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Seven Generations of Iroquois Leadership: The Six Nations since 1800. By Laurence M. Hauptman. Syracuse, NY: Syracuse University Press, 2009. 320 pages. \$45.00 cloth; \$22.95 paper.

Laurence Hauptman is an established scholar in the field of history, with a specific interest in Iroquois studies. As a Distinguished Professor at the State University of New York at New Paltz, Hauptman brings a long history of writing about the Haudenosaunee. His works have also included materials that examine the issues of land claims that have proved bruising for the state of New York.

Hauptman has not been immune from criticism or controversy in the communities of the confederacy. However, his scholarship and works have provided interesting analysis in the past and continue to do so in this work on Haudenosaunee leadership since 1800. Hauptman's emphasis in the book is interpreting the relationship and "interplay of the past with the present and the great adaptability of Iroquois Leadership." In this work, we find unique notions of what it has historically meant to be Iroquois, what it currently means to be Iroquois, and how these meanings have shaped the worldviews of the modern Haudenosaunee.

Hauptman's aim is to "answer the question of how the Iroquois have survived the onslaught of 'civilization'" (xvii). He accomplishes this by examining and providing biographies of leaders past and present to illuminate the complexity of the relationship between the Haudenosaunee and western civilization contained in the societal and political relationships with the United States and Canada.

One chapter sure to raise questions is "The Iroquois in 1800." I propose that it is a valuable chapter because it illuminates the difficult times in our own past. It does not emphasize the nobility, nor does it diminish the darkness that we as a confederacy faced at that critical juncture in our history. There are, however, areas where the story could be expanded in greater detail.

I suspect some of the major questions raised will be directed at the notions that Christianity influenced the *Gawaiio* (Good Message) of Handsome Lake. Yet it is in these very moments that conversations and dialogues should and must take place. It is around these points that we must engage in dialogue about those difficult matters that still resonate today. A prime example of this would be the notions of Christianity and its inherent conflict with traditionalism or Longhouse ceremonies. Some have argued that once we began to think of Longhouse as a religion instead of a philosophy of how to live life, we too went askew as it became about religion and not worldviews.

Historically speaking, I would propose a different thought in relation to this eternal conflict between Christianity and tradition. In the beginning, given the fluidity of the populations of the Northeast, and the continual captivity and adoptive practices of the Haudenosaunee, I believe there was no inherent conflict in matters of worldviews. Problems began to arise when the proposal that Christianized Iroquois separate themselves from their families, kinship, and clans was implemented and thus fractured the individual nations and the confederacy. In the modern era, this "either/or" mentality seems to

have fallen by the wayside; it has reverted back to what it once was—a different way to think about how to live life best.

In Hauptman's book, several biographies are included and each section of the six parts includes an introduction. Each biography highlights the constant struggle between saving the past and negotiating the present and, in some cases, reimagining one's own culture to ensure the survival of the collective, not just the individual. Many, if not most, of the leaders highlighted in Hauptman's work, as well as those in leadership roles today, promote the concept of "we," a core tenant, as opposed to "I," in most of the Haudenosaunee teachings. Our strength derives from conversation and dialogue, not blind servitude. Hauptman quotes Robert Odawi Porter (Seneca): "What appears to the outside as chaos, is what makes us who we are" (203). This observation could not be truer in the modern era with modern-day Haudenosaunee leadership. Hauptman concludes with an earnest look at where some of the leadership issues are in the modern day, yet seems to acknowledge that, in part, it is due to the connectivity to the past leaders and the lessons they learned from previous leaders. Although the different parts flow in a linear fashion, one can clearly see the proposed illustrations of Hauptman's points. That is to say that the leadership of every generation adapts teachings and philosophies from the past to modern issues that any given community faces.

Hauptman also examines the roles women have played in sustaining the cultural cohesiveness of the confederacy. Although certainly some of the figures are controversial within the confederacy, and are likely to create discourse about their inclusion, it is nonetheless part of our own unique and storied past. One thing I applaud is the inclusion of the women's voices. Clearly much of the gathered materials on the Haudenosaunee have largely been from the perspective of male leaders as spokesmen, thus negating the confederacy's female voices. This is certainly ironic given the notions that the Haudenosaunee are matrilineal by our very nature dating back to creation, one of our most celebrated cultural aspects.

Although some parts may be disputed, taken as a whole, the work of Hauptman adds another voice to the chorus of voices studying, learning, and discussing the Haudenosaunee of the past and present. This work, by Hauptman's own acknowledgment, is not meant to be an all-inclusive history of the Iroquois. *Seven Generations* does precisely what it sets out to do: examine the lives of selected individuals and illustrate the issues faced in each of those generations connected to the confederacy's survivability. The book also occupies a unique position in the sense that we can examine from the perspective of selective individuals the monumental decisions being contemplated and made in each generation to ensure sustainability. As a historian, Hauptman provides a plethora of endnotes and valuable materials that can be further studied and discussed.

We must be cautious of a desire to find one authentic voice that tells us all that we need to know about the history and culture of the Haudenosaunee. Rather, as I propose in my own work and research, we must listen to all the voices for they each have something to say. Then it is choice combined with responsibility that inherently goes into weighing these matters, imprinting on

them, and finally bundling them for the future generations to contemplate further in their own age—a practice as old as the confederacy. Consensus was never a fast-moving decision-making process; rather it was about allowing all voices to be heard and valued, and about the group arriving at a point in which everyone might not agree on the personal level, but saw the value in it on the collective level thus ensuring continuity. Hauptman's work recognizes these struggles and is worth the read, if only to examine what others in the past have faced and how they dealt with and bundled it for the future generations. The question now becomes, what will we do in this generation as we prepare to bundle our decisions for those future generations yet unborn?

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Speak Like Singing: Classics of Native American Literature. Kenneth Lincoln. Albuquerque: University of New Mexico Press, 2007. 383 pages. \$26.95 cloth; \$21.95 paper.

Kenneth Lincoln's latest entry into this field is a tightly constructed, densely packed treasure chest, full of carefully polished insights about prose and poetry by three generations (by his reckoning) of Native American writers. As in his earlier works, Lincoln is drawn to moments of cross-cultural fusion, but *Speak Like Singing* focuses specifically on fusions of literary form. The title refers to Black Elk's description of the voice of a holy person in his Ghost Dance vision who "spoke like singing," and it is precisely this quality, the ways that Native American writers blend "song and speech, poetry and prose, orality and literacy," that occupies Lincoln's field of vision (xi, 12).

The book is essentially divided in two parts. The first chapter sets up a theoretical framework that counters isolationist and essentialist impulses with intercultural dialogue, followed by several chapters that map the work of poetry and prose in more general terms and explore how that intersects with the terrain of traditional and contemporary Native American story and song. Of particular interest is the chapter that explores connections between ancient petroglyphs and contemporary poetry. The subsequent seven chapters are devoted to studies of early works of poetry and prose by each of the writers that form the volume's core. As in *Singing with the Heart of a Bear*, a critical analysis that reviewer James Ruppert says, "borders on the artistic," this volume sidesteps footnotes and other scholarly apparatus in an effort to reach a wider audience rather than a specifically academic one (*Modern Language Review*, 2002, 413–14). That is confirmed by his choice of epigraph for the extensive bibliography, a caution from Clyde Kluckhohn that the work is "intended for the layman, not for the carping professional" (327). His method is accretive. Interwoven among generous passages of quoted material from the primary texts are flashes of insight and snippets of analysis that dance alongside the poetry and prose of his subjects. His aim is not to rehearse others' ideas about the literature but rather to engage the texts head on.