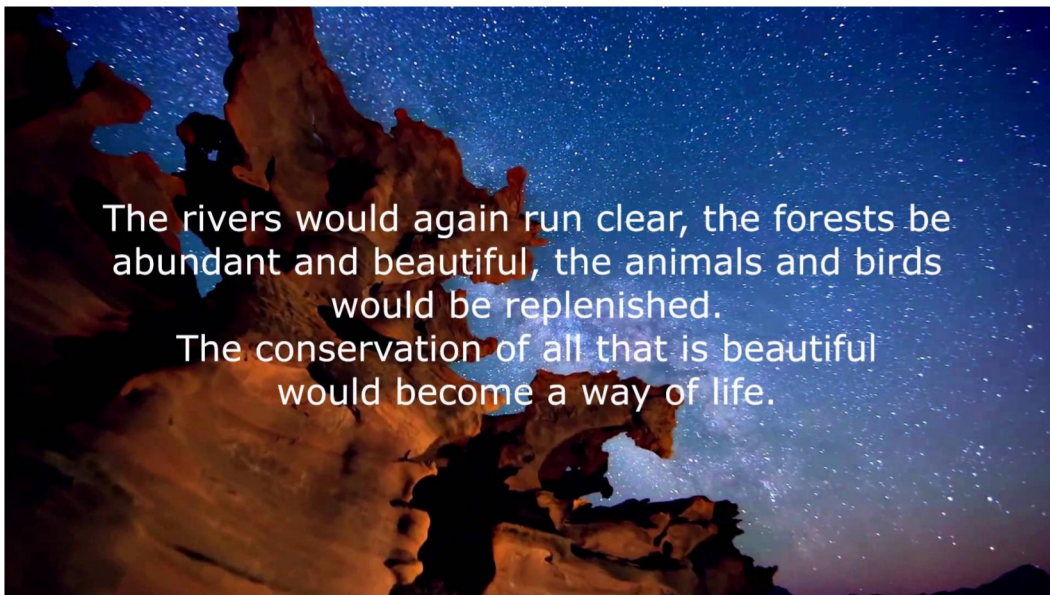




**When the earth is ravaged and the animals are dying,  
a new tribe of people shall come unto the earth from  
many colors, classes, creeds, and who by their actions  
and deeds shall make the earth green again.  
They will be known as the warriors of the Rainbow.  
~Native American Indian prophecy**

*PHOTO SOURCE: "Originally shared by Christine Hansen":  
<https://plus.google.com/101376132394169967025>*



The rivers would again run clear, the forests be  
abundant and beautiful, the animals and birds  
would be replenished.  
The conservation of all that is beautiful  
would become a way of life.

*PHOTO SOURCE: Video- "The Warriors of the Rainbow; The Rainbow Warrior  
Prophecy is Here!": <https://www.youtube.com/watch?v=isYtCjDLS8U>*

## Medicine Man & Medicine Woman:

A *man of medicine* among the Lakota, a “doctor,” is called a *pejuta wacasa*, which is *not* to be confused with *wicasa wakan*- a holy man. So one, *the pejuta wacasa*, tends to *the physical being*, while *the other*— *wicasa wakan*— tends to *the spiritual*.

A *wicháša wakháj* medicine man or medicine woman is a traditional healer of both *traditional plant medicines and spiritual ceremonies*. A traditional medicine person could be found in the *mide-wiigiwaam* (*Ojibwe word for “medicine lodge”*). In most tribes (but not *all*), medicine elders are prohibited from advertising or introducing themselves as such.<sup>16</sup> *Today* a traditional Medicine Man or Medicine Woman would be the equivalent of an *applied ethnobotanist*: “one who studies & practices the traditional edible, medicinal, & utility uses of plants, shrubs, trees, vines, *etc.*”

### “Good Road Woman”, *Medicine Woman*:



<sup>16</sup> National Museum of the American Indian. *Do All Indians Live in Tipis?* Washington DC: Smithsonian Institution, 2007. ISBN 978-0-06-115301-3



**Brulé Sioux Medicine Man, Tatanka Witko (1849 – 1909) “Fool Bull”:**



PHOTO SOURCE: By John A. Anderson:  
<http://amertribes.proboards.com/thread/464>

**Above photo:** According to Swedish-American photographer John A. Anderson, who took this photo *in 1900 A.D.*, the war shield Fool Bull is **“the one he carried in the Custer battle“**.

Allen Chronister described the photograph in *Whispering Wind Magazine (Nov-Dec 2007)*: **“His shield may be an actual old war shield, it at least has a buckskin cover & not a muslin one like so many created during this period. Across his lap is a serrated whip made from a section of milled board, which he is holding by a fox or coyote skin wrist strap. This whip could have been related to his status as a Grass Dance whip man or to his membership in a warrior society. His claw necklace seems to be made of claws made from some material such as hoof or antler.”**

According to Mary and Leonard Crow Dog, whose family was related to the Fool Bulls: **“Old Grandpa Fool Bull was the last man to make flutes and play them, the old-style flutes in the shape of a bird’s head which had the elk power, the power to lure a young girl into a man’s blanket.”**<sup>17</sup>

<sup>17</sup> **About Richard Fool Bull:** <http://amertribes.proboards.com/thread/464#ixzz4QZPDCSle>

## Echinacea



PHOTO SOURCE: Article: "Power Perennials: Plants That Thrive No Matter What" by Doug Jimerson:  
<http://www.bhg.com/gardening/flowers/perennials/power-perennials/?socsrc=bhgpin041914coneflower&page=9&crlt.pid=camp.oGICYvbmKL>

**Description:** A flowering plant in the daisy family, it is also referred to as purple coneflower, passion flower, and simply, coneflower. Growing in eastern and central North America in moist to dry prairies and open wooded areas.

**Traditional Uses:** Widely used by *many tribes* to treat **infection & wounds**. It is often reported to **increase resistance to infection**. It is often recommended to help **boost the immune system**. Historically it has been used to treat **scarlet fever, syphilis, malaria, blood poisoning, diphtheria, tension, earache, cough, insomnia, toothaches, & snake and insect bites**. It is *still* often used to reduce & shorten the duration of the common **cold & flu, sore throat, & fever**.

**Preparation:** The plant is used by **chewing on the root** or by **using the root in tea** *or* as a **decoction** (*brought to a rolling boil instead of simply "having hot water poured on it & then steeped", like tea*) for **internal problems**, or by pulverizing it with hot water to make a **wet paste** for use as a **"poultice" for external wounds**.

**Ritual Use:** Often used in rituals by the Omaha and Winnebago tribes; & the Cheyenne use the herb during traditional Sun Dance ceremonies.<sup>18</sup>

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<sup>18</sup> LEGENDS OF AMERICA: "NATIVE AMERICAN LEGENDS: Native American and Other Ancient Remedies: Herbs & Healing Properties - Page 4": <http://www.legendsofamerica.com/na-remedy.html>



**A list of some publications regarding “traditional edible, medicinal, & utility uses of prairie plants”:**

- “**Medicinal Wild Plants of the Prairie; An Ethnobotanical Guide**” by Kelly Kindscher
- “**Medicinal Plant Traditional Uses**” by Doris Ames
- “**Culturally Significant Plants; Natural Resources Conservation Guide**“, United States Department of Agriculture (“USDA”)
- “**Native America’s Pharmacy on the Prairie**” by William C. Handel and K.C. Compton , *Mother Earth Living*
- “**Watoto Unyutapi**” by Linda ThioleunWin Bishop *in collaboration with Akicita Teca*
- **Report “Traditional Foods in Native America”:** *Centers for Disease Control & Prevention:* <https://www.cdc.gov/diabetes/ndwp/pdf/part-iv---traditional-foods-in-native-america.pdf>
- **National Native Network; *Keep It Sacred*, report: “Traditional Foods Resource Guide”:** <http://keepitsacred.itcmi.org/wp-content/uploads/sites/5/2015/06/Traditional-Foods-Resource-Guide.pdf>
- “**A Handbook of Native American Herbs (Healing Arts)**” by Alma Hutchens: <https://www.amazon.com/Handbook-Native-American-Herbs-Healing/dp/0877736995>
- “**Indian Herbalogy of North America: The Definitive Guide to Native Medicinal Plants and Their Uses**“ by Alma Hutchens: [https://www.amazon.com/Indian-Herbalogy-North-America-Definitive/dp/0877736391/ref=pd\\_sbs\\_14\\_t\\_0?\\_encoding=UTF8&psc=1&refRID=AD6HZ52JA7RF5PHRPPD7](https://www.amazon.com/Indian-Herbalogy-North-America-Definitive/dp/0877736391/ref=pd_sbs_14_t_0?_encoding=UTF8&psc=1&refRID=AD6HZ52JA7RF5PHRPPD7)
- “**American Indian Healing Arts: Herbs, Rituals, and Remedies for Every Season of Life**” by E. Barrie Kavasch & Karen Baar: [https://www.amazon.com/American-Indian-Healing-Arts-Remedies/dp/0553378813/ref=pd\\_sbs\\_14\\_t\\_1?\\_encoding=UTF8&psc=1&refRID=7DW2H6TW9J3535XXTRG0](https://www.amazon.com/American-Indian-Healing-Arts-Remedies/dp/0553378813/ref=pd_sbs_14_t_1?_encoding=UTF8&psc=1&refRID=7DW2H6TW9J3535XXTRG0)

**Note:** Some of the above publications are planned for use in *continuing to build* The Wild Living Skills Database & Smartphone App on [www.WildLivingSkills.org](http://www.WildLivingSkills.org).

**Excerpts on *Cattails* from More Valuable Than Gold,  
by Richard Lonewolf ([www.RichardLonewolf.com](http://www.RichardLonewolf.com)) & Distance Everheart:**

*Cattail Reed Plant {Typhus quadrifolium & latifolia}*

**Edible:** The roots can be dried & pounded to make flour, & then baked in hot Oak coals as ashcakes. They taste *very much* like a potato, & are high in starch. The roots have *more starch than corn* & can be fermented to make alcohol. Cattail starch can be used in almost any way corn starch can be used (*see utility uses*). *Sometimes*, a *white nub* (~1-3") can be found growing under the ground from the rhizomes, & the nub is *very tasty raw or cooked*. The young plants (6" or smaller) can be peeled & eaten raw *or* cooked, & taste kind of like a cucumber. When young (*still wrapped in thin, papery leaves*), the *flower-heads (spikes)* can be boiled & eaten like corn. The yellow pollen can *also* be eaten raw, is very high in protein.

**Utility:** The *leaves* make superb *bedding, shelter covering, baskets, mats, & much more*. *Cattail down* is ~90-95% the efficiency of *goose down*, & can be sewn inside of clothing for *very efficient insulation or* stuffed between two layers of leather. The spikes can be agitated to produce down *before* they naturally billow (to collect earlier in the season). The spikes make excellent torches when soaked in oil or kerosine—they'll light up the whole campsite—*brighter than Yucca torches (see Pine Tree)*.



*The Cattail spike can be boiled when younger & still wrapped in papery leaves & eaten like corn (yummy!).*



Cattail Reed Plant {*Typhus quadrifolium & latifolia*}

**Lonewolf says:** “The round, central stalk makes lightweight *reed arrows* when coupled with an *elderberry wood foreshaft*. The reed is inserted *through* the hollow elderberry (~3-4”) & the back of the arrow nock (~1-1.5”)—*which is also made from elderberry*, & prevents the reed from splitting. One can *very quickly* produce arrows using this method (*much quicker than simply carving arrows from elderberry alone*). The pollen is used in Native American ceremonies.”



*Lonewolf carries some golden-colored rhizomes after washing them off in the river.*

## “Weya Wakan”, *Sacred Woman*:

Much like early European knights who practiced *chivalry*, honoring the sacred & unique, *necessary-for-life* roles of comfort, care-giving, wisdom, & grace that women exemplify are among the *many many reasons* that the traditional way of the Lakota-Dakota-Nakota, & *all Great Plains tribes*, is to honor, respect, & help provide for *the women who bless our lives*:



PHOTO SOURCE: Special Collections Library, “Pit River papoose, Fall River Mills, Shasta County, circa 1880. sc3168”:

<http://www.csuchico.edu/lbib/spc/netpages/littleones.html>



PHOTO SOURCE: “Skywise Unlimited; American Indian moons, Lakota”:

<http://www.wvu.edu/skywise/indianmoons.html>



**Many Horses, daughter of *Sitting Bull*  
and *Snow On Her*, with her son –  
Hunkpapa Lakota – before 1897**



*PHOTO SOURCE: "World Wisdom":*  
[http://www.worldwisdom.com/public/im  
agegallery/slideshow.aspx?  
Category=American  
%20Indian&SubCategory=Women&Ga  
lleryID=28&Page=1](http://www.worldwisdom.com/public/imagegallery/slideshow.aspx?Category=American%20Indian&SubCategory=Women&GalleryID=28&Page=1)

**Young Woman**



*PHOTO SOURCE:*  
[http://spellandthegypsycollective.tumblr.  
com/post/14691068535](http://spellandthegypsycollective.tumblr.com/post/14691068535)

## Winyanktehca aka “Winkte” or “Two-Spirit”:



PHOTO SOURCE: article: "The Winkte and the Hundred in Hand" by Michael Jimmy: <http://www.sdpb.org/blogs/arts-and-culture/the-winkte-and-the-hundred-in-hand/>

Referred to as the “berdache” by the French, the *Two Spirit* is neither male *nor* female, but also *contained the (spiritual) medicine of both*. In many Northern Plains tribes, *Two Spirits had an important role in the ceremonial life of the tribe*. It was generally felt that the Two Spirit has special spiritual powers, & in ceremonies could take on either male *or* female roles. In the Lakota tradition, “Winktes” as they are generally called (pronounced “wink-tay”), are given the honor to *name babies*. In the Sun Dance, there are certain rituals which can only be performed by a Two Spirit.

Among many of the Plains tribes, the Two Spirit was felt to have strong *curing powers*. Among the Cheyenne, for example, war parties often included a Two Spirit whose job was to care for the wounded. In addition, the spiritual powers of the Two Spirit were felt to bring good luck. The presence of a Two Spirit in a war party was also desired. Among the Northern Arapaho, it was tradition that Two Spirits would *stay behind with the women & children* in order to defend them against attacks or raids; they were considered *fierce warriors* in this way. Large war parties were seldom without at least one Two Spirit.

**At Left:** We'wha (1849–1896) was of the Zuni Pueblo tribe from New Mexico. She was the most famous “lhamana”, the Zuni term from Two Spirit. Lhamanas were known for wearing a mixture of women's & men's clothing, & doing a great deal of women's work *as well as* serving as mediators.



Among most of the Northern Plains cultures, there were some boys who preferred the company of girls & who eventually dressed as girls. Among the Crow, at about the age of 10-12 a young boy might take on the female clothing & female work. As a male who *dressed & acted like a woman*, this individual was accepted in Crow society, & would often marry a man. In describing the male berdache, Edwin Thompson Denig, in 1856, wrote: **“She is not to be distinguished in any way from the women.”**

While much of the literature about the role of the Two Spirit in Northern Plains cultures focuses on men, there were also many instances of women who wore men’s clothing & took men’s roles. Some of these women *married other women*. Some were warriors, & *some* were chiefs.<sup>19</sup> *Many* tribes honor Two Spirits, but not all, & many were said to be targeted & killed when Europeans arrived, based upon many of *their* belief structure.



*A painting by George Catlin of a Berdache Dance, Ojibwe tribe:*  
<http://www.dailykos.com/story/2012/10/18/1146426/-Indians-201-The-Two-Spirit>

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<sup>19</sup> **Daily KOS: article: “Indians 201: The Two Spirit “ by Ojibwa:**  
<http://www.dailykos.com/story/2012/10/18/1146426/-Indians-201-The-Two-Spirit>

## “Heyókħa”, “Sacred Clown” or “Sacred Mirror”:

The heyoka (“hay-yoh-kah”) is a kind of sacred clown— a contrarian, jester, & satirist, who speaks, moves & reacts in an opposite fashion to the people around them. Only those having visions of the thunder beings of the west, the *Wakínyaŋ*, & who are recognized as such by the community, *can take on the ceremonial role of the heyoka*.

The *Heyókħa* is thought of as being backwards-forwards, upside-down, or contrary in nature. This manifests by their doing things backwards or unconventionally — riding a horse backwards, wearing clothes inside-out, or speaking in a backwards language. For example, if food is scarce, a *heyókħa* may sit around & complain about how full he is; during a baking hot heat wave, a *heyókħa* might shiver with cold & put on gloves and cover himself with a thick blanket. Similarly, when it is *freezing* he might wander around naked, complaining that it is too hot.

The *heyókħa* symbolizes & portrays many aspects of the sacred beings, the *Wakħánj*. His satire presents important questions by fooling around. They ask difficult questions, & say things others are too afraid to say. By speaking what they learn by *reading between the lines*, the audience is able to think about things not usually thought about, or to look at things in a different way.



PHOTO SOURCE: by David Michael Kennedy,  
"Picuris Deer Dancer, January 1994":  
<http://www.davidmichaelkennedy.com/press/detail/13/10>



Principally, the *heyókħa* functions both as a mirror *and* a teacher, using extreme behaviors to mirror others, & forcing them to examine their own doubts, fears, hatreds, & weaknesses. *Heyókħa* have the power to heal emotional pain; such power comes from the experience of shame — they sing of shameful events in their lives, beg for food, & live as clowns. They provoke laughter in distressing situations of despair, & provoke fear & chaos when people feel complacent & overly secure, to keep them from *taking themselves too seriously* or *believing they are more powerful than they are*.<sup>20</sup> In addition, sacred clowns serve an important role in *shaping tribal codes*. Unbound by societal constraints, *heyókħa* are able to violate cultural taboos freely, & thus *critique* established customs.<sup>21</sup>

Paradoxically, *by violating these norms & taboos*, they help define the accepted boundaries, rules, & societal guidelines for ethical & moral behavior. They are the only ones who can ask "Why?" about sensitive topics, using *satire* to question the specialists & carriers of sacred knowledge, or those in positions of authority.

**“For people who are as poor as us, who have lost everything, who had to endure so much death and sadness, laughter is a precious gift. When we were dying like flies from white man's disease, when we were driven into reservations, when the government rations did not arrive and we were starving, watching the pranks and capers of Heyókħa were a blessing.”**

**- John Fire Lane Deer**

**“Only those who have had visions of the thunder beings of the west can act as heyokas. They have sacred power and they share some of this with all the people, but they do it through funny actions. When a vision comes from the thunder beings of the West, it comes with terror like a thunder storm; but when the storm of vision has passed, the world is greener and happier; for wherever the truth of vision comes upon the world, it is like a rain. The world, you see, is happier after the terror of the storm.”**

**- Black Elk<sup>22</sup>**

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20 Nelson, Elizabeth Hoffman (1998). "The Heyoka of the Sioux". *Fools and Jesters in Literature, Art, and History: A Bio-bibliographical Sourcebook* (1st ed.). Westport, Connecticut: Greenwood Press. pp. 246–248. ISBN 0-313-29785-1.

21 Swann, Brian (1996). *Coming to Light: Contemporary Translations of the Native Literatures of North America* (1st ed.). New York: Vintage Books. p. 433. ISBN 0-679-74358-8.

22 Black Elk; John G. Neihardt (16 October 2008). *Black Elk Speaks: Being the Life Story of a Holy Man of the Oglala Sioux, the Premier Edition*. SUNY Press. pp. 149–. ISBN 978-1-4384-2540-5.

## Warrior:

The *warrior* is the one who is willing to put his body in harm's way to protect the tribe: the selfless one, & the one who spreads the *wisdom of the elders* in his quest to maintain peace, respect, & order among the tribe. The mere *presence* of a warrior can evoke respect throughout *everyone among the tribe*, as they also work through a code of honor to *maintain respect* within their thoughtful words & actions. Being *considerate & honoring the elders & traditional ways* is a mainstay within the traditional code of conduct. Many warriors will receive special honors if fulfilling *other important tribal roles* following their stoic roles *for years, or after certain accomplishments or visions* while functioning as warriors; they may receive the honor of becoming a *fire keeper*, or they may be selected to walk the path of the *medicine person*, & so on. Many warriors are also *dancers*.

### Tatanka Ska aka “Richard White Bull”, *Oglala Lakota, 1899:*



Photographer uncited:  
<http://kvetchlandia.tumblr.com/post/74580623051/hey-n-photo-richard-white-bull-oglala-lakota>



### **Head Soldier:**

One who *trains, teaches, & leads* the warriors, as necessary. Many *veterans* are also *Gourd Dancers*. Gourd dances are solely for war chiefs, warriors, & priests of the tribe; anyone who is considered a *Head Soldier* would also likely be a Gourd Dancer. Although the **dance** originated with the Cheyenne and Arapaho tribes, *today* the dance is recognized & honored among *many tribes, thus being performed at most Pow Wow ceremonies*.

### **Ta-Tsan-Op-Ki-An, “Flying Pipe”, Head Soldier of the Yankton Sioux, Dakota**



*PHOTO SOURCE: “FirstPeople.us”, American Philosophical Society Digital Library:  
<http://www.firstpeople.us/photographs2/Flying-Pipe-Yankton-Dakota-1867.html>*

## **Dancers:**

There are *many* types of traditional dances *and* dancers; *all of them* are highly respected among tribal people. *Today*, every dance is considered a *victory dance*, for it is the dance is *the living embodiment of the fact that “the culture is still alive”*. The dancer *has conquered defeat from within*; without those who *pass the traditions through their actual living the traditions*, the traditional way of life would be gone— *just a story*. The dancer is highly respected, & is *in turn* expected to be *highly respectful*, as they are *representatives* of the culture itself. It is the traditional way to *serve* the dancers with food & other needs.



*PHOTO SOURCE: National Museum of the American Indian: Circle of Dance, Lakota Men's Northern Traditional:*

*<http://nmai.si.edu/exhibitions/circleofdance/lakota.html>*



**Miss Teen Western Saskatchewan:**



*PHOTO SOURCE: <http://perpetual-inspiration.tumblr.com/image/87775709131>*

*Section 1; Great Plains Tribes of the Prairies, Black Hills, & Surrounding Ecosystems— Pre-Contact*

Whereas every animal has *meaning*— a lesson to teach which can be learned through observation, sometimes dancers will emulate the animal in order to help show people those lessons that *perhaps they did not notice* or they will dance simply to honor their beauty.

**Wolf Dancer:**



*PHOTO SOURCE: Lakota Wolf Dancer 19X19, Palladium Print, July 1995:  
<http://www.davidmichaelkennedy.com/photographs/detail/9/4>*



The *coyote* is often seen as a “trickster” to the Lakota, Dakota, & Nakota people — *and many other tribes*. Some tribes, however, honor the coyote as the *teacher*. Generally, the *wolf* is seen as a symbol of the *teacher*, in Lakota tradition.

### **Coyote Dancer:**



*PHOTO SOURCE: David Michael Kennedy, Coyote Dancer Lakota Nation 19X19, Palladium Print, August 1998: <http://www.davidmichaelkennedy.com/photographs/detail/9/4>*

## Chief:

The Chief is considered *a wise Elder*. All Elders are respected among the traditional way of life; *offered first in seating, drinks, food, & generally being considered first & foremost* among the choices of the younger generations. To not consider an Elder will be cause to be *talked to* by someone who will bring to the attention of the person that it is necessary to *be respectful*. A Chief, *however*, is a natural leader who looks out & speaks up for all people. Although of course we cannot today know of any Chiefs from *long ago* but what has come through *word of mouth*, we can safely speculate as to *the spirit of the ancient Chief* based upon the principles & wisdom of many leaders *we have witnessed* throughout modern times.

But a Chief does not just speak up for *people*; a Chief gives *great insight* as to the irrefutable laws of nature, & also *passes on those teachings* in a manner that is *consistent* with the *unique traditions* within the tribe in which they were raised; a Chief *may be a Holy Man— or a Medicine Man— or a Woman— or a Two Spirit!* A Chief could be *anyone*, but if a person shows natural leadership in such a way that makes life *better* for all future generations, it is *possible* they will be seen as a Chief, & will be honored & remembered as such among the traditions, & among the *stories* which continue to pass down, *from generation, to generation*.

## Russell Means:

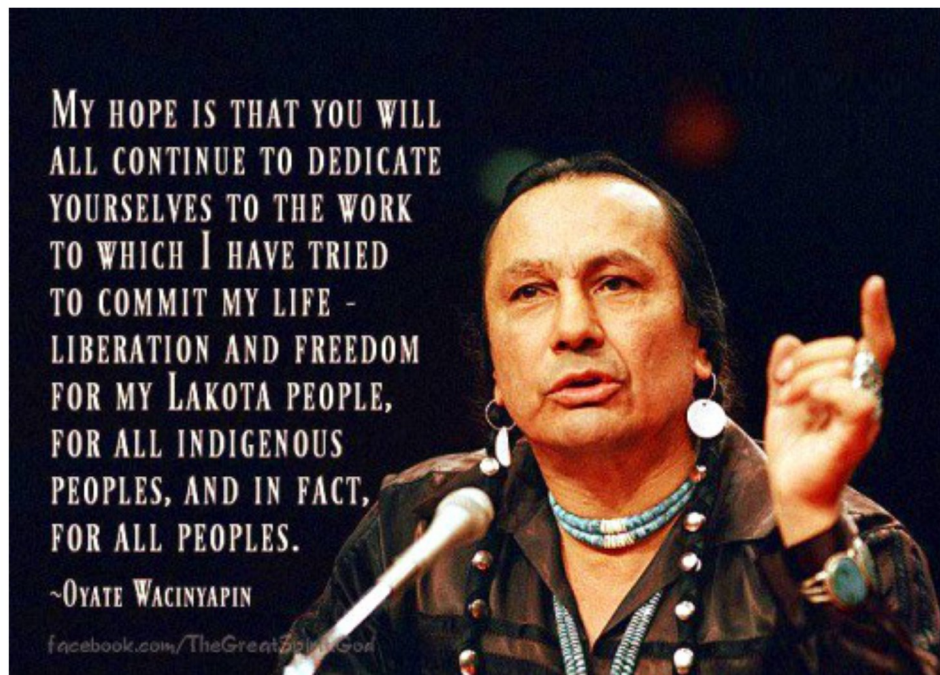


PHOTO SOURCE: <http://www.relatably.com/q/russell-means-quotes>



### War Chief:

When *the last attempt at peace fails, & there is no other option, & either the tribe will be exterminated or they must physically defend themselves*, then it is the *War Chief* who leads the other warriors, whether from the *physical realm or the spiritual, as needed*.

**“Ité Omáǵažu”, or “Rain-In-The-Face” (1835 – 1905),  
wearing a bear claw necklace**



PHOTO SOURCE: From FirstPeople.us:  
<http://www.firstpeople.us/native-american/photographs/rain-in-the-face-wearing-a-bear-claw-necklace-lakota-chief.html>

Rain-in-the-Face’s *mother* was a Dakota related to the band of famous Chief Inkpaduta, however Rain-in-the-Face identified with the Hunkpapa Lakota was among the Indian leaders who defeated George Armstrong Custer and the U.S. 7th Cavalry Regiment at the 1876 Battle of Little Big Horn following a *vow of vengeance* he had sworn against the man *years before*.

## Luther Standing Bear aka “Plenty Kill” or “Mochunozhin”



Photographer unknown, photo of Luther Standing Bear:

[https://commons.wikimedia.org/wiki/File:Chief\\_Luther\\_Standing\\_Bear.png](https://commons.wikimedia.org/wiki/File:Chief_Luther_Standing_Bear.png)

Oglala Lakota Chief Luther Standing Bear (December 1868 – February 20, 1939) is one of the first Native American authors, educators, philosophers & actors of the 20th century. He worked *diligently* to preserve Lakota heritage & sovereignty, & was at the forefront of a Progressive movement to change government policy toward Native Americans. He was one of a small group of Lakota leaders of his generation, such as *Black Elk*, *Gertrude Bonnin*, & *Charles Eastman*, who were *born & raised* in the oral traditions of their culture, *educated in white culture*, & who each wrote significant historic accounts of their people & history in English. His early experiences in life at *Carlisle Indian Industrial School*, *Wild Westing with Buffalo Bill*, & *life on government reservations* present unique insights of a Native American during of the Progressive Era. His commentaries on traditional culture & wisdom educated the American public, *deepened public awareness*, & created popular support to change government policies toward native people. His writings helped

create the popular 20th century image that Native American culture is *holistic & respectful of nature*, & those writings now appear on college reading lists in anthropology, literature, history, & philosophy, & leave a *legacy & treasure* of wisdom.

"We did not think of the great open plains, *the beautiful rolling hills, the winding streams with tangled growth*, as 'wild' . *Only to the white man* was nature a 'wilderness', & *only to him* was it 'infested' with 'wild' animals & 'savagel' people. *To us* it was tame. Earth was bountiful, & we were surrounded with the blessings of the Great Mystery."

"If today I had a young mind to direct, *to start on the journey of life*, & I was *faced with the duty* of choosing between *the natural way of my forefathers* & that of the present way of civilization, *I would, for its welfare*, unhesitatingly set that child's feet in the path of my forefathers. *I would raise him to be an Indian!*"

"Praise, flattery, exaggerated manners & fine, *high-sounding words* were no part of Lakota politeness. Excessive manners were put down as insincere, & the constant talker was considered rude & thoughtless. Conversation was never begun at once, or in a hurried manner."



"No one was quick with a question, no matter how important, & no one was pressed for an answer. A *pause* giving time for thought was the truly courteous way of beginning & conducting a conversation."

"Kinship with all creatures of the earth, sky & water was a real & active principle. In the animal & bird world there existed a brotherly feeling that kept the Lakota safe among them. And so close did some of the Lakotas come to their feathered & furred friends that in true brotherhood they spoke a common tongue."

"The animals had rights— *the right of man's protection, the right to live, the right to multiply, the right to freedom, & the right to man's indebtedness— & in recognition of these rights the Lakota never enslaved an animal & spared all life that was not needed for food & clothing. For the animal & bird world there existed a brotherly feeling that kept the Lakota safe among them.*"

"This concept of life & its relations was humanizing & gave to the Lakota an abiding love. It filled his being with the joy & mystery of living; it gave him reverence for *all* life; it made a place for all things in the scheme of existence with equal importance to all."

"The Lakota could despise no creature, *for all were of one blood*, made by the same hand, & filled with the essence of the Great Mystery. *In spirit*, the Lakota were humble & meek. 'Blessed are the meek, for they shall inherit the earth'— *this was true for the Lakota, & from the earth they inherited secrets long since forgotten. Their religion was sane, natural, & human.*"

"The old Lakota was wise. He knew that a man's heart away from Nature becomes hard; he knew that lack of respect for growing, living things soon lead to a lack of respect for humans too."

"The old people came literally to love the soil, & they sat or reclined on the ground with a feeling of being close to a mothering power."

"The American Indian is the soil, *whether it be the region of forest, plains, pueblos, or mesas*. He fits into the landscape, for the hand that fashioned the continent also fashioned the man for his surroundings. He once grew as naturally as the wild sunflowers; he belongs just as the buffalo belonged."

"When the Indian has forgotten the music of his forefathers, when the sound of the tom-tom is no more, when the memory of his heroes is no longer told in story... he will be dead. When from him has been taken all that is his, *all that he has visioned in nature*, all that has come to him from infinite sources, *he then, truly, will be a dead Indian.*"<sup>23</sup>

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23 "The Living Spirit of The Indian" by Luther Standing Bear:

<http://www.indigenouspeople.net/standbea.htm>

**Depiction of Pre-Contact Great Plains Tribe:**



*Funeral scaffold of a Sioux chief by Karl Bodmer*



**Women's Deerskin Shawl:**



*Traditional beaded hide dress located in Westfälische Museum für Naturkunde, a natural history museum in Münster, Germany.*



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24 University of Houston Clear-Lake, pre-contact tribal map:  
[http://coursesite.uhcl.edu/HSH/Whitec/ximages/mapsglobes/northam/Native\\_American\\_map.jpg](http://coursesite.uhcl.edu/HSH/Whitec/ximages/mapsglobes/northam/Native_American_map.jpg)