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American Indian Culture and Research Journal

Title

Iroquois Medical Botany. By James W. Herrick.

Permalink

<https://escholarship.org/uc/item/885909d7>

Journal

American Indian Culture and Research Journal , 20(2)

ISSN

0161-6463

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Publication Date

1996-03-01

DOI

10.17953

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had a personal relationship with Dawendine or with her illustrator, C.W. Jeffreys. Jeffreys's drawings nicely supplement the book, as do a number of photographs from Dawendine's own collection.

When considering Dawendine's role today, it is necessary to remember the social and political context of her times in the early and middle twentieth century. It is difficult to say whether the general public (whoever that is) today is any more aware of the realities of Native American life and history than was Dawendine's audience. If they are, perhaps Dawendine and others like her can take some of the credit for the progress.

Nancy Bonvillain

Iroquois Medical Botany. By James W. Herrick, edited and with a foreword by Dean R. Snow. Syracuse, New York: Syracuse University Press, 1995. 278 pages. \$29.95 cloth.

In his foreword, Dean R. Snow explains that James Herrick's *Iroquois Medical Botany* is published as one of a series of publications arising from the Mohawk Valley Project. This volume is Herrick's 1977 dissertation, edited and revised in 1989 by the author, Snow, and William Starna. Snow envisions the volume, with its extensive plant list, as a botanical reference guide for archaeologists in their interpretations of the remains of nonfood plants that may have been used in medicinal or religious contexts.

At the time it was written, Herrick had other ambitions for the volume. He intended to present a picture of Iroquois concepts of health, illness, and medicine within the larger matrix of Iroquois religious and cosmological beliefs. The plant list was initially an appendix of the raw data from which Herrick conducted his analysis. In the published version, although the plant list comprises the last chapter it takes center stage. This is partly because, in the 1989 revisions, most of the attention was paid to the plant list, and few of Herrick's narrative chapters were revised. As a result, these chapters (1 through 5) are outdated. To read in a 1995 publication about a "recent" work on folk medicine that was published in 1970 is disconcerting and may lead the reader to search through the foreword and the preface for clues as to exactly what was revised in this volume. This is not to say that one should simply skip the narrative chapters, although Snow, by suggesting

that they make worthwhile reading, indirectly admits that many readers may in fact choose to skip them. These chapters are informative and lay the groundwork for a more modern interpretation of Iroquois health and medicine.

After combing through Iroquois creation myths for information about their perceptions of health and illness and after constructing a confusing "Iroquois value orientation," Herrick concludes that balance and harmony are important values among the Iroquois. They believe that health derives from a state of balance and illness from a state of imbalance, and that cures involve a reinstatement of harmony.

Herrick then delineates how the Iroquois regard imbalance, its causes, and its effects. Imbalance results from breaking a taboo, harboring unfulfilled desires, or coming into contact with things, events, places, or people that exude evil or witchcraft. It also can result from "European" causes, especially for introduced diseases such as tuberculosis. Causation is a fundamental means of categorizing disease; the disease diagnosis is determined not so much by the symptoms as by the cause. For example, congestion that results from witchcraft is different from congestion that results from breaking a taboo.

However, Iroquois disease categories are not discreet; they overlap and change as a sickness progresses. Treatment hinges on determining the causes of imbalance and on the progress of the symptoms over time. As the symptoms increase and the patient feels worse, past behaviors are scrutinized for specific violations, and the treatments become more specialized.

Curing, then, is a process. It begins with general remedies administered by oneself or by lay health actors. If the symptoms and discomfort persist or progress, medical specialists are employed who, in turn, use more specialized, particular methods of treatment.

In 1977, Herrick intended to demonstrate the fluid and situational character of Iroquois medical concepts, the overlapping of categories and concepts, and the ways in which "causes and effects become supplanted by models of mutual interaction" (p. xi). Within all of this, Herrick wanted to demonstrate how Western concepts of health and illness are altered as they are incorporated into flexible Iroquois conceptions. To have read these statements in 1977 would have been exciting, and they still are today. However, by today's standards—when anthropology and the social sciences have good theoretical and methodological models

for addressing such questions—the book fails to deliver, principally because it was written in 1977, before these models were built, and because it was not revised in 1995, after these models were available.

Herrick's analysis of Iroquois health concepts is good, but he does not present the integrated picture he had intended, and the flexibility he understands is not clarified. The presentation is more of a checklist of informant responses. Herrick conducted little fieldwork for his dissertation. He uses the published works and unpublished field notes of W.N. Fenton and F.W. Waugh, both of whom spent much time among the Mohawk and Seneca collecting information on Iroquois medical botany, health, sickness, and curing. In these chapters on Iroquois conceptions of illness and medical treatment, Herrick includes long, verbatim passages and entries from Fenton's and Waugh's field notes. Although Herrick's analysis is disjointed and needs revising in light of contemporary medical anthropology, the inclusion of the notes provides a primary source for anyone wanting to reevaluate Herrick's work or to address other questions regarding Iroquois medical beliefs or folk medicine in general.

Finally, in chapter 6, Herrick presents the crucial part of his book: the plant list. The first five chapters (which are only ninety-three pages altogether) contain some background and general principles of Iroquois medicine and plant use, but all of this is certainly not definitive; it is only a beginning. Chapter 6, however, is the main contribution, as Dean Snow recognizes in his foreword. Chapter 6 is a compendium of plants, their uses, and their preparations as taken mostly from Fenton's and Waugh's field notes, with a smattering of entrees from Herrick's fieldwork. There are 454 plants listed. Under each entry (organized according to Richard Mitchell's *Checklist of New York State Plants*, 1986) are the Latin binomial, the common names, a code number referring to the researcher who obtained the information on that particular plant (Fenton, Waugh, or Herrick), the year the information was taken, and the name of the Iroquois informant. Herrick then gives verbatim field notes on each plant. These notes include the medicinal use of the plant; other plants that may be needed in combination; preparation of the medicine; and administration of the medicine. There are about eighty informants, and the details vary with each one. Most of these people were interviewed by Waugh between 1912 and 1914 and by Fenton between 1933 and 1942; Herrick interviewed about ten people in the 1970s.

One hundred eighty-one of the plants are illustrated with line drawings, some with leaf, flower, and stem details. Snow, who oversaw the editing and revising of chapter 6, had to limit the number of illustrations. He chose to illustrate obscure weedy plants and plants for which there are no good illustrations in other publications. The drawings are nicely done, and I wish the publishers had seen fit to include more.

There is one lamentable deletion from the plant list: The Iroquois terms for these plants have not been included because of "[m]ultiple (sometimes contradictory) orthographies and the limitations of typesetting options" (p. x). Snow, and presumably Herrick, do not see this as subtracting from the usefulness of this book for archaeologists. However, *Iroquois Medical Botany*, given its plethora of verbatim field notes and the plant list, goes beyond being a reference guide for archaeologists. Really, it is primary source material for anyone interested in not only Iroquois medical botany but ethnobotany, ethnoecology, ethnobiology, medical anthropology, indigenous plant use, and any number of other specialties. The exclusion of native terms, although understandable, flaws the plant list as a primary source. Still, *Iroquois Medical Botany* is an important reference and source book for anyone interested in medicinal plant use, Iroquois and otherwise.

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Kachinas in the Pueblo World. Edited by Polly Schaafsma. Albuquerque: University of New Mexico Press, 1994. 200 pages. \$45.00 cloth.

This is a collection of papers presented by participants in a seminar sponsored by Recursos de Santa Fe and held in that city in October 1991. The essays cover a wide range of topics and disciplines, including examinations of the meaning of *kachina* (some of the authors spell the word *katsina*; for consistency, I have used the spelling *kachina* except in direct quotations) in Pueblo worldview and ritual, art historical concerns with *kachina* imagery, parallels with Meso-American ideology, and the archaeology and ethnohistory of *kachina* ritual. In this review I will be concerned mainly with the essays devoted to the concept of *kachina* and with a group of papers dealing with the prehistoric origins of