations* and redacted in the *Positio* prepared on behalf of Kateri Tekakwitha's canonization; popular hagiographies more or less based on the historical documents; testimonials to the Blessed's effect on individual lives (largely published in popular devotional bulletins); and, finally, Jack Casey's secular biography titled *Lily of the Mohawks*. The last-named document is seen as essentially different from the testimonials and hagiographies in its secular point of view, and this perspective—according to Preston—accounts for the apparently negative reception of the book among devotees

and its lack of healing power. The conclusion of the article compares Blessed Kateri's life and character with those of European saints who were her contemporaries, and attempts to recover her as a genuine Native American holy person and not (as some evidently would have it) a dupe or victim of colonizing missionaries.

Preston's article (like all the papers in the collection) is directed toward an audience of generalists, and outlines some of the contentious points regarding this subject rather than delving into controversy in much depth. His position is that of a knowledgeable Catholic. Information about how the process of canonization is conducted, for instance, is both useful and telling, though he does not take up the question that leaps to the reader's mind as a result of his discussion: Why has the Catholic Church been so tardy, reluctant, or unwilling to confer on persons of color among its most faithful the ultimate distinction of holiness? While Preston shows that the unbroken record of miraculous response to petitions and unblemished reputation for sanctity (sometimes after repentance) necessary for canonization has been amply documented in Kateri Tekakwitha's case, he offers no credible analysis for the Church's reluctance to go ahead and canonize her. The question is especially pertinent in view of the controversy surrounding the projected canonization of Junipero Serra, which—it is said—had been scheduled for the papal visit to California in 1987 (and which is being heavily promoted by the Franciscan order in California—an order that included the Friars Minor who, Preston points out, were obliged to leave Canada in the sixteenth century because of their contemptuous attitude toward their targeted clientele).

The narrowness of Preston's approach emerges as well in his focus on the basis of healing in the Catholic faith, while ignoring parallel and complementary traditions of spiritual healing through story and ritual in Native American traditions. The focus on Catholic tradition and practice is not invalid for so committed a Christian as Blessed Kateri and her devotees, but in omitting even to acknowledge the existence of the Native American traditions, Preston's essay could leave the entirely misleading and false impression with the generalist reader that only Catholic American Indians see religion and medicine as complementary aspects of a unified approach to health and wholeness. This is a serious bias, and one which demonstrates how critically important it is, especially in the case of American Indian Christians (like

Black Elk, for another instance), for Native American scholars to analyze the confluences and contradictions between indigenous and imported traditions in their own cultures. Vine Deloria is one of the few to address this topic, and voices from other backgrounds and points of view need to be heard as well.

Jarold Ramsey's article on the Iroquois Condolence Ritual and the Navajo Night Chant does focus directly on two major and very traditional healing texts. Ramsey uses John Bierhorst's edition of the two rituals as the one most accessible to the general reader, and he also directs his remarks to the generalist audience, briefly outlining the history, function, and rubric of the rituals, and then relating them to general theories of holistic individual and communal healing. The reader who is new to Native American medical theory and practice will benefit from Ramsey's lucid discussion; the literary scholar will appreciate his analysis of the relationship of the literary structures and modes to the historical, geographical, and situational context of the performance of each ritual.

One criticism to be made of Ramsey's essay, however, is that, after his very readable introduction, the author might have included recommended readings for further study. The reader wanting more than an introduction to the Iroquois ritual, for instance, could be advised to consult Kristin Herzog's essay on the Iroquois ritual complex composed of the Condolence Ritual, the Great Law of Peace, and the epic narrative of Dekanawida—particularly for her discussion of the manuscript, oral, and print sources—and for a provocative notion of the function and utilization of textual materials as a basis for analyzing actual contemporary institutions ("Women, Religion and Peace in an American Indian Ritual," *Explorations in Ethnic Studies* 7:1 [1984] 16–37).

Likewise, the reader seeking a more detailed myth/medical analysis of the Night Chant will find invaluable Donald Sandner's *Navajo Symbols of Healing* (1979). Sandner is an M.D. and a Jungian analyst, and he discusses the aims and practice of traditional Navajo medicine in light of parallel theories of personality and illness/wellness developed by Western medicine and clinical psychology.

The remainder of this issue of *Literature and Medicine*, while not focusing on American Indian materials and themes, does contain essays of interest for their approach to comparable issues in other cultures. In particular, Alfred S. Wang's discussion of Chinese

and Western medicine in Maxine Hong Kingston and Lu Hsun presents a study of differing responses to contrasting (clashing) medical/social theories; likewise, Marian Gray Secundy's article on the New Orleans jazz funeral contributes to our understanding of the possibilities of ritual in general. Taken as a whole, the *Literature and Medicine* series is a laudable effort to counteract increasingly narrow disciplinary specializations and return us to fundamental questions of how the verbal artifact does, can, and should function in people's real lives.

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Wâskahikaniwiwiniw-âcimowina/Stories of the House People. Edited by Freda Ahenakew. Winnipeg: University of Manitoba Press, 1988. 240 pages. \$24.95 Cloth.

The ten stories in this collection, related in one brief sitting in Saskatoon, were recorded at the Saskatchewan Indian Cultural College in 1982. The two storytellers, Peter Vandall and Joe Douquette, members of the House People band of the Plains Cree, have since died, but this book serves them well as a legacy. It is not so much the content of the stories that is noteworthy, however, as it is the manner in which they have been preserved in print.

A reader looking for legendary material, for trickster or creation myths, will be disappointed, for these stories are primarily hortatory and anecdotal, based on personal experiences (although not always those of the tellers) from historical times. The editor, in fact, has categorized them as follows: The first four stories are "counseling texts," decrying and lamenting the decline of the old ways; the next three are humorous anecdotes, at least one of which is a joke widespread in the white culture (of a fisherman pouring whiskey down a snake's throat to get a frog out of its mouth, then having the snake return with another frog); the next two are autobiographical stories of amusing incidents; and the last is a straightforward account of how, in his younger days, a 118-year-old man lost an eye. A recurrent theme (implied if not overt) in all the stories is the superiority of the old ways, the det-