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Finally, there is Roger Rock's recent contribution to the field, *The Native American in American Literature: A Selectively Annotated Bibliography* (Greenwood Press, 1985). The book's title is deceptive, as almost three quarters of his 1,599 entries are for works by Native Americans. By his own admission in the preface, Rock's selections were "eclectic," which created a very uneven bibliography. For example, you find Francis Prucha's *Bibliographical Guide to the History of Indian-White Relations in the United States*, which is a valuable bibliography but hardly literature, and Joseph Sabin's classic work *Bibliotheca Americana*, again not literature, and even a master's thesis was included.

Anyone with a serious interest in Native American authorship will need to consult all the books above in order to begin to develop comprehensive coverage of the topic. Littlefield and Parins have probably come close to exhausting the sources that might identify pre-1924 Native American authors. From 1925 to the present, coverage is a patchwork of selective and/or incomplete listings which even in combination undoubtedly fail to achieve even modest comprehensiveness. If Littlefield and Parins are not exhausted from compiling bibliographies (they also have prepared a guide to Indian newspapers and periodicals), they could set about compiling the 1925 to 1986 comprehensive bibliography of Native American writers. The task may be too great for anyone to undertake, but Littlefield and Parins have demonstrated in their 1772-1924 volumes that they have the ability and scholarly approach that are needed to do the job. We can only hope they will accept the challenge.

G. Edward Evans
Harvard University

Oklahoma Seminoles: Medicines, Magic and Religion. By James H. Howard in collaboration with Willie Lena. Norman: University of Oklahoma Press, 1984. 300 pp. Illustrations, notes, bibliography, index. \$19.95 Cloth.

Writing a simple review of *Oklahoma Seminoles: Medicines, Magic and Religion* has been a difficult task for this reviewer. The reviewer knew the late Professor James H. Howard when the latter was on the faculty of the University of South Dakota and be-

fore his move to Oklahoma State University. The reviewer also knew Willie Lena during the former's residence in the state of Oklahoma in the 50s and 60s.

The book represents a well known genre of anthropological works—the authorship attributed to a field anthropologist based on the descriptions of a native informant. Unlike some such works at least there is some reference to “collaboration” by the native. Given the extensive information provided by Willie Lena, the book alternatively may well have been credited as being “by Willie Lena, as told to James H. Howard.”

While there are occasional corroborating references to other Seminole and “Creek informants,” most of the primary information is provided by Willie Lena. It is one of the peculiarities of our literature and the culture of the publishing world that movie stars, athletes and other celebrities can have ghost writers while American Indians need the intervening medium of the anthropologist. The comment should not be regarded as an *ad hominem* remark. The late Professor Howard's interest and affection for many American Indians was genuine and of long standing. Professor Howard also provided a brief but helpful recapitulation of Seminole history and useful references to common taxonomical labels for various Seminole herbs and medicines. However, from a “scholarly” standpoint, there is no attempt to create an analytical framework which would link Seminole cosmology with medicine myth and social forms. Neither is there an analysis of the relationships between Seminole conceptions of “nature” and “culture.” For these insights one has to depend on the literature, be a long standing participant observer or be a keen analyst of one's self experience as a Seminole.

It should be pointed out that much of what is referred to as “Seminole” medicine, magic or religion in this book is indistinguishable from “Creek” medicine, magic or religion and to a lesser extent that of several other southeastern tribes. To make a distinction between Creeks and Seminoles involves careful epistemological clarification with respect to both historical and geographical contexts.

The great strength of the book comes from Willie Lena's great reservoir of information on Seminole medicine, myths, legends, ceremonies and practices. The book is an invaluable source of information and an indispensable sourcebook for anyone interested

in Seminole and Creek culture. Of course, all this comes from one informant. No one informant can capture the empirical knowledge of an entire culture that has evolved and is still evolving. But the beauty of Willie Lena's recollections makes for great sadness as we wonder about the lost knowledge of other Seminole and Creek elders. In borrowed language, how green must have been their valleys of them that now are gone. One can only hope that the descendants of the Willie Lenas will add to the glimpse of an elaborate world that his book provides.

Joy Chaudhuri
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Technicians of the Sacred: A Range of Poetries from Africa, America, Asia, Europe and Oceania. Edited by Jerome Rothenberg. Berkeley: The University of California Press. Second edition. 1985. pp. 636. \$39.95 Cloth. \$14.95 Paper.

Jerome Rothenberg has authored over forty books of poetry and translation, of whom Kenneth Rexroth wrote: "(He) is one of the truly contemporary American poets who has returned United States poetry to the mainstream of international modern literature. . . . No one writing today has dug deeper into the roots of poetry." Praised as a "master anthologist" by Richard Kostelanetz, his publications include *Shaking the Pumpkin*, and with Diane Rothenberg, *Symposium of the Whole: A Range of Discourse Toward an Ethnopoetics*. He has taught at the University of California, San Diego, and recently held the Aerol Arnold Chair in Literature at the University of Southern California. His *Pre-Faces* (1982) received the Before Columbus Foundation American Book Award.

Technicians of the Sacred was first published in 1968, and Rothenberg has revised and expanded his selections to include European entries. His aim has been to rediscover the "Archaic" world of myth, vision and revelation, and connect these worlds of primarily oral traditions to the poetic culture of the world, focusing upon its multiple faces and possibilities.

The range of entries include material by American Indian, Siberian and ancient European shamans; African, Cherokee, and Eskimo folk experiences compared with contemporary events;