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realized in the introspective process of writing his autobiography. On a trip to the Dakota prairie with his students studying Native American culture, Lincoln finds an alternative to our Western ideology: "With a tribal sense of language and literature, I could reenter the academy and bring along my life, my daughter, my students as co-works. My colleagues could collaborate as human beings, moved by old truths—integrity, candor, compassion" (p. 213). Although such a revelation provides Lincoln with the values needed to reeducate himself, it is not until his breakdown that these ideas seem fully realized. In another, similar moment of personal enlightenment, Lincoln recalls, "I got on my knees and gave in to my own pain and prayed. I saw my battered sense of going it alone, and turned to others for help" (p. 237). Lincoln turns from the patriarchal Western myth he has outlined throughout the text toward a new way of living which espouses community and communication, mothering as well as fathering. Echoing the rhetorical strategies of early American autobiographical narratives in his text and paradoxically replicating the ideology of Edenic America as the land of new history, Lincoln frees himself from the bondage of his past so that all may hear his testament.

In the American tradition from Mary Rowlandson to Henry Adams, from Tobias Wolff to William Kittredge, self-scrutiny provides both personal and social revelation. In his analysis of men down West, Lincoln questions the very fiber of our American character. His life becomes emblematic of the lives of many American men who have grown up espousing the patriarchal ideology of American frontierism. However, Lincoln uncovers the limits of such values and proposes a new way of living. This engaging book itself testifies to his integrity, honesty, and candor, to Lincoln's ability to look at his own life with a critical eye in order to see in himself the crisis of a nation. He gives us a voice to latch on to, a story to tell as we ride out of town toward the sunset, together.

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Mohawk Reporter: The Six Nations Columns of George Beaver. Iroquois Reprints, articles originally published in the *Brantford Expositor*, 1987-1995. Edited by William Guy Spittal. Ohsweken, Ontario: Iroqrafts, 1997. 195 pages. \$12.95 paper.

For one who regularly visited the Six Nations Reserve near the city of Brantford, some eighty miles west of the Niagara frontier, beginning in the 1930s, George Beaver's inside view of reservation life is both revealing and refreshing. In a series of vignettes written over a span of eight years, he proclaimed to Canadian readers the hopes, aspirations, achievements, arts, sports, faith, humor, and traditions of the Iroquois people. George Beaver grew up playing baseball and singing Methodist hymns in Mohawk. Along the way he learned to transmute the flare of his native Mohawk to English, the emerging dominant language engulfing his people. Like illustrious predecessors—Joseph Brant, Seth Newhouse, Pauline Johnson—he discovered that putting pen to paper would reach a larger audience. He holds a degree in English from McMaster University in nearby Hamilton. A career of teaching in the schools of the reserve taught him how to communicate essential information. His career as a journalist blossomed later.

This is a book that one can pick up and read at random. Here are some of my favorites: "Mohawk Hymns a vanishing tradition" (1987); "Halloween ain't what it used to be"; "No English used in Longhouse Service"; "It's good to learn to laugh at yourself" (1988); "Hockey star Stan Jonathan..."; "Rev. Peter Jones..."; "Egg-Breaking ... an Easter custom ..."; "Tom Longboat outdistanced them all..."; "Bread and Cheese..."(1989); "Team effort in Snowsnake"; and "Snowsnake has a long history" (1994); "Nativism dates back to early part of century" (1990); "The Great Iroquoian Law [in English] drew a large audience" (1992).

The book is more than a reprint of George Beaver's columns. William Guy "Buck" Spittal, as editor, having contributed to reviving Indian arts at Six Nations and succeeding commercially, has turned to reprinting Iroquois classics. For this volume he garnered the photographs from various sources, wrote the introduction, and sketched the career of George Beaver. Besides, from his own collection and elsewhere, he reprinted maps of Iroquois settlements along the Grand River (1784), the Haldimand Grant (1783), and the present reserve.

Of greatest interest to this reviewer is the census of tribal groups who came to the Grand River in 1784, a total of 1,843 persons, from the Haldimand Papers in Ottawa, but not in the Haldimand Collection in the British Library.

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