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Author

Johansen, Bruce E.

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document the ancestral presence of the Navajo in their Southwest homeland, as well as Navajo knowledge of pre-Columbian trade routes and sacred landscapes mentioned in their oral history. The special bond between the Navajo and their relationship to the land are major themes in chapters 1 through 4, covering the pre-Columbian era, and continue in chapters 5 through 11, when the Navajo faced numerous assaults on their political and cultural sovereignty from non-Navajo aggressors. Contact with dominant cultures resulted in warfare, loss of land, questionable policies regarding the building of railroads and operating mines on Navajo land, and political, economic, and social policies to assimilate them into an alien culture. In spite of all these attacks on their ways of life, the Navajo continued to rely on their beliefs and ceremonies to survive.

This reviewer was fascinated by the details regarding coal-mining operations in Navajoland. Beginning in the late nineteenth century, Navajo men and some women worked in coal mines, especially in the Gallup region. Most Navajo women took care of the livestock and farming duties while their husbands worked in the mines. Company towns provided a merchandise store, a school, and a church. Miners were paid partly in cash and in script or tokens. Special ceremonies were held to protect miners and to atone for the desecration of the land, including some forms of Blessingway. Indeed, some elders believe that coal mining desecrates the liver and blood of mother Earth. The authors' interviews with Navajo miners provide valuable and thought-provoking information, especially how dangerous the work could be.

Again, Kelley and Francis stress that oral history, and not just written sources, is essential to any study of Native Americans. The authors hope that *A Diné History of Navajoland* will be read by young Navajos so that they can become more aware of and fully appreciate the importance of oral traditional stories, ceremonies, and their special relationship to the land and political and cultural sovereignty. The book contains more than forty relevant illustrations, such as trade route maps, cliff dwellings, and Navajos working the land, as well as many wonderful interviews from elders, chanters, and Navajo men and women associated with topics discussed that readers will thoroughly enjoy. Other Indian nations should use Kelley and Francis' approach as a model to write their own history based on oral traditions and interviews. Both general and serious readers of Native American history and culture should have this formative work on their bookshelves.

Raymond Wilson, emeritus
Fort Hays State University

Eatenonha: Native Roots of American Democracy. By Georges Sioui. Montreal: McGill-Queen's University Press, 2019. 182 pages. \$34.95 cloth; electronic.

As described on the cover, this is not a work of history, per se, but rather Georges Sioui's selection of facts and opinions woven into a personal memoir, "a unique interweaving of self, family, First Nation and Indigenous peoples of the Americas and elsewhere." Much of *Eatenonha* is in the first person. The subtitle, "Native Roots of

Modern Democracy,” sets up the Wendat (Wyandot, Huron) as the seat of traditional government that is widely called a “counselor democracy.” That’s a large, rather chauvinistic assertion to support. While the Wendat may have been good practitioners of democracy, it is not very likely that they invented it.

Sioui argues that knowing the true role of the Wendat and “our new understanding of the Aboriginal geopolitics of the Northeast makes us see Canada as the true originator and potentially the international seat, of the discourse on modern democracy” (viii). That is, the author writes, “a true democracy . . . where all beings of all natures are equally valued and respected . . . [in] a feminine order” (ix). “Eatenonha,” as defined by Sioui, is Mother Earth, a spiritual utopia without parallel. By turns, the author is very patriotic about the Indigenous, ancient side of “Canada,” but also condemning of the intruders’ “Canada” of church and state, with “the new, card-carrying Indians/and their phoney leaders, /well backed up by/ Church and State” (49).

The Edinburgh Companion to the History of Democracy, edited by Benjamin Isakhan and Stephen Stockwell (2010), surveys much of the world for democratic precedents and comes up with quite a list. Frederick Engels asserted that counselor democracy was a full-blown stage in human evolution. He valued the Haudenosaunee as a contemporary model for what many peoples had experienced. Isakhan and Stockwell compiled a worldwide survey of historical democratic practice in the Eastern hemisphere. Ancient societies that grew from popular roots each had their own individual development and are developed with a detailed essay. These include Phoenicia, pre-historical Mesopotamia, ancient India, ancient China, early Greece and Sparta, early Rome, Islamic precedents, Venice, the Nordic countries (including Iceland), the Magna Carta and the English Parliament, the Swiss cantons, Indigenous Americans, European immigrants to the east coast of the United States (desires they brought from Europe as shaped by contact with Indigenous peoples), the French Revolution, Africa (the colonial era all but “erased centuries of tribal and village-based governments”), and Australasia.

Even this list may be incomplete. It contains no groups of people north of about 50 degrees north latitude. What of the Inuit, or the ancestors of today’s Alaskan Eskimos (a name that most of them still prefer), or a huge range encircling half the North Pole in Russia who have struggled to protect their polities, economies, and other cultural attributes from Russification? Counselor democracy has been (and in some cases still is) used by many Indigenous peoples in North America and the world. The Cherokees have had such a government, as do the Lakota and other peoples of what today is called the United States High Plains, and there were others. In more recent times, the heritage of tribal democracy has been developed in many countries, including Finland’s foreign ministry, which published an issue of non-European concepts of democracy from Africa, Asia, and Native America in the April 2009 issue of *Kumppani*; and books by Barbara Alice Mann, Joy Porter, Thomas Wagner (Germany), and J. T. Sanders (Russia).

As the purported seat of modern democracy, the Wendat have quite a bit of competition, beyond the conduit that the Haudenosaunee built through Benjamin Franklin that helped to shape events on the United States’ Eastern seaboard. The

Haudenosaunee are credited with influencing their colonists with “constitutional notions”: “A number of political theorists have argued that the United States have [*sic*] conceived their own constitutional notions, along with their own particular expansionist mission, from the model that, with some reason, they purport to have learned from the Hodenosaunee” (120). Sioui then questions why Canadian Indigenous peoples have been excluded from such an inquiry. Sioui goes out of his way to demean and dismiss the Haudenosaunee: “the Five Nations (Iroquois) Confederacy, in Aboriginal times, only occupied a place of marginal importance. It was not able to, nor did it have a will to, threaten or disrupt the political order established in the land.” For Sioui, the Haudenosaunee were latecomers propped up by the well-endowed Dutch and their claim to have influenced the birth of democracy is fake.

In Sioui’s opinion, the actual architects of “a commonwealth of nations’ based on peace, trade, and reciprocity. . . . The geopolitical centre of this vast commercial and social network was the Wendat Confederacy,” whereas the Haudenosaunee were “our close kin and our traditional enemies” (55). Sioui writes that the Haudenosaunee “grew by adoption and adroit diplomacy,” yet asserts that alliance with the French cost the Wendat their superior numbers and trade network: “the French “quickly grafted themselves onto us and our vast commonwealth of Native nations” (55). *Eatenonha: Native Roots of American Democracy* is a wonderful story that represents what many of the Wendat (Wyandot, Huron) would believe. Mixing prose and occasional poetry, in places this volume resembles a collection of speeches and as such, suffers occasionally from contradictory, error-prone editing. It also has no index, a problem for fact-checking academics and some general readers. Bruce Trigger’s works are still the gold standard.

Bruce E. Johansen, *emeritus*
University of Nebraska at Omaha

The Radiant Lives of Animals. By Linda Hogan. Boston: Beacon Press, 2020. 148 pages. \$19.95 cloth.

In part, author Linda Hogan declares the thesis of *The Radiant Lives of Animals* by placing it in the context of news stories about the many animals around the world who are being slaughtered and whose species are threatened with extinction. When she hears such reports, she writes in the opening chapter, “I am reminded.... Re-minded. Exactly what so many of us need to be. We need to have changed minds, to look at new ways of thinking about our shared world” (7). With this in view, Hogan sets out to describe her encounters with many individual animals, wild and domestic, of many different species, especially those native to the area of her cabin home in the foothills of the Colorado Rockies. This is not Hogan’s first re-minder concerning the lives and well-being of nonhuman animals. In her novel *Power* (1998), quoted in *Radiant Lives*, she traces the state and fate of the Florida panther in the complex context of Indigenous understanding and responsibility in contrast to non-Indigenous Floridian laws and attitudes.