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this volume is the first edition of the Stiggins manuscript printed in book form, she does not mention that the entire manuscript was published in 1958 in volume 5 of *Ethnohistory*, as an appendix to a short essay by Theron Nunez on Creek nativism. Nunez's version of the manuscript is unedited except for bracketed punctuation marks.

A comparison of the Nunez and Brown versions reveals that, although Brown has nowhere tampered with the meaning of the text or omitted important information, she has (both with and without indicating her elisions) omitted portions of the original text, changed the wording, and shortened sentences in the interest of brevity and clarity. To make the work more accessible to a late twentieth-century general reader, Brown has reverted to the energetic revisionism of nineteenth-century editors. Most readers will appreciate the improvement in clarity, the assistance provided by the introduction and notes, the useful maps, and the attractive illustrations. Those concerned with getting the story literally in Stiggins's own words may prefer the Nunez edition.

Mary Young
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Formulating American Indian Policy in New York State, 1970–1986. By Laurence M. Hauptman. Albany: State University of New York Press, 1988. 288 pages. \$57.50 Cloth. \$19.95 Paper.

Hauptman states at the outset that his major objective in this work is to provide a baseline for policymakers to prevent them from making the same mistakes over again in their attempts to formulate and implement American Indian policy. Whether policymakers will actually be able to use the knowledge provided in his book to correct their mistakes remains to be seen, but I feel that Hauptman has given us an informative look at one state's Indian policy. More specifically, by employing the methodologies of archival research, interviews, and extensive fieldwork, Hauptman has produced a descriptive study of New York State Indian policy at both statewide and agency levels, starting in the year following the last major state investigation of Indian affairs, and continuing until the book went to press.

It is difficult to compare this study with other similar research, although Hauptman states that at least one other work has attempted to assess state Indian policy in Minnesota. (He also notes a handful of other state studies, but insists that they provide only historical surveys of American Indian populations, rather than anything on the formulation of state Indian policy.) As one who has struggled to find recent analyses of various aspects of the current American Indian experience, however, I welcome his work. We can only hope that future research efforts will be directed toward replications of Hauptman's study in order to determine if, among other things, states do vary not only in their approach to Indian policy, but also in terms of the outcomes of these policies. Should other state Indian policy studies prove that this line of research produces few significant contributions to our understanding of Indian policy, so be it. Only future research will tell us this, however, and Hauptman has provided a more than adequate example of how state Indian policy studies should be conducted.

Unfortunately, as the author acknowledges, no attempt is made in the book to draw any theoretical conclusions about state Indian policy, nor is any effort directed toward comparisons with other states. For me, these are the most disappointing aspects of this work. Although comparisons may have to await future studies, surely after spending the tremendous time and effort to develop and conduct this unique research on state Indian policy, Hauptman must have gained enough insight to draw some tentative hypotheses concerning why this social process works as it apparently does, at least in New York State.

Basically, Hauptman argues that the state of New York has engaged in a three-pronged policy approach toward American Indians: (1) protect the state's land base, counties, and agencies in American Indian land claim litigation and controversies; (2) mediate conflicts through negotiations, rather than through court litigation with Indians, their official representatives, or self-proclaimed leaders; and (3) continue the historical assertion of state jurisdiction over Indian civil and criminal matters, especially in regard to tax issues. However, the underlying theme of Hauptman's book is that Indian land losses and claims (not to mention other sources of conflict such as state criminal and civil jurisdiction, lack of services, overlapping federal and state responsibilities, state power of taxation, tribal vs. state sovereignty, unprotected Indian burial sites, and limited participation/employment in state

government) have created so much conflict and mistrust among Indian nations in New York State that relations among these nations and state government officials are not likely to improve in the near future.

Hauptman makes several important but not necessarily new observations about additional problems that hinder state agencies' ability to service their Indian clients' needs effectively. One of the most fundamental of these is the lack of statistical data on the social problems facing both rural and urban Indian communities. According to Hauptman, the Departments of Labor and Commerce have no specific data on Indian unemployment, because Indians are included in the "other" racial category. The Department of Social Services includes non-Indians in its public assistance figures for Indian reservations, and has no accurate information on off-reservation Indians in major urban areas such as Buffalo, Rochester, Syracuse, and Niagara Falls. Moreover, Hauptman notes that even public assistance figures for New York City, divided into ethnic and racial categories, are currently unavailable due to a recent court order blocking their disclosure.

The problem of lack of information on which to base effective policies for American Indians plagues other agencies as well. For example, Hauptman states that the Department of Corrections also records American Indians in the "other" racial category, making it difficult to determine just how many American Indians are incarcerated and/or under state supervision. Perhaps more troubling, however, is the fact that the department, according to Hauptman, has no special procedures to allow for Indian religious practices; Indians do not even have the right to wear their hair in a traditional manner.

Hauptman presents several examples which suggest that confrontational politics on the part of a few American Indian groups in New York State have been the most successful tactics. Perhaps the best example of the effectiveness of this form of Indian activism was the Moss Lake crisis, which began in May 1974 and continued until 1977, when an agreement was reached between state officials and Mohawk Indians who had occupied an abandoned Girl Scout camp at Moss Lake, in the Adirondacks. As a result of these land claim negotiations—which involved a wide array of Indian groups, including some that had never before received formal political recognition by the state of New York—these particular Mohawks, mostly Caughnawagas, were ultimately given

use of, but not title to, two other parcels of state lands. Similarly, a 1979 controversy involving the New York state police, the governor's office personnel, and two rival Mohawk groups fighting for political control over the St. Regis (Akwesasne) Reservation prompted several proposals to reorganize the state's administration of Indian affairs and land claims. (Not surprisingly, however, to date these proposals have not been fully implemented.)

According to Hauptman, the Moss Lake crisis was a major event in contemporary New York State Indian relations, because it revealed that state officials were more interested in "immediate fixes" than in creating permanent structures in state government to resolve longstanding problems with tribal governments. Moreover, Hauptman argues that "the fix," primarily negotiated by then Secretary of State Mario Cuomo, ignored the fact that the area occupied by this Mohawk group was historically Oneida territory; the settlement also specifically stated that it in no way legitimized any other Indian land claims or rights. In other words, the crisis clearly demonstrated the political realities in New York State. Regardless of legal and historical factors, state policymakers will go to great lengths to reduce the ability of any Indian activist groups to generate negative media attention for the state and its official leadership.

Finally, Hauptman brings out the significant fact that the state of New York generally ignored the legally mandated fiduciary role of the federal government in any decisions concerning its trust responsibility for Indian lands and, at least until the early 1970s, frequently invoked the state right of eminent domain to obtain Indian land for recreational use and industrial development. Hauptman cites numerous examples from the 1940s to the mid-1960s of Indians being removed from land in order to allow the state to develop a mix of parks and parkways for tourist and recreational purposes, and power plants and seaways to aid in industrial development. The latter facilitated the establishment of General Motors and Reynolds Aluminum industrial plants along the St. Lawrence River, and resulted in disastrous environmental problems for Indian fishing and cattle industries previously established in these areas. More recently, without United States Department of Interior approval, State Department of Transportation officials completed negotiations for an easement land settlement, sometimes referred to as the "Lieu Lands Treaty," with the Seneca nation, which allowed for the completion of the Southern Tier Expressway.

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