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necessary? Is it possible that fish were an entity whose image was not to be depicted? A study could focus on these questions.

Keyser addresses some of the dangers rock art faces. Not stated, however, is the fact that rock art and other archeological resources have been protected since the Antiquities Act of 1906. Recently, a new federal law, the Archaeological Resources Protection Act of 1979, was passed that imposes criminal penalties from \$5,000 and two years in jail for a first offense to \$100,000 and five years in jail for subsequent convictions. In addition, there are civil penalties that assess and recover the cost of the damage. Several states also have laws, as does Canada.

Indian Rock Art of the Columbia Plateau is organized so the reader is led in a logical progression through the text. The information is presented with a minimum of technical terms, and the glossary at the end of the book gives a person who is new to the study of rock art sufficient information to understand the text.

Despite the omissions I noted and the objections I have expressed, I would recommend this book to anyone interested in rock art on the Columbia Plateau, because, as the author states, very little has been done on this subject. The authors I cited provide only superficial information, mostly descriptive, about the rock art in this area. I also believe this book would be a valuable addition to a private or public library.

Phil G. Garn

National Pictographic Society

Indian Roots of Democracy. By Jose Barreiro. Ithaca, New York: AKWE:KON Press, Cornell University, 1992. 209 pages. \$12.00 paper.

Currently, there is a resurgence of Indian activism, designed to promote and celebrate traditional freedoms emanating from Native American traditions going back to Hiawatha. The clarion call comes from the Indian voices of Tom Porter, John Mohawk, Oren Lyons, Audrey Shenandoah, Paul Williams, Richard Hill, Roberta Hill Whiteman, and Donald Grinde, all calling for Native American sovereignty and recognition of Indian democratic legacies.

In editing *Indian Roots of American Democracy*, Jose Barreiro has provided all students of American Indian studies with an invaluable gift. Like a rock in a sock, this collection of essays, mostly by

tribal Iroquois people, hits hard on the Indian legacy of freedom and moral values. With tomahawk precision, the authors hammer out themes concentrating on the anvil of the Iroquois people.

Iroquois conquests and treaties were recorded in a trail of wampum belts detailing the chain of friendship, or covenant, with the Dutch and later the British conquerors of colonial New York. For the first time that I am aware of, there are readings from these belts by modern Iroquois that sound very convincing to me (I have studied and written about these belts for some thirty years). Most of the belts, now owned by museums in England and New York, affirm Indian concepts of freedom, self-determination, and Indian forms of self-government. The Iroquois proudly claim them as evidence that they were never conquered and that they have every right to have their own international passports.

Unfortunately, a raging dispute has erupted about the legality of museums' owning these sacred belts, which were taken away from Indian wampum keepers through duplicity and bribery in the nineteenth century. And no less than William Fenton, leading Anglo anthropologist, has defended the New York museums as the proper owners of the belts. (Neither he nor Nelson Rockefeller, former governor of New York, would permit the Indians to retrieve their belts until they, too, had museums to house them). Even worse, Fenton alleges that no one really knows what the belts mean and that today's translators are spooking their readings with guesses. Nevertheless, I agree with the Indians that the belts show, in particular, the long-range peace objectives of the Indians and the intense desire on the part of successive generations of sachems to reaffirm treaty clauses detailing agreements of the past.

In addition, Donald Grinde, Jr. and Robert W. Venables, seasoned professional historians of Iroquois ethnohistory, give us carefully written, heavily documented arguments about the Iroquois heritage and legacy of self-government and democratic freedoms. I was present at a historical forum where Grinde and others (including me) took on Elisabeth Tooker in her speculative paper (weak on historical sources) alleging that there were no Indian influences on the constitutional fathers. Grinde, armed with data from the Library of Congress, the Pennsylvania Historical Society, and a formidable array of printed treaties and documents, makes his case that Benjamin Franklin, James Madison, and other early leaders had close contacts with the Iroquois and made appreciative comments about the Iroquois confederation. Further, Grinde is generous enough to give us contrary arguments made by

James Axtell and others who chew on musty chestnuts about John Locke without ever really acknowledging the powerful Hiawatha traditions that surely had nothing to do with Locke, unless the two held some kind of conference in what Carl Becker called the heavenly city of philosophers.

Robert Venables gives us another perspective on the "Roman" virtues of Iroquois governance and influence, pointing out that the Haudenosaunee and other Indians were "major players" on the Anglo-French colonial scene in wars and in peace and received special mention in the Constitution itself. Venables's arguments are particularly convincing as he marshals long and eloquent speeches by Hendrick and Canassatego about colonial unification and the example of the covenant chain.

This paperback edition of *Indian Roots* has the aroma of the campfire and the spirit of the longhouse. I recommend it for all college and university libraries and everyone interested in the beginnings of American and Indian history.

Wilbur R. Jacobs
Huntington Library

Indians of the Southeastern United States in the Late 20th Century. Edited by J. Anthony Paredes. Tuscaloosa, Alabama: University of Alabama Press, 1992. 256 pages. \$21.95 paper.

The papers in this collection offer a "panoramic ethnographic snapshot of Indians of the American Southeast near the end of the twentieth century" (p. 7). The book is dedicated to tribes that do not slumber, a gentle reminder that some southeastern Indians did not live to participate in the quincentenary and that others remain apart (by their own choice or for other reasons) from academic and public scrutiny. This means that the panorama presented in this collection cannot claim to be comprehensive; however, the scope is sufficiently broad to suggest the richness of native histories, languages, and cultural traditions throughout this region. As such, the book is a welcome addition to the inventory of volumes on American Indian life that have appeared in recent years.

The book has its origins in a symposium ("Modern Indians of the South") that Paredes convened for the annual meeting of the Southern Anthropological Society in 1986. That session's purpose