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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.

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**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.

Hogan's work repeatedly raises how we humans can respect Indigenous traditions concerning nonhuman animals and the natural world at the same time as we seek to preserve and protect endangered species. A 2009 novel, *People of the Whale*, undertook an analogous investigation of the grey whale, historically and recently hunted by the Makah Indians of northwestern Washington State, which was preceded by the coauthored nonfiction work *Sightings: The Grey Whale's Mysterious Journey* (2002), which followed whales as they migrate from Baja to the waters off the west coast of Canada. *Radiant Lives* also recalls Hogan's book *Dwellings: A Spiritual History of the Living World* (1995), in which she includes chapters about bats, wolves, and snakes, for example.

If those earlier works introduce and explore such issues, *The Radiant Lives of Animals* revisits them, often very specifically, coming face-to-face with many of her neighbor animals as individuals. If part of re-minding is learning to care, "part of caring is observation" (84), and Hogan shares deliberate observations of, among others, fox, mountain lions, wolves, bears, wapitis, bats, crows, king birds, ants, as well as domestic horses and her cat. Along the way, she acknowledges more than once that she, too, "is one of the animals" (71).

In addition to the several chapters describing encounters with different animals, the book includes accounts of the author's personal life. The reader learns, for example, that she has overcome a serious riding injury and adopted a horse and wild burro. It also includes some of Hogan's poetry, as well as references to Chickasaw and many other tribal traditions. Such mixed-genre accounts are in the tradition of such Native writers as N. Scott Momaday (Kiowa) with his book *The Way to Rainy Mountain* (1969), history and story and poetry combined with his father's ink drawings; and as Leslie Marmon Silko (Laguna Pueblo) with her book *Storyteller* (1981), incorporating poems and stories along with her father's photographs. Linking all is the desire to remind, remember: "I don't want to lose whatever is natural in my own self, if only it is observations of butterflies or any of my own small actions of caretaking the earth" (69).

Writing of horses and buffalo, implying that they coevolved, Hogan does not make clear that the horses she refers to are newcomers to the Americas. But with this possibly intentional confusion, she includes this figurative passage: "Even the buffalo were enchanted by the wild horses running across the earth in their new freedom, as if remembering they shared a muscular, powerful presence together in the dark caves long ago when humans were merely stick figures" (60). Perhaps poetic license grants her the freedom to remain a bit vague about how long horses and buffalo roamed the American West together. Hogan's account of a rattle-less rattlesnake that bites and causes the death of her cat offers a somewhat problematic "researched" theory that "losing their rattles gave them the chance to remain in hiding and escape hunters" (125). Without completely acknowledging the extreme improbability of such rapid adaptation, she also offers an unlikely explanation from her graduate student granddaughter: because of scarcity of potential mates, rattlesnakes breed with bull snakes and so do not develop rattles. Whatever the actual explanation for a rattlesnake without rattles, these remain quite unsatisfactory.

The book includes references to contemporary politics, climate change, and endangered species, but it adroitly avoids a specificity that might lock it in the moment of its writing. Hogan takes a rather nostalgic look at a past of whose existence there is no evidence given: “I have watched us fall from what they call grace, falling from what seemed a country of some kindness into this opposite place where water was once protected for our children to drink, but is now toxic, a world where some words could be trusted, and I see us falling from a country that once seemed safe and mostly of honest intent, no weapon carried” (98). The narrator’s lament becomes more pointed in the contexts of human exploitation and slaughter of other animals. As a result, she laments, “we are also losing parts of the soul of the world” (127). But Hogan also looks at ways to regain that soul. Honoring and protecting wolves, for instance, ensures the health of the forest.

The book’s final chapter is fully hopeful, moving beyond the near-despair suggested in notions of the loss of the soul. Here Hogan recounts walking to feed her horse on a shoveled pathway from barn to corral bounded on either side by deep-piled snow. Trapped on the path, she comes face to face with a 900-pound, large-antlered bull wapiti. She ends up feeding the elk also, and she and the wild animal learn to coexist: “On the path, the elk and I meet one another in a new place” (143). In that new place, both literal and figurative, she overcomes her fear of the elk; she and the wild animal come to a mutual acknowledgment of difference. In this way the book comes full circle—through observation, patience, respect, the author demonstrates a personal re-minding.

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**Seen but Not Seen: Influential Canadians and the First Nations from the 1840s to Today.** By Donald B. Smith. Toronto: University of Toronto Press, 2020. 451 pages. \$85 cloth; \$32.95 paper.

Donald B. Smith, emeritus professor of history at the University of Calgary, provides fascinating biographical portraits of sixteen non-Indigenous individuals from different professions and examines how each influenced Canadian perceptions of Indigenous peoples. Well known as the author of previous biographies of Mississauga Chief Peter Jones and the mysterious Buffalo Child Long Lance, Smith draws on knowledge gained in a half-century of archival research and field work to provide readers of *Seen but Not Seen* with the reasons for Ottawa’s many failures in regard to Indigenous peoples. Although geared for Canadian scholars, historians of Native Americans in the United States will find Smith’s excellent work quite illuminating, as much has parallels south of the international boundary line.

The book explains why Canadians did not awaken to recognize the worth of Indigenous peoples, their nations, and their cultures until 1969. In that year, a time when termination policies were waning in the United States, First Nations in Canada