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Vancouver, Washington. Sarah's positive identification with non-Indians and the path of education and accommodation are well-reflected throughout. But so is her growing disenchantment with Indian agents and other schemers who would strip her people of their lands and the right to govern their own lives. The last three chapters cover Sarah's time in Boston and Washington, D.C., in association with the Peabody sisters (Elizabeth Palmer Peabody and Mary—Mrs. Horace—Mann), and other noted reformers attempting to right the wrongs done through western expansion. They also focus on her founding of and struggle to run a private school for Paiute children on her brother's farm in Lovelock, Nevada, and ultimately her retreat to Idaho and untimely death in 1891. Zanjani also provides a short epilogue in which she adds data from interviews with some contemporary Northern Paiute people as to how they see Sarah and her accomplishments.

Zanjani provides documentation from several sources, including local newspapers, federal and state documents, private diaries, and published accounts to supplement and verify many of the incidents and other matters treated in Sarah's book. Quite a number of her sources are new to the chronicling of Sarah's life, and it is obvious that she spent considerable time in careful research. She clearly points out where sources agree with what Sarah had to say and where they seem to differ, and attempts to resolve some of the differences. She carefully examines some of the controversial aspects of Sarah's life, especially attempts by specific individuals (such as Agent William V. Rinehart in the early 1880s) to discredit her on a local and national level. She looks behind some of these reports to the individuals making the accusations, seeking their motivations and often revealing a good deal about both the positive and negative situations that confronted Sarah personally, as well as other Native people in Nevada on the local, regional, and national levels.

But the book cannot answer all the controversy that surrounds the life of Sarah Winnemucca, including in the minds of her own people. In every situation of contact and conflict between ethnic entities, some individuals choose one path, such as accommodation, and others choose another, such as various forms of resistance. Often they end up in opposing camps. Sarah Winnemucca felt that she had some answers, and worked hard to promote them. She had the qualities that attracted both avid supporters and detractors. This book is certainly the clearest portrait to date of her life to date and as such will stand for years to come.

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Teaching Spirits: Toward an Understanding of Native American Religious Traditions. By Joseph Epes Brown. New York: Oxford University Press, 2001. 192 pages. \$22.00 paper.

Joseph Epes Brown has produced a powerfully important scripture on Native American spirituality that exposes the spiritual decay of "a contemporary

world in crisis" (p. 4). This book, however, lifts the reader from this spiritual poverty and immerses her/him into the creative and generative powers of our sacred planet. More importantly, Joseph Epes Brown draws us into the rich moral and ethical relationships among human, plant, animal, and biophysical forces embedded in Native American traditions. These long-held traditions, developed since primordial times, return us to the sacred center of ourselves and our responsibilities to the natural forces that are inseparable from our human survival on this planet.

Teaching Spirits offers important lessons to a world suffering from environmental decay, social degradation, violence, and divisive conflicts. To those searching for solutions to these problems, these Native traditions are themselves landmarks of power to restoring health and unity to a planet suffering from severe threats to its survival. To draw from these landmarks, however, we must return to a mythic reality that all humanity once experienced. Mythic time brings us to our primordial origins, "a time of transformation and fluid distinctions" with the potential to fold into the present moment (p. 15). We have learned from Joseph Epes Brown that contemporary society has a shallow and illusory relationship with the earth, losing this mythic dimension that binds us in a spiritual unity with each other, plants, animals, and other natural forces. Creation stories, myths, Native art and architecture, rites, ceremonies, and rituals transmit the spiritual essence of natural forces within a multiplicity of landscapes whose animals and plants are teachers and guardians to humanity.

Western culture became dominated by linear time during the European Renaissance and has since incorporated many linear traditions. These can be found in science, technology, environmental planning, and the popular values of Western culture. In striving for linear progress, Western culture has traded spiritual power for material values through increasing consumerism, overpopulation, and intensive exploitation of natural resources. Our mythic origins are buried in the narrow views that Native traditions are primitive and superstitious; a distant past that we look upon with a scientific arrogance. In our sole reliance on linear traditions, *Teaching Spirits* illuminates our spiritual deprivation.

Joseph Epes Brown documents the beauty of a mythic identity from the individual level where each child is given an animal spirit to guide him/her for a lifetime; he/she is taught to see the physical world "as a shadow of another more real world" (p. 57). Through the oral transmission of myths and tales, the deeper reality of the world is explained. Tales of coyotes set moral limits and define acceptable behavior for the proper spiritual reverence of the natural world. These stories also break the shell of the world of physical appearances in which we tend to be too set.

Many Native tribes weave stories and tales into the landscape. Apache oral traditions recount traditions that occurred in specific places and tell of the troubles that befall people who transgress Apache norms. All stories begin and end with a place name so that when one walks by that place, it reminds one of the story and its moral lesson. Brown details how certain tribes feel that the land is always speaking to them and in the cycles of mythic reality, they

experience creation as continuous. "Walking through Navajoland is a constant reminder of mythic reality" (p. 29). Changing Woman created the Navajo from her skin. Star Mountain and Traveling Rock bear the power of the mythic event of their creation and are considered very sacred sites though the Navajo believe that all their land is sacred.

The tradition of stopping to pray at these sacred sites helps make the mythic time present. According to the Navajo, the journey of Changing Woman is not an event that occurred in the distant past. . . . [H]er journey is etched on the land is continually reoccurring. The crumbs from her lunch are always present; the power she placed in the land still responds to human prayers. In her movement from the east to the west, Changing Woman follows the pattern of the sun from dawn to dusk, the current of the San Juan and Colorado Rivers from the mountains to the Pacific Ocean. Just as these natural cycles are always unfolding, Changing Woman is continually entering the land (p. 30).

Just as the land is infused with these spiritual energies, animals and plants are seen as actual reflections of the Great Spirit, intermediaries or links between human beings and God. Prayers and devotions are directed toward this deity through animals and contact with this deity comes almost exclusively through visions and communications involving animals and other life forms. "Each of these beings is understood to be endowed with specific sacred qualities and powers that can be communicated to the human person" (p. 94). These relationships require respect and reverence as animal beings are seen as guides and teachers, as superiors since they were the first order of creation. They communicate the sacred order of their unique landscapes and in many indigenous cultures this sacred order is fused with their physical adaptation to the land, be it hunting, gathering, fishing, farming, or forestry. Native traditions place a high value on teaching children to learn and observe plants and animals, as living in close understanding with nonhuman beings is essential to becoming fully human. "Each animal has qualities that are counterparts to qualities within the human soul. . . . [T]hrough attentiveness to animals . . . we come to realize all these aspects within our own selves" (p. 95).

This subordination of physical appearances is in direct contrast to Western values. The deeper realities of the spiritual powers of the earth are obscured, neglected, and trampled upon by extractive, exploitive technologies. Furthermore, children are infused with consumer values, giving symbolic power to the products of multinational corporations. In actuality, the linear traditions of Western culture have deprived children of a critical bond with a mythic reality that could strengthen their own self-worth and sense of relatedness to the natural world. Instead, they are trapped in the hollow log of materialism.

The Lakota believe in a cosmic energy that infuses the entire universe; the original source of all things and the divine essence of life. It is the sacred thread that binds all things together and makes all beings relatives to one

another. Many Native and other indigenous populations have developed a sophisticated knowledge base about the natural environment and the inter-relatedness of the life forces in their specific ecosystems. Tribal knowledge of ecosystem interrelatedness far exceeds Western scientific ecosystem knowledge. Western development strategies in small local habitats often harm these habitats due to the linear thought processes that cannot comprehend this sacred thread binding all these natural forces together. They break the threads apart from their training in positivist science. "Even though Western culture distinguishes the cottonwood—a tree—from the bison—an animal, the Lakota see them unified in the power of the Wind, and thus in *Wakan-Tanka*. Therefore each of these beings is treated with respect and appreciation. The unifying characteristics of these seemingly disparate beings define human interactions with them: cocoons are coveted and valued; the bull elk is studied and emulated; the bison cow is a model of nurturing motherhood" (p. 91).

Joseph Epes Brown provides us with this scripture of the vertical dimensions of reality that Native traditions penetrate; those that nourish the soul of these people through rituals, ceremonies, prayers, transcendent, and mystic communion with all life forces. In our Western traditions, we boast our progress, but in truth we have paid a high price for our technologies, our science, and our theologies that are disconnected from the sacred threads of the earth. We crave this mythic dimension as we suffer from the spiritual vacuum of the horizontal dimensions of linear realities.

Without the dimension of unity found in these deeper spiritual realities, the life forces of contemporary society remain disparate and divisive in an emphasis on individualism and material progress. Our children have no mythic identity with an animal or nature spirit to bind them to the powers of continuous creation and are often forced to search for meaning in consumer products. We crave this vertical dimension of the sacred, its relatedness and spiritual unity. But having lost these mythic traditions, we rip up the earth and all its threads in a desperate search for that lost power and meaning.

Teaching Spirits is filled with the traditions of this mythic dimension. Community rituals, art, and architecture that incorporate the bear, the elk, the sacred pipe, the thunderbirds, and the Sky-holder purify, expand, and deepen one's spiritual identity. "One must cease to be a part, an imperfect fragment, one must realize what one really is so as to expand and include the Universe within oneself" (p. 111). *Teaching Spirits* should be taken seriously as a sacred scripture that can assist Western culture merge the linear with the cyclical, the fragmented with the whole, so the horizontal, that shell of existence that we are too set in, can penetrate the vertical and the sacred that will not only bring us unity and meaning but the universe inside ourselves.

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