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It is also regrettable that Purdue devotes relatively little attention to the red-black dimension. After noting in her first essay that Southeastern Indians gradually reassigned Africans from the category of marriageable immigrants to chattels, she focuses strictly on red-white connections. This weakens the broad theoretical point she strives to make, that is, that aboriginal Southeastern cultures were largely colorblind. Rather, one might assert (based on Purdue's evidence) that Southeastern Native peoples were *very* conscious of color, if that color was *black*—at least by the eighteenth century.

Since there was a great increase in slaveholding among Southeastern Indians in the wake of agrarian development (p. 65), there almost certainly was also an increase in red-black children, as has been documented among white slaveowners. What became of them and their descendants? In New England, red-black families identified with both communities until the Civil War, but tended to assert an exclusively Indian identity after 1910, as Indians were romanticized and African Americans increasingly shunned in northern cities. In the Pacific Northwest, Indians mixed freely with Asians and Pacific Islanders during the nineteenth century, but strenuously denied their ties later as they became more sensitized to the prejudices of their Euro-American neighbors—especially after the virulent anti-Chinese riots of the late nineteenth century and Japanese internment in the twentieth century. It is a pity Purdue did not extend her study to the Jim Crow era in Oklahoma to address the construction of Indian racism within a broader historical context.

The author's tendency to overstate the case for colorblindness in Southeastern Native societies is evidently a response to what she perceives is a tendency of other historians to dwell on the racism of the aboriginal South. Unfortunately, she does not disclose her motive until the last few pages of the book, after the reader has been wondering why she has assiduously been avoiding references to any contrary evidence or opinions. It would have been better to review the scholarly literature critically at the outset and note where she thinks her colleagues are in error—and I agree with Purdue that they have erred on the side of too freely imputing European prejudices to Native peoples.

Nevertheless, this is a lucid, substantive, and sensible book. In a time when many critics and government bureaucrats protest that Indians "look like everyone else" (that is to say, "white"), Native scholars and tribal leaders need to consider how little color mattered to their ancestors, and how far tribal discourse has strayed from issues of the heart rather than the skin.

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**Native American Worldviews: An Introduction.** By Jerry H. Gill. Amherst, New York: Humanity Books, 2002. 293 pages. \$25.00 paper.

Jerry Gill is a professor emeritus of philosophy and religious studies at the College of Saint Rose in Albany, New York. Although he has written sixteen books and more than one hundred articles on philosophy and religion, this is

his first book about Native Americans. The first sentence of the book announces that he has taught courses in Native American worldviews, but does he “get it right”? The back cover of the book says that Gill combines the scholarship of anthropologists and specialists in American Indian studies with much original research. I found little in this book that one could not find in the book he cites so frequently by Patricia Beck, Anna Walters, and Nia Francisco, *Sacred Ways of Knowing* (Navajo Community College, 1992). A perusal of the author’s sources cited and additional references indicates that there’s very little original research in the book. The bibliography is extraordinarily thin, as is the index.

Native American authors have already provided much of the book’s contents. The most useful part of the work is the reprinting of original work by American Indian authors in the last 103 pages. As a scholar of Native studies, I find Gill’s chapter headings misleading and oversimplified. For example, because the first chapter promises to deal with space and time, the reader might expect some ontology. For Gill, “time” means Euro-American chronological history, and “space” means points of alleged migrations to the Americas. This book initially introduces that old alchemical Bering Strait land bridge theory and several migrations as origins for indigenous peoples of the Americas. The impact of presenting these events as the origin for all American Indians is the equivalent of claiming that all Native Americans are immigrants to the Americas. Rubbish. So much for a discussion of time and origins!

Discussions about space in the text fare a bit better, stressing the importance of environment and ecological land bases for understanding cultural development. If one is looking for discussion of ontologies, metaphysics, or epistemologies of American Indian concepts of space, however, it will not be found here. What’s more, although Gill mentions that the environment shapes reality (p. 38) and that language patterns influence perception and interaction with the world (p. 46), he never goes so far as to say that language is grounded in and framed by landed experience. If the author maintains his migrations and immigrations theories, he can’t afford to muddy up the “language as grounded in land” issue. Gill also mentions, but never explains, the importance of American Indian indigenous kinship relations (p. 41), landed matrilineal property rights (p. 42), or polysynthetic languages (p. 46).

After introducing what he takes to be the immigrant origins of American Indians, Gill turns to origin stories of peoples indigenous to the Americas. Discussing the creative function of language, the author claims that “[o]ne of the more frequent elements found in Native American origin stories is the presence of speech in the creation of the world” (p. 49). He then quotes Sam Gill about Thought Woman in Pueblo stories of creation. Perhaps the author does not realize that thought precedes language. What he fails to say is that there is no *ex nihilo* creation. It is not clear why Gill chooses to quote a secondary source, who is not even indigenous to the Americas. But presenting aspects of creation stories out of the context of their ecological/environmental origins skews the following discussions of interdependency, naturalism, dualism, and so forth. It would be far better to read or hear origin stories written or spoken by American Indians.

Next, Gill focuses on notions of vertical and horizontal space. Drawing from scant bits of information related to Anasazi, Pueblo, and Hohokam cultures, he claims that “[t]he tendency to build upward so as to get closer to the realm of the gods and/or sacred spirits is paralleled by the reverence for mountains as holy places” (p. 67). Even though Gill compares any activity regarding indigenous vertical space to Christendom’s building of steeples and cathedrals to get nearer to the sacred, he also maintains that the horizontal dimension of human experience is just as significant as the vertical (p. 71). It seems that Gill is writing for, and to please, those who are not indigenous to the Americas, and who still hold a Christian view of the world. Whenever he uses the term “us” he seems to be talking about nonindigenous people of the Americas. (e.g., “For most of us . . .” and “We have become accustomed to finding our way . . .” (p. 72). Further, likening peoples who observe cyclical patterns as “[n]omadic hunters and gatherers” and claiming that “[t]heir understanding of daily and yearly life . . . the nature and structure of reality are organized around positions of the sun and other heavenly bodies” (p. 72) depict American Indians as peoples of the past, not living today in highly technological cultures. One can observe cyclical patterns and also be a “techno Indian.” Moreover, to suggest that our indigenous cultures of the past were not highly technological is to commit a faux pas. Finally, one might also wonder (because the author doesn’t tell us) why European immigrants, who were so nomadic in colonizing, did not also live by cyclical celestial patterns. Much of this section of the text reads like an archeological travelogue.

Finally, chapter four discusses time and the cosmos. Contrasted to a Euro-American worldview of time as linear, Gill argues that American Indian time resembles Eastern time in its focus on the concepts of regeneration or renewal, and the cyclicity of the temporal dimension of human experience. How this understanding mirrors experiences of cosmic or celestial time is explored briefly by examining the notion of spiral time or the incorporation of cycles into the future. And although Gill acknowledges that “time and space were part of the skeleton upon which hangs the body of a given culture’s belief system and cultural practices” (p. 92), he does not explore aspects of this skeleton. The discussion suggests that notions of cyclical time are appropriate for those who live in close contact with the earth and celestial bodies. This way of dealing with cyclic or spiral time implies that it does not work for modern technological culture—an untrue assumption.

The author makes a meager attempt to include an anthropological discussion of the legendary heroines of Diné and Iroquois, kinship clans and moieties, naming and coming-of-age ceremonies, planting skills, animal food sources, sun dances, potlatches, sweat lodges, peyote ceremonies of the Native American church, and individual death and destinies of peoples in the context of cyclical and spiral time. He also briefly discusses the importance of maintaining balance, moral responsibility and ethical behavior, loyalty and courage, and wisdom and beauty. Even though Gill states that Native worldviews express a proper relationship with the environment, his discussions of reservations, conversions, assimilation, resistance, renaissance, and a future for Native Americans are all quite linear.

This book offers a brief Euro-American-oriented gloss of some important aspects of indigenous Native American cultures that can provide a good beginning text for most undergraduate courses. It can lead students to a few good classic secondary selections, such as the Francisco, Walters, and Beck texts mentioned in this review, or to such primary sources as Vine Deloria's *God Is Red* or the new anthology *American Indian Thought*. I would not cite it as a research source.

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**One Hundred Years of Old Man Sage: An Arapaho Life.** By Jeffrey D. Anderson. Lincoln: University of Nebraska Press, 2003. 140 pages. \$35.00 cloth.

*One Hundred Years of Old Man Sage: an Arapaho Life* tells the life story of an Arapaho man, Sherman Sage, who lived between about 1844 and 1943. This is an unusually long life for anyone, but especially for someone who took an active part in the life of a Native American tribe during a period of war, strife, increasing poverty, and disease.

Sage was born at Pumpkin Creek in western Nebraska at the very conclusion of the era of relative peace, prosperity, and freedom for Plains Native people, just before the migration of Mormons to Utah and the ever-accelerating migration to gold fields in California. Arapaho territories were defined by the first Laramie Treaty of 1851, which Sage says he witnessed as a seven-year-old (although other sources place his year of birth in that same year). In a useful chronology at the end of the book, Anderson summarizes the major events of Sage's life (pp.123–125).

However, the life of Sherman Sage within the covers of this book was not told to the author, Jeffrey Anderson. Except for several interviews with Sage's grandson, Joseph (died 2003), Marie Behan, an adopted granddaughter, and others in 1999 and 2000, who remembered him, the book offers a compilation of materials written about Sage by other authors who had collected information about Arapaho culture and lifeways during Sage's life. Thus, in chapter one, "The East," chapter two, "Names," and chapter three, "Out of the Cradleboard Walking," as much as half of the chapter consists of direct quotes from these sources. A major source for the material on Sage's childhood is Sister M. Inez Hilger's *Arapaho Child Life and Its Cultural Background* (1952). Hilger is quoted extensively throughout the book, as she obtained much of her material from Sage, whom she considered one of the oldest and best informed Arapaho when she did field work in 1936 and 1940. Hilger's material gives us a valuable insight into the pre-reservation life of the Arapaho.

Similarly, chapter five, "The Lodges," provides valuable information about the Offerings Lodge (otherwise called by its American name, the Sun Dance). However, virtually all of this information comes from A.L. Kroeber,