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American Indian Culture and Research Journal

Title

A Narrative of the Life of Mrs. Mary Jemison. By James E. Seaver. Edited by June Namias.

Permalink

<https://escholarship.org/uc/item/60f9b0zc>

Journal

American Indian Culture and Research Journal , 17(1)

ISSN

0161-6463

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Publication Date

1993

DOI

10.17953

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metaphysics—ontology and cosmology—attempting to set his discussion within an intellectual framework that cannot fail to constrict it. Boatman has collected a wealth of teachings here that should be communicated on their own terms, not through the uneven use of the language of a formal, intellectual discipline born of European consciousness. This is the very consciousness that the author accurately contends has failed to apprehend or appreciate the considerable wisdom of the Americas. The teachings of the elders stand up just fine on their own, and one cannot help but wish that Boatman had chosen to distill these teachings into a treatise consistent with his stated rejection of nonnative standards and methods. This is precisely what both Edward Benton Banai and Basil Johnston accomplished in their respective books, *The Mishomis Book: The Voice of the Ojibway* and *Ojibway Heritage*. Boatman knows both of these texts, citing them extensively, and he would do well to produce another work of his own using them as models. He clearly has a good deal of wisdom to share and should be urged to do so—quickly and in the spirit of the elders rather than the scientists and philosophers. We have listened to their answers long enough. As Boatman says, “It is time to ask questions. It is time to remember” (p. 65).

Theresa S. Smith

A Narrative of the Life of Mrs. Mary Jemison. By James E. Seaver. Edited by June Namias. Norman, OK: University of Oklahoma Press, 1992. 192 pages. \$24.95 cloth.

Mary Jemison's story is one of the best, and best-known, in the literature of Indian captivities. Captured with her Scotch-Irish family by Shawnee in the Seven Years Wars in western Pennsylvania, she was traded to the Seneca, who adopted her to replace a slain brother. The Shawnee had killed her parents, but Jemison found a new life in Seneca society. She survived two husbands (a Delaware and a Seneca), had eight children, and became a Seneca in culture and allegiance for the rest of her long life, refusing opportunities to return to white society. Before she died in 1833 at about ninety years of age, she related her life story to an upstate New York doctor, James Seaver, who embellished and published it. The narrative is a vivid personal account of Iroquois life and the forces affecting the Seneca in some of the darkest years of the tribe's

history. It provides a valuable record of the American Revolution, the War of 1812, and other events seen through the eyes of a Seneca woman. It is both a captivity narrative and an "as-told-to" Native American life story.

Jemison's *Narrative* has gone through many editions since Seaver first published it in 1824. In fact, there have been two in the last two years. In 1990, Syracuse University Press published a paperback reprint of Seaver's 1824 edition, with a foreword by George Abrams, a Seneca. June Namias's edition also reprints the 1824 edition but drops Seaver's appendix, which discussed the Devil's Hole "massacre" at Niagara in 1763, Sullivan's expedition through Iroquois country in 1779, and a variety of Seneca customs. Instead, Namias provides a forty-page introduction and a bibliography and index, both of which are lacking in the Syracuse edition. Printed in the University of Oklahoma Press's attractive typeface, with dust jacket artwork by Iroquois artist and descendant G. Peter Jemison, the Namias edition is by far the more handsome volume and should introduce Mary Jemison and her story to a wider audience.

Namias's introduction provides useful ethnohistorical background, explaining what was going on in northeastern America and Iroquois country during Jemison's life and discussing such issues as the role of captive-taking and adoption in Iroquois culture, the relatively high regard for women in Iroquois society, and the negative images of Indian women entertained by nineteenth-century white society. Namias also discusses the captivity narrative as a literary genre and traces the history of the book itself through various editions, pointing out additions and changes that crept in over the years, at the hands of successive publishers. Her intention with this edition has been to get back as close as possible to the original, recognizing that this itself is problematic, since we can never know exactly which words were Seaver's and which were Jemison's, nor catch every one of Seaver's embellishments.

Some readers might regret (and this reviewer is one of them) that Namias did not take the opportunity to create a truly definitive scholarly edition that not only restores the original but also provides annotations to identify, explain, and elucidate key parts of the text. There is much in the Jemison narrative that might elude a casual reader, and there are many occasions for pointing more serious students to complementary sources. For example, directing the reader's attention to the printed proceedings of councils held at German Flats in 1775 and Oswego in 1776 or to additional

sources on William Crawford's defeat and torture would both substantiate the narrative and link it to a wide range of related primary source materials. One of Seaver's footnotes that is retained refers to having heard second hand about a pamphlet published by Doctor John Knight, a survivor of Crawford's rout, who witnessed the execution of his commander. Knight's account is available in print, but the reader would not know that from this edition.

However, Namias as editor has chosen the approach of cleaning up the text rather than encumbering it with another round of editorial annotations, and one can certainly respect and appreciate that choice. In the end, the introduction, clear print, and generally attractive presentation make "this latest reincarnation of the Jemison saga" (p. x) a nice addition to the libraries of Iroquois scholars and others interested in issues of gender, ethnicity, and cross-cultural contacts in early American history.

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Oliver La Farge and the American Indian: A Biography. By Robert A. Hecht. Native American Resource Series No. 2. New Jersey and London: Scarecrow Press, Inc. 1991. 370 pages. \$42.50 cloth. \$25.00 paper.

"Oliver La Farge was not a Great man," writes noted Native American authority Robert A. Hecht in his scholarly, well-researched biography of a man who devoted much of his adult life to building respect for Indians. Born in New York City in 1901—the grandson of John La Farge, called "the father of mural painting in America"—young Oliver was named for the naval hero of the War of 1812, because the Perry line had joined the La Farge family tree through marriage.

La Farge was given every cultural and economic opportunity except exposure to happy parents. His father's drinking and womanizing resulted in his mother's desire for a divorce, so that the sensitive boy felt a lack of love during his formative years. As a result, he did not know how to display affection in his own personal relationships with his first wife and children. Only when La Farge started a second family in his fifties was he able to reveal his caring nature.