

point chapters, providing more thorough, thought-provoking, and updated information than ever brought together before in one volume. Organized as a postmortem inquest, with readers as the jury, this book features clearly written and well-argued chapters by James J. Holmberg, who concludes that Lewis committed suicide, and John D. W. Guice, who challenges the suicide theory. Then Jay H. Buckley analyzes and evaluates the competing contentions with superbly balanced perspectives.

My only quibble is that Thomas C. Danisi's excellent research is somewhat misrepresented. In cases of "hypochondria," Danisi states this specifically referred to the most severe symptoms of malaria and is not at all associated with our modern meaning, and that people often wounded themselves so severely by trying to end their pain that death resulted, although they did not intend to kill themselves. Does it qualify as suicide if someone inadvertently and only accidentally causes his/her own death?<sup>1</sup>

This is by far the best single source on the compelling, continuing Lewis Mystery, since it summarizes the main arguments, past and present, reprints key documents, some in facsimile, and includes a comprehensive bibliography for those readers who want to pursue additional research for themselves. It provides rare insights into what historians do—investigate "cold cases" like determined detectives and argue the evidence rationally like lawyers—and therefore serves as an excellent introduction to the adversarial system known as historiography. Too bad other historical mysteries were not confronted in a similar manner during the Lewis and Clark Bicentennial, which created more confusion than it resolved on some issues.

I will not give away the ending, but suffice it to say that the only perspective not fully considered here is one of the ultimate skeptic, who is not convinced that Lewis died at that time and place. Many problems would have been solved by his

disappearance, and that would explain the dastardly behavior of his so-called friends Jefferson and William Clark in not challenging the fragmentary reports of disreputable strangers and in failing to retrieve his body for a proper burial.

Charles Dickens wrote, "The Life of Shakespeare is a fine mystery, and I tremble every day that something should turn up!" With regard to Meriwether Lewis, we can only hope that substantial and conclusive new information *does* turn up about his death, while never forgetting the more meaningful contributions of his life.

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1. Ed.: It should be noted, however, that from about 1560 the word most often referred to melancholy, as the upper abdomen (*hypochondrios* from the Greek) was considered the seat of this affliction.

*A Cherokee Woman's America: Memoirs of Narcissa Owen, 1831-1907.* Edited by Karen L. Kilcup. (Gainesville: University Press of Florida, 2005. Pp. 224. \$59.95, cloth.)

The United States' relationship with Native Americans has always been complex, which is why, perhaps, the story of Narcissa Owen – herself a complex character, being of Cherokee and Scots-Irish descent – provides valuable insight into the experiences of mixed-heritage women at the turn of the last century. Owen first published her memoirs in 1907, but that initial, limited publication has been built upon by American literature scholar Karen L. Kilcup, who is making Owen's story available to a wide audience for the first time in *A Cherokee Woman's America: Memoirs of Narcissa Owen, 1831-1907*.

As Kilcup demonstrates in her excellent introductory essay, to say Narcissa Owen is a complex character is an understatement. Having lived in many places, including Jonesborough, Tennessee,

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she was a well-educated socialite and gifted artist and musician who came from a family of slave-owning Old Settlers (those Native Americans who had moved west prior to forced removal in 1838-39). By comparing Owen to her literary and cultural contemporaries and predecessors, such as Nancy Ward, Sarah Winnemucca, and Mary Austin, Kilcup places her in a rich context that ultimately illuminates her complexity and “dual perspective” (20).

Kilcup builds upon her previous scholarship about nineteenth- and twentieth-century women authors, using three historical contexts to help readers better understand Owen’s motivations. She first places Owen in a context of Cherokee tradition, noting that, as a female, Owen is consciously participating in the practice of passing down traditional knowledge. As a “cultural intermediary” (9), Owen projects characteristics of both Euro-American and Cherokee traditions, such as integrating a traditional Cherokee perspective that promotes communalism with a more mainstream individualistic perspective. This dual perspective, Kilcup argues, is also evident in the writings of Owen’s contemporaries, such as Lucy Lowrey Hoyt Keys, and even male contributors to the Cherokee literary tradition like Charles Hicks, Elias Boudinot, and John Ross.

Kilcup’s discussion of Owen’s self-representation in comparison to earlier Native American women writers reveals a general resistance to being limited to a single role or image. Like her contemporaries, Owen’s diverse character translates into a story told through a variety of genres – from tribal history and traditional story to personal narrative. Owen does not abandon her Cherokee heritage in favor of mainstream Euro-American culture, but instead embraces her background.

Lastly, Kilcup considers Owen in a third context: turn-of-the-century American women writers. Owen’s memories of her early life in Arkansas and Indian Territory provide “lively accounts of regional life,” (36) reflective of western adventure

stories common at the turn-of-the-century. Heroism and adventure dominate her tales as a student at Dwight Mission and later as a teacher at the Cherokee Female Seminary in Talequah, Indian Territory. Kilcup sees similarities between Owen’s writing and that of southern regionalist authors, such as Sarah Barnwell Elliott, whose fictional works contain a theme of the trickster and share the racial attitudes of the narrator.

An extensive bibliography complete with valuable website links further enhances the text. Scholars of many disciplines will benefit from reading this book, which adds to the growing body of scholarship about Cherokee history that includes the works of Theda Perdue, William McLoughlin, Russell Thornton, and John Finger.

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*Doctoring the South: Southern Physicians and Everyday Medicine in the Mid-Nineteenth Century.* By Steven M. Stowe. (Chapel Hill, N.C.: University of North Carolina Press, 2004. Pp. 392. Notes, index, bibliography. \$49.95, cloth.)

Steven Stowe vividly portrays the art of medicine as practiced in the south by orthodox physicians from the 1830s to the 1880s. Three primary themes emerge as key elements in Stowe’s interpretation. First and foremost, Stowe examines the ways in which professional and intellectual ideals on the one hand and the realities of daily life and work among family, friends, and neighbors on the other interacted to create what he calls the “country orthodox” style of practicing medicine. Second, throughout the book, Stowe highlights the importance of *place* in shaping southern medical practice. Finally, he emphasizes *continuity* as a defining characteristic of orthodox medical practice in the south during the time period under consideration.

Part One, “Choosing Medicine,” explores the creation of professional and intellectual ideals as