less. As such, it represents nothing so much as a continuation of the very circumstance that the men and women of AIM have suffered so much to change.

Lakota Woman is by no means a perfect book. Numerous themes and events could and should have been explored in far more depth and detail than they are. The volume would have evidenced far more usability had the publishers bothered themselves to provide an index. The text is marred by numerous misspellings and other inaccuracies, both of the random variety (e.g., the Puyallup people become "Pullayups" at p. 135) and those that are more persistent (e.g., Russell Means's first name is spelled "Russel" throughout). Such bothersome problems were easily avoidable and should have been corrected by the author's assistant, Richard Erdoes—long-time friend of the Crow Dog family, well-published writer, and ostensible expert on Native America —and/or the editors and proofreaders at Grove Weidenfeld, all of whom have acted as if they had never heard of a style sheet.

Still, whatever its imperfections, Lakota Woman is a singular effort, much needed and unparalleled in its articulation of the woman's experience in AIM. Its place and overall utility within the literature are thereby secured, and many thanks are due to all those who made this statement possible.

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Dreamer-Prophets of the Columbia Plateau: Smohalla and Skolaskin. By Robert H. Ruby and John A. Brown. Norman: University of Oklahoma Press, 1989. 257 pages. $22.95 cloth.

Histories of specific North American Indian religious traditions contribute to a growing record of the diversity of beliefs and practices of Indian people, and counter simplistic stereotypes of Indian spirituality. Anthropologist and physician Robert H. Ruby and historian John A. Brown have produced such a contribution with the publication of another in their series of ethnohistorical volumes focused on the Indian heritage of the Plateau culture area.

Previous scholarly attention to the Indian messianic cults of the Northwest by anthropologists Leslie Spier, Cora Du Bois, and

H. G. Barnett set the stage for Ruby and Brown's reconstruction of the contexts surrounding the dreamer-prophets Smohalla and Skolaskin. The authors use an introductory chapter entitled "The Dreamer-Prophet Milieu" to emphasize the themes for their comparison between the two religious leaders and their movements. They are correct in presenting the prophets in other Indian societies throughout the Americas as the historical backdrop that influenced culture change and the efforts of particular societies to engage in revitalization. The authors demarcate the protohistoric periods of influence on the Columbia Plateau as twofold, beginning about 1790 to 1800, followed by the introduction of the mercantilist-Christian influences from 1820 to 1840. An anti-American phase ensued from 1860 to 1890, a period in which Smohalla and Skolaskin played out their major roles as dreamer-prophets.

Ruby and Brown contend that the prophet tradition in the Plateau has considerable precedence and recount the known details of the scant historic record about these individuals among their specific groups and followers. The traditions suggest that the arrival of whites resulted in cultural defense mechanisms with a "material-spiritual mix" that fused the creation of dreamer-prophets to cultural elements of the mercantilist-Christian, non-Indian immigrants, forming particular syncretic native traditions. The creation era for many occurred between 1820 and 1840, at the height of economic competition in the region among American and Hudson's Bay Company interests. Other Indians who epitomized, and consequently legitimized, an amalgam of native and Christian values and practices, e.g., immigrant Iroquois and Métis, also came to symbolize the possibilities of new economic and cultural adaptations. The competition among various sects of Catholics and Protestants for both Indian and non-Indian converts further demonstrated the zeal of evangelical activities and the variety of moral and structural elements inherent in the particular ways believers in these doctrines influenced one another.

The influence of Smohalla's preaching a resistance to whites reached to other movements such as the Ghost Dance in the 1870s and continued its reverberations for another two decades. Smohalla's ideas also influenced Chief Joseph's Nez Perce and the Bannocks in their resistance efforts. The debilitating effects of disease on Indian peoples and the discovery that the sources were whites simply confirmed the power of the messages being put forth by the dreamer-prophets. The constricting effects of

treaties and reservation policies also confirm the greed that non-Indians had for the lands and resources of Indian people; these developments confirmed the rhetoric of the charismatic leaders.

Smohalla and Skolaskin offered their followers metaphysical salvation as a strategy for cultural pragmatism. Neither claimed any particular curing powers; these were simply not an important element of their shamanism. In contrast, their sociopolitical leadership was religiously inspired and consisted of socioeconomic adaptations for their followers' isolation. Such adaptations were of particular concern in the times in which they lived. The prophets' out-of-body experiences provided sanction for their visions of a self-constructed world outside the interference of non-Indians. The prophets drew particular parallels by combining the imagery of regional native traditionalism with various Christian symbols and practices they knew froom their immediate personal experiences.

Based upon both meticulous documentary and extensive oral interview sources, the authors demonstrate their mastery of narrative description through judicious ethnohistorical reconstruction of specific religious traditions. They are careful to include numerous quotes from the rhetoric of the prophets or their followers, so that these primary voices can be heard by the reader.

An interesting disjuncture is provided in the concluding chapter. Part of an interview with Leonard Crow Dog, spiritual leader of the 1973 Wounded Knee occupation, is offered as an example of the amalgamating syncretism representative of many contemporary dreamer-prophets. Especially significant is Crow Dog's reference to the continuities he perceives between Lakota belief and practice in the 1970s and the Lakota Ghost Dancers of 1890.

The authors conclude by characterizing the dreamer-prophet as a type of religious leader that emerges only in societies that are in conceptual or emotional crisis. This conclusion is tainted by the residue of discourse about evolutionary stages and the vanishing of indigenous cultures. The authors see such religious movements and their charismatic leaders as a phenomenon not limited to Indian societies, but possible anywhere conditions are conducive. Smohalla and Skolaskin and their respective societies are examples, in the case presented by the authors, where such conditions were present.

This volume deserves wide dissemination and is particularly suitable for use in courses about Indian religions and philoso-

phies. The publisher should consider a paperback edition so that the book can be made available for various instructional applications and affordable to students.

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The Voice in the Margin: Native American Literature and the Canon. By Arnold Krupat. Berkeley: University of California Press, 1990. 259 pages. $30.00 cloth. $9.95 paper.

Krupat's title is inadvertently self-referential, since he never quite reaches the core problems posed by Native American literatures. My plural "literatures" suggests why: a consistently reductive universalizing. But nowadays, isn't it true that even those of us who distinguish among Native American cultures feel difficulty in defining the center of our subject and how best to study it? If this intelligent book, strewn with good intentions, seems a little out of date, like driving a Volare, the chief cause is perhaps less the author than the condition of the field.

After a generalized discussion of the concept of canonicity, Krupat suggests relating Native American literature to American literature by adopting Roy Harvey Pearce's idea of "savagism." He then discusses Native American autobiographies, returning in his last full, if rather rambling chapter to plead that Native American material should, somehow, be included in the canon.

In addressing the problem of secular canonization, Krupat consistently conflates Native American literature with Black literature under the rubric of "other." But American Indians were not dragged here from another continent with their languages razed. A number of Indian cultures survived, and continue to survive, along with their languages. Many contemporary Indian writers have no need to search for their roots; but, contrarily, for writers only marginally competent in their native language or culture, such a resource can become a burden. What is worse than having to consult an ethnologist to learn of one's own culture? Another aspect of the issue is the absence of a significant tradition of the "Noble Black Man" equivalent to the "Noble Red Savage." Dominant culture stereotypes both minorities but not in