have a history of problematic usage when applied to Native American stories, some of the texts presented are clearly legends and folktales rather than myths. Furthermore, although Bierhorst accounts for two hundred eighteen texts, it would be problematic to assume that these texts comprise the whole of recorded Lenape mythology as implied by the book's promotional materials. Bierhorst's work, however, provides a solid model for developing future reference sources for Native American folklore, and his guide should serve as an excellent starting point for the study of northeastern American narratives.

Jerrold E. Levy, Raymond Neutra, and Dennis Parker. **Hand Trembling, Frenzy Witchcraft, and Moth Madness: A Study of Navajo Seizure Disorders**. Tucson: The University of Arizona Press, 1995. Pp. x + 196, statistical tables, notes, bibliography, index. $18.95 paper.

Judith S. Neulander
Indiana University

Combining the efforts of an anthropologist, an epidemiologist, and a Navajo translator, this work presents a wide range of multidiscipinary findings on the incidence and etiology of seizure disorders among the Navajo, including the documentation of seizure-related beliefs and their behavioral expression on the reservation. Specifically, the authors focus on three types of seizure disorders: organic epilepsy, described as incest-driven "Moth Madness" by the Navajo; and two types of hysterical or pseudo-seizure, classified as lust-driven "Frenzy Witchcraft" and as shamanistic "Hand Trembling" in Navajo tradition. The volume also explains culturally determined behavior according to ethnic "personality types," which may distract readers whose scholarly expectations are based on folkloristic explanations of collective behavior.

The strength of the work lies in its extensive coverage of seizure-related information, particularly on the historical ways in which seizures have been understood and treated. The authors explain the Navajo connection between incest and epilepsy according to myth and metaphor in Navajo tradition, and according to culture contact with neighboring peoples. The work also offers important insights into incest and seizure-related attitudes as shaped by kinship structures, pastoral life, and social controls. In Navajo tradition, for example, a diagnosis of epilepsy is synonymous with an indictment of incest. The authors argue that such immutable indictments weaken social controls and contribute to the neglect of children afflicted with epilepsy, avoidance of treatment, and sexual abuse of women. The implications and issues which the authors raise create valuable directions

for future research. Clinically-oriented case histories help personalize the medical and anthropological data, thus presenting a vivid impression of living conditions on the reservation. Furthermore, the book contrasts current epidemiological research of the various psychological and physiological characteristics of Navajo seizure patients with their Apache, Zuni, Tewa, and Hopi counterparts.

The authors' focus on Navajo personality, however, reflects the work of early anthropologists and ignores contemporary folkloristic research. Specifically recalling the 1930s, the authors explain cultural distinctions between Native American peoples according to personality types based on the Appollonian/Dionysian contrasts found in Greek mythology. Such outdated characterizations are clearly not useful in furthering either cultural understanding or successful treatment strategies. The book would have been more useful if the authors had relied instead on the comtemporary scholarship of folklorists like Alan Dundes, Dell Hymes, and David Hufford.

Despite this significant drawback, the book is nevertheless a worthwhile read, provoking thought on the pre-science and scientific classification and curing of seizure disorders, and providing readers with a wide range of materials as a context and a reference for their own studies and research.

Dani Kouyate. **Keita: The Heritage of the Griot**. San Francisco: California Newsreel, 1994. VHS, 94 minutes, color, 1/2 inch.

Ernest Okello Ogwang
Indiana University

Based on the great African oral epic *Sundjata*, Dani Kouyate's film, *Keita,* is produced in Jula and French, and contains English subtitles. It demonstrates the extent to which African filmmakers have advanced during the past generation. Centered around the thorny dilemma of a post-colonial interpretation of the past, Kouyate's *Keita* raises a number of concerns related to the interpretation of history in both school and daily social life. The viewer is exposed to a double-layered conflict; Mabo, an intelligent lad, finds himself caught in an conflicting interpretation of the past. While his father wants him to be initiated in the ways of his ancestors, his mother and his schoolteacher want to expose him to Western-style education with its hegemonic construction of African experiences. The film is therefore a critique of the French colonial policy of assimilation.

It is interesting to note that the film's interpretation of culture and the past generates gendered choices or preferences; Mabo's father favors tradition while his mother favors modern Western education. Categories of "right"