

Chapter 1:



Funeral scaffold of a Sioux chief by Karl Bodmer

The Great Plains Tribes of the *Midwest Prairies, Black Hills, & Surrounding Native Ecosystems*

Pre-Contact

Pre-Contact; *A Brief History*

The Lakota inhabited a large portion of the northern Great Plains. The Crow were directly to the west, *Mandan & Hidatsa to the north*, & Ponca, Omaha, & Pawnee to the south. Across more than 750,000 square miles, the *heartland* of the continent was a vast sea of prairie grass, interrupted here & there by mountainous terrain & winding, forested river bottoms.

The Lakota were ancient enemies of the Fox & the Anishinabe. Seasonal warfare was constant in the area west of the Great Lakes, however the Lakota would travel to the *Arkansas' hot springs* to gather with people of *several other tribes* to hunt, forage, & enjoy *healing waters*. Even when people were at war, individuals of opposing tribes came together at the hot springs in *peace & safety*.



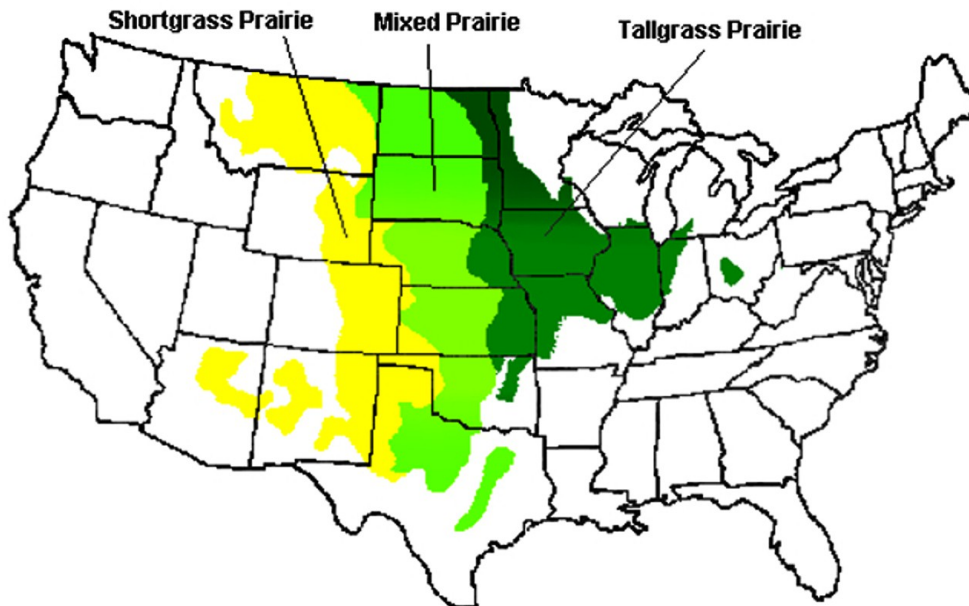
*PHOTO SOURCE: "Travel-Arkansas" on Pinterest, photo by Kathy Lynch:
<https://www.pinterest.com/klynchpinterest/travel-arkansas/>*

The native *tallgrass prairie* of the Great Plains is a *fire-dependent ecosystem* characterized by tall grasses (*up to 10 feet tall*), & deep, rich soils. Tallgrass prairie once covered parts of 14 states in the region now known as *the Midwest*.

Before the arrival of European settlers, native people set *fires* in late summer & fall to *provide habitat for animals such as bison, elk, & deer, to reduce danger of wildfire, to increase ease of travel, & also to increase visibility & safety*. Fire & prairie plants are mutually dependent one another. Without *fire*, the grasses & other *fire-adapted prairie plants* would eventually become shaded out by trees. Fire stimulates growth of prairie plants by *removing dead plant material, allowing sunlight to penetrate to the black earth that follows the burn in order to reach the new shoots emerging from the ground*. Fire promotes the germination of many prairie plant seeds by removing the seed coat. Frequent fires prevent trees from becoming established. Without the flammable grasses of the prairie, the fire would not be able to move across the landscape.

Grazing by large mammals such as bison & elk also helped maintain the plant life in the prairie. The grazing process stimulates the growth of many prairie plants, *particularly grasses*. By selectively grazing on grasses, *bison & elk* promoted the growth of other plants that were exposed to more sunlight as the grasses were kept short.¹

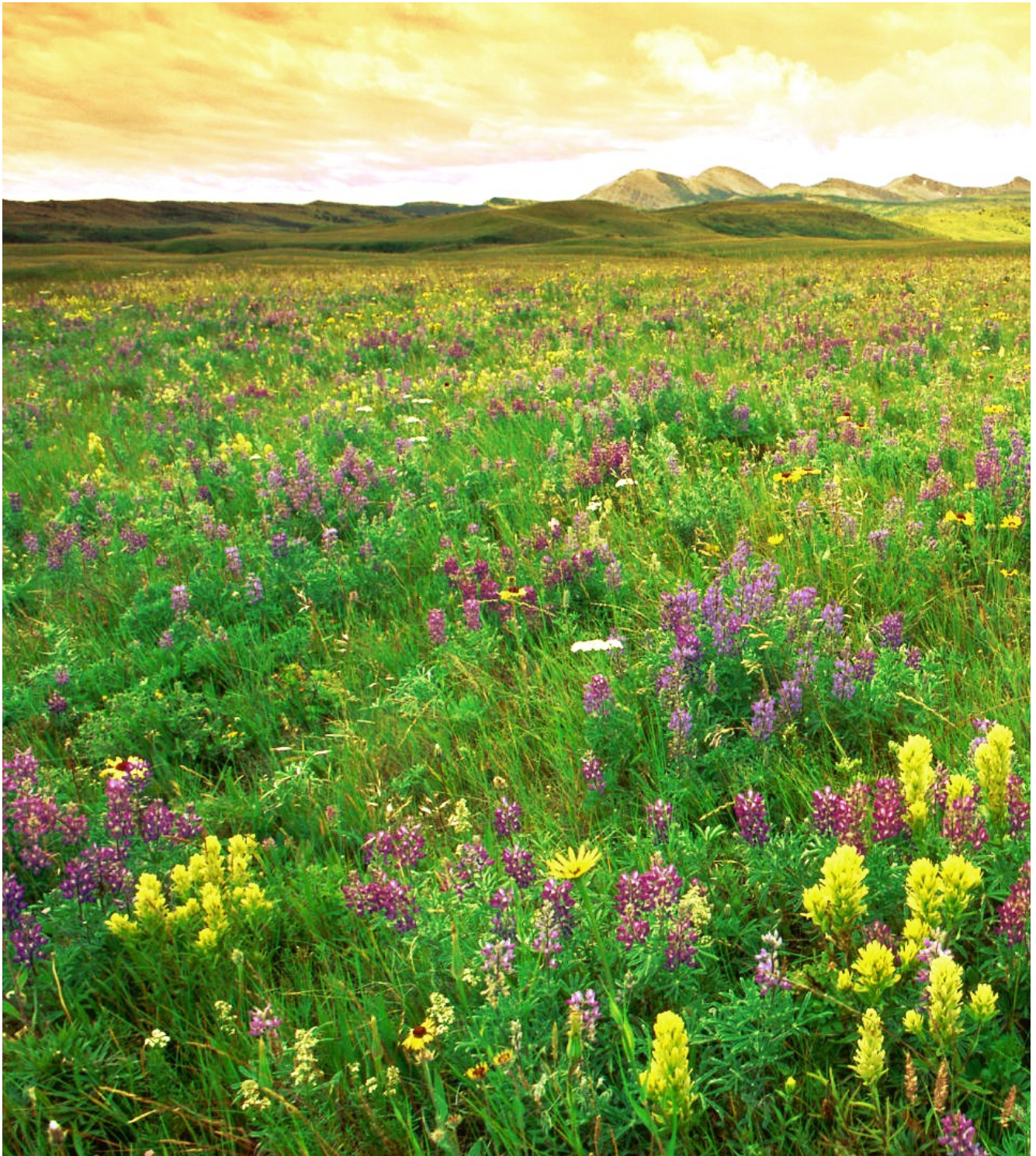
Map of Prairie-Dominated Native Ecosystems



SOURCE: United States Department of Agriculture (USDA)'s Midewin National Tallgrass Prairie website
"Grasslands & Prairies, North American Grasslands":
<http://www.fs.usda.gov/detail/midewin/learning/nature-science/?cid=stelprdb5156639>

1 Friends of Neil Smith National Wildlife Refuge, "*Tallgrass Prairie*": <http://www.tallgrass.org/plants/>

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SOURCE: 7Themes.com, Amazing Wallpapers Collection, "Prairie Background": <http://7-themes.com/6852083-prairie-background.html>





SOURCE: Around the BendNature Notes from Ohio and Beyond, 2013 Article: "The Prairies are Blooming!": <http://aroundthebendohio.blogspot.com/2013/07/the-prairies-are-blooming.html>





SOURCE: the photonaturalist Adventures in natural history photography with Sparky Stensaas, "Prairie Wildflower HDR": <https://thephotonaturalist.com/2010/07/18/prairie-wildflower-hdr/>





*SOURCE: Wyoming Public Radio, "The Salt- What's On Your Plate"; Article: "Fire-Setting Ranchers Have Burning Desire To Save Tallgrass Prairie" by Dan Charles:
<http://www.npr.org/sections/thesalt/2014/04/28/306227655/fire-setting-ranchers-have-burning-desire-to-save-tallgrass-prairie>*



Buffalo, *Mainstay Subsistence* & for The Plains Tribe

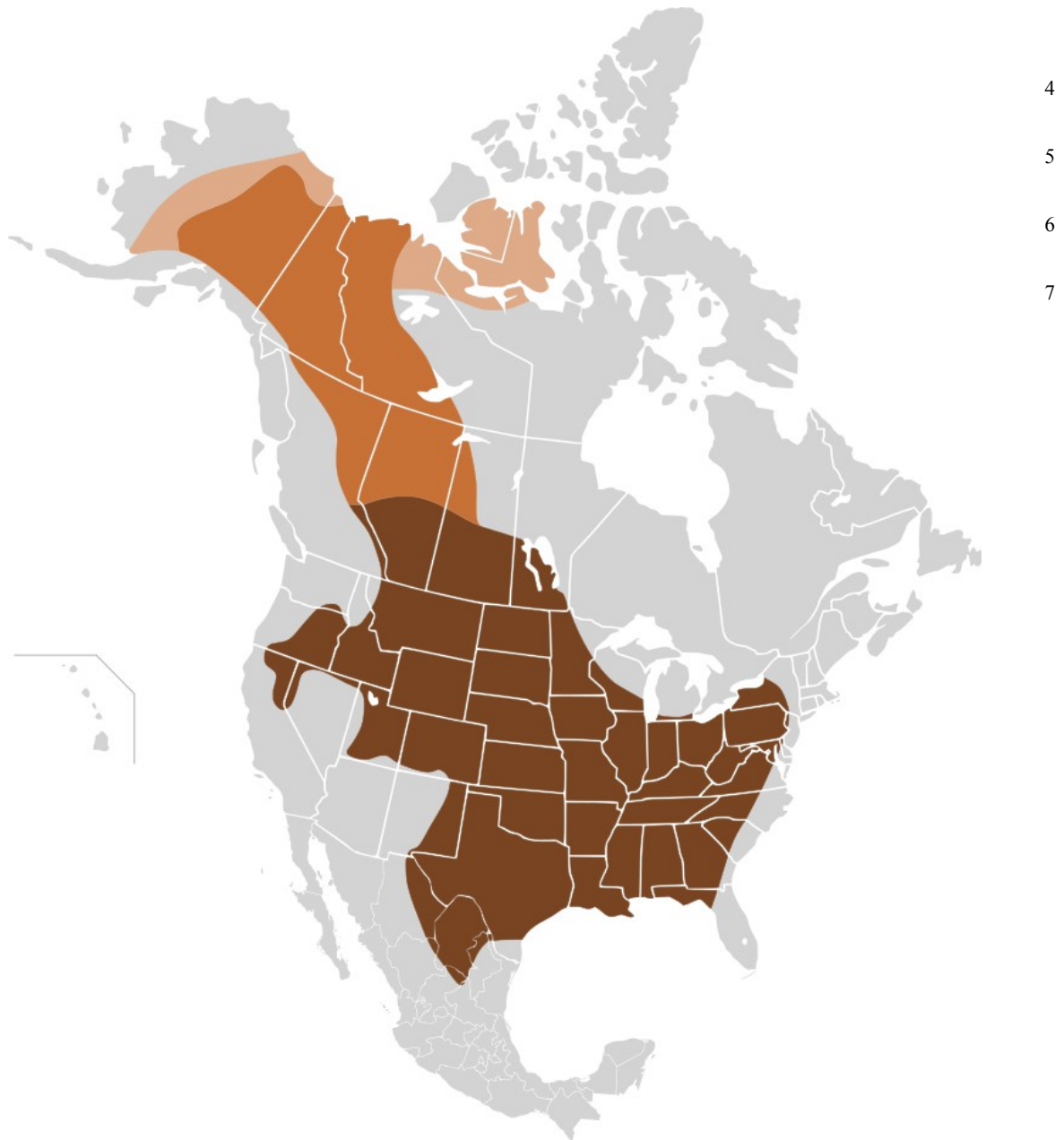
Tatanka, or “buffalo” in English, is split into two subspecies: the wood bison or *mountain bison* {*Bison bison athabasca*} in the boreal forests of what is now Canada, & the *plains bison* {*Bison Bison Bison*} of the prairies extending from Canada to Mexico. The grazing & trampling of the prairie bison helped maintain the ecology of the Great Plains as strongly as the periodic *prairie fires* which were *central* to the life cycle of American Indians of the Great Plains.²

Following the annual *September* hunting season, *every part of the animal was utilized* by the *Lakota* and many other Native American tribes. The *hide* was used to cover tipis, & also as *clothing* for everything from *robes* to moccasins. *Tatanka* provided everyday utensils such as sewing needles & thread (*from sinew*), awls, bowls, & *much* more. In this way, the buffalo is considered a true relative for the people— making *wild natural living* for the tribes both *possible*— and abundant.³



SOURCE: ImageKind Canvas Prints, "Native American Sioux & Bison by I.M. Spadecaller": http://www.imagekind.com/Native-American-Sioux-and-Bison_art?IMID=1b1e2115-c9f0-4da2-945b-bc3cbb88a55d

- 2 Rostlund, Erhard (1 December 1960). "# The Geographic Range of the Historic Bison in the Southeast". *Annals of the Association of American Geographers*. Taylor & Francis, Ltd.50 (4): 395–407. doi:10.1111/j.1467-8306.1960.tb00357.x. ISSN 0004-5608.JSTOR 2561275.
- 3 Akta Lakota Museum & Cultural Center, “Sacred Buffalo”: <http://aktalakota.stjo.org/site/News2?page=NewsArticle&id=8596>



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- 4 *Wild mammals of North America : biology, management, and conservation.* George A Feldhamer; Bruce Carlyle Thompson; Joseph A Chapman. Baltimore, Md. : Johns Hopkins University Press, 2003. (ISBN 9780801874161) (OCLC 51969059)
- 5 van Zyll de Jong, C. G. 1986. *A systematic study of recent bison, with particular consideration of the wood bison* (Publications in Natural Sciences No. 6.). National Museum of Natural Sciences, Ottawa, Ontario. Canada.
- 6 Stephenson, R. O. et al. 2001. *Wood bison in late Holocene Alaska and adjacent Canada: Paleontological, archaeological and historical records.* Pages 125-159 in S. C. Gerlach and M. S. Murrya, eds. *People and wildlife in northern North America: Essays in honor of R. Dale Guthrie* (Brithish Archaeological Reports, International Series 994). Hadrian, Oxford, UK.
- 7 Creative Commons: https://commons.wikimedia.org/wiki/File:Bison_original_range_map.svg

Buffalo, In Spirituality & Everyday Life



SOURCE: David Michael Kennedy Palladium Print, "Buffalo Dancer Lakota Nation" July 1995:

<http://www.davidmichaelkennedy.com/photographs/detail/9/4>

Because of its importance, a buffalo symbol (*lock of hair, rib bone, etc.*) or buffalo skull is present in *all* sacred Lakota rituals. It stands as a reminder of this great animal which gives completely of itself & *brings life* to the people. The buffalo is a symbol of self-sacrifice, *giving* until there is nothing left, & this is imitated & *honored* by the people in the Great Plains Tribes: to be *generous* & to *give what you have* to others in need, or to *honor* them, is the most highly respected way of acting or being.⁸

8 Akta Lakota Museum & Cultural Center, "Sacred Buffalo": <http://aktalakota.stjo.org/site/News2?page=NewsArticle&id=8596>

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Tanned Hide
Backrests
Bags
Beds
Bells
Blankets
Bridles
Caps
Cradles
Doll Mittens
Dresses
Leggings
Moccasin Tops
Pillows
Pouches
Ropes
Shirts
Sweat lodge
Cover
Tapestries
Tipi Liners
Tipi Covers
Winter Robes

Meat
Immediate use
Dried
Meat/Jerky
Permican
Sausages

Tail
Decorations
Fly Swatter
Knife Sheaths
Medicine
Switch
Whips

Dung
Diaper Powder
Fuel

Hoof Sheath
Containers
Glue
Rattles
Spoons
Wind Chimes

Stomach Contents
Medicines
Paints

Dew Claws
Glue
Rattles
Wind Chimes

Bladder
Food Pouches
Medicine Bags
Water Container

Gall
Yellow Paint

Tendons & Muscles
Arrow Ties
Bowstrings
Cinches
SINAW

Liver
Food
Tanning Agent

Brains
Food
Hide Preparation

Skull
Altar
Dehating Tool
Sun Dance

Blood
Paints
Puddings
Soups

Beard
Ornaments

Tongue
Choice Meat
Comb
(Rough Side)

Teeth
Ornaments

Fat
Soaps
Tallow
Tanning
Hair Grease
Filled Pipe Sealer
Cosmetic Aids

Foot Bones
Teething Toys
Toy Buffalo or Horse

Stomach Liner
Cooking Vessels
Water Container

Rawhide
Horse-water Trough
Moccasin Soles
Containers
Cuivers
Ropes
Shields
Splints
Lariats

"Par fleche"
Masks
Cinches
Ornaments
Rattles
Sheaths
Snowshoes
Trunks

Buckets
Caps
Drums
Ralls
Saddles
Shrouds
Straps

Scrotum
Containers
Rattles

Hair
Bracelets
Braided Ropes
Doll Stuffing
Hair Pieces
Headdresses
Horse Halters
Medicine Balls
Moccasin Lining
Ornaments
Pad Fillers
Pillow Fillers

Horns
Arrow Points
Cups
Fire Carrier
Headdresses
Ladles
Medication
Ornaments
Powderhorn
Signals
Spoons
Toys

Bones
Arrowheads
Awis
Eating utensils
Fleshing Tools
Game Dice
Jewelry
Knives
Painting tools
Pipes
Quirts
Saddle Trees
Scrapers
Shovels
Sicks
Splints
Toys
War Clubs

Dance for All People, Traditional Uses of Buffalo:
<http://danceforallpeople.com/traditional-uses-of-buffalo/>

The Mystic Elk

Elk *{cervus elaphus}* were numerous throughout the Great Plains & Badlands of North Dakota, but pressure from over-hunting & human development forced them from much of their former range; they were *gone from the region* by the late 1800s.⁹ Elk are revered & honored by the Lakota-speaking people & *many other* Native American tribes. *Besides* being a mainstay source of food, clothing, & *countless other resources- much like the buffalo-* *the Lakota*, for example, associate the bull elk with *the power to attract females*. Observing his behavior in nature, the people noted the male elk's amorous activities that successfully lured female elk to him.

Since the powers of animals are believed to be available to humans, certain men in the past became associated with elk through dreams, & *received supernatural abilities to attract women*. Understandably, the elk was *a favorite animal* among young men.¹⁰



PHOTO SOURCE: From www.SaveBulletsShootArchery.com, re-posted [HERE:](https://www.pinterest.com/pin/338403359479537469/)
<https://www.pinterest.com/pin/338403359479537469/>

9 Theodore Roosevelt National Park, “Elk Management; *History of the Elk of North Dakota*:
<https://www.nps.gov/thro/learn/nature/elk-management.htm>

10 North-South-East-West: American Indians and the Natural World, Great Plains Tribes, “Elk; *The Irresistible One*”: <http://carnegiemnh.org/online/indians/lakota/horses.html>

The Status of North Dakota Elk Today

Theodore Roosevelt National Park reintroduced elk to the North Dakota Badlands on March 13, 1985. Since then, the elk population has grown *significantly* due to productive forage, favorable habitat, & the absence of natural predators.

Although Roosevelt named his Elkhorn Ranch after the interlocking antlers found at the site, living animals were hard to find. “This stately and splendid deer, the lordliest of its kind... is now fast vanishing,” he wrote in the 1880s. By the end of the century, *elk were no longer found in the Badlands.*

In an effort to reestablish the native ecology, Theodore Roosevelt National Park reintroduced elk to the South Unit in 1985. The original animals were transferred from Wind Cave National Park in South Dakota.¹¹

Obsidian Knives w/ Elk Antler Handles:



*PHOTO SOURCE: "Shaggy Texas", thread "Best Fixed Blade Knives, Axes & Machetes":
<http://www.shaggytexas.com/board/showthread.php/83584-Best-Fixed-Blade-Knives-Axes-amp-Machetes>*

¹¹ **Theodore Roosevelt National Park, “Elk Management; History of the Elk of North Dakota:**
<https://www.nps.gov/thro/learn/nature/elk-management.htm>

Four Lakota Values

“Wacantognaka”, the Lakota word for *Generosity*

To contribute to the well-being of one's people & *all* life by sharing & giving freely. This sharing is not just of objects & possessions, but of *emotions* like *sympathy, compassion, & kindness*. It also means to be generous with one's personal time. The act of giving & not looking for anything in return can make you a better person & make you happy.

Giveaways have always been part of Lakota society. At important events, the family gathers their belongings & sets them out for any person in the community to take. "What you give away, you keep; what you keep you lose" is an old Lakota saying.

No matter what race, nationality, or tribe, *people have found* when you reach out to help others in your community, you become less focused on yourself, & instead more in harmony with the world.

“Wotitakuye”, *Kinship*

One of the important values coming from the tiyospaye— *the extended family*. It includes the ideas of living in harmony, belonging, relations as the true wealth & the importance of trusting in others. It is one of the values that made the tiyospaye work.

Family is the measure of your wealth. They will support you in good times & in bad times. For a Lakota, you belong to a tiyospaye through birth, marriage or adoption. Your family even extends out to your band & the whole Lakota nation. Whenever you travel somewhere, you can expect to be welcomed & supported as if you were in your own immediate family.

In traditional Lakota society, wotitakuye was a little different from what it is today. The Lakota were a warrior & hunting society. This meant the men might not return when they went out to fight or to hunt. So, the network of relatives ensured the women, children & elders would not be left alone. In these times, generosity was the way of life, & resources were meant to be shared.

“Wacintaka”, *Fortitude*

Facing danger or challenges with courage, strength, & confidence. Believing in oneself allows a person to face challenges. Fortitude includes the ability to come to terms with problems, *to accept them*, & to find a solution that is good for everyone.

One of the first lessons a Lakota child learned in the old days was self-control & self-restraint in the presence of parents or adults. Mastery & abilities came from games & creative play. Someone more skilled than oneself was viewed as a role model, *not a competitor*. Striving was for achieving a personal goal, *not* for being superior to one's opponent. Success was a possession of the many, not of the few.

Fortitude may require patience, perseverance, & *strength of mind in the face of challenges*. It involves having confidence in oneself & the courage to continue even when all odds are against you. *Fear still exists*, but you proceed in spite of fear.

“Woksape”, *Wisdom*

The knowledge and wisdom of old people is very important for the well-being of the Lakota people. This is understood to be something sought and gained over the course of one's entire life, but not just by adding years to one's life.

Wisdom has to do with understanding the meaning within natural processes and patterns. It means knowing the design and purpose of life.

It also has to do with understanding and living the spiritual values and beliefs upon which one's culture is founded and being able to share these with others. Wisdom means being able to incorporate the sacred way of life into one's own life and to respect and honor all life. It means being open to the dreams of the day and the night when spiritual direction may come to a receptive child or adult seeking wisdom.¹²

12 Akta Lakota Museum Cultural Center: <http://aktalakota.stjo.org/site/News2?page=NewsArticle&id=8591>

Traditional Tribal Roles

The following pages describe some is a list of *traditional tribal roles* which are recognized within Great Plains tribes *and* many *other* tribes- though *each tribe* has unique aspects & insights as to “what these roles mean within *their* tribe”.

A *Wičháša Wakháŋ* or “Holy Man”:

One who is *wise*— one who knows *and has power with* the spirits- and can *communicate with them*. He knows the songs *and* the ceremonies, & can interpret visions. He can tell people what the spirits expect of them, *predict the future, speak to nature... to everything on earth*. When a holy man uses an object in a ceremony, that object becomes filled with- *for lack of an actual English term*— “spirit.” The Lakota use the term *tonwan* or *ton* to describe it. *Ton* is the power to do the supernatural.

Rattle, smoke, feather... once anything has tonwicasa wakan- it has the power of “*wakan*” (*sacred, powerful*) beings. A *Wičháša Wakháŋ* will keep sacred items in a *Wasicun*. Many people would mistakenly call this a “medicine bag,” which is *incorrect* because there is no “medicine” in it; it is for *wakanton* items to be kept powerful.¹³

Heháka Sápa aka “Black Elk” (1863 –1950):



I could see that the white man did not care about each other the way our people did.

They would take everything from each other if they could. Some had more of everything than they could use, while crowds of people had nothing at all.

This could not be better than the old ways of my people.

- Black Elk Oglala Lakota
1863-1950

GRAPHIC SOURCE: *bill145tecelote2's Bucket:*

<http://s36.photobucket.com/user/bill145tecelote2/library/?sort=3&page=1>

13 Native American Religion, Lakota: Concept of Wakan:

<http://www.thewildwest.org/nativeamericans/nativeamericanreligion/100-lakotaindiansconceptofwakan>

Black Elk: “This *they tell-* & whether it happened so or not I do not know- but if you think about it, you can see that it is true. Now I light the pipe, & after I have offered it to the powers that are one Power, & sent forth a voice to them, we shall smoke together. Offering the mouthpiece first of all to the One above- so I send a voice: *Hey hey! Hey hey! Hey hey! Hey hey!*”

Grandfather, *Great Spirit*, you have been always, & before you *no one has been*. There is no other one to pray to *but you*. You *yourself, everything that you see, everything* has been made by *you*. The star nations all over the universe *you have finished*. The four quarters of the earth *you have finished*. The day, & in that day, *everything* you have finished Grandfather, *Great Spirit*, leave close to the earth that you may hear the voice I send. *You* toward where the sun goes down, behold me;

Thunder Beings, behold me! *You* where the White Giant lives a power, *behold me!* *You* where the summer lives, behold me! *You* in the depths of the heavens, *an eagle of power, behold!* And *you*, Mother Earth, *the only Mother*, you who have shown mercy to your children!

Black Elk’s Wasicun:

Hear me, four quarters of the world- a relative I am! Give me the strength to walk the soft earth, a relative to all that is! Give me the eyes to see & the strength to understand, that I may be like you. With your power only can I face the winds. Great Spirit, Great Spirit, my Grandfather, all over the earth the faces of living things are all alike. With tenderness have these come up out of the ground. Look upon these faces of children without number & with children in their arms, that they may face the winds & walk the good road to the day of quiet. This is my prayer, hear me! The voice I have sent is weak, yet with earnestness I have sent it. Hear me! It is finished. Hechetu aloh! (So it is!) Now, my friend, let us smoke together so that there may be only good between us.¹⁴

At Right: *Thomas Yellowtail* holds a sacred pipe bag that originally belonged to Black Elk. Black Elk gave the pipe bag to Joseph Brown in 1947, & Brown gave it to Frithjof Schuon in 1949, who then gave it to Yellowtail in 1953. It remained one of Yellowtail’s most prized possessions until his death in 1993.



PHOTO SOURCE: From “Biography of (Nicholas) Black Elk”:
<http://www.worldwisdom.com/public/authors/Nicholas-Black-Elk.aspx>

14 **Black Elk Speaks, pages 2-4:** <http://stuff.samassaveneessa.info/docs/BlackElkSpeaks.pdf>

The *Wičháša Wakháŋ Black Elk* had many visions, many of which were passed to humanity through his book, “*Black Elk Speaks*“. In the book, an ancient & sacred story that has been passed through all the tribes was passed to the world, a story about Pte Ska Win, or “White Calf Buffalo Woman”, & how she brought “the first pipe” to the people:

How “The Pipe First Came to Us“, from *Black Elk Speaks*:



PHOTO SOURCE:

<https://www.pinterest.com/pin/1012606915929093>

18/

“A very long time ago, *they say*, two scouts were out looking for bison, & when they came to the top of a high hill & looked north, they saw something coming a long way off, & when it came closer they cried out, “It is a woman!“, & it was. Then one of the scouts, being foolish, had *bad thoughts* & spoke them, but the other said: “This is a sacred woman; throw all bad thoughts away.” When she came still closer, they saw that she wore a fine white buckskin dress, *that her hair was very long* & that she was young & very beautiful. And she knew their thoughts & said in a voice that was like singing: “You do not know me, but if you want to do as you think, *you may come.*“ And the foolish one went; but just as he stood before her, there was a white cloud that came & covered them. And the beautiful young woman came out of the cloud, & when it blew away the foolish man was a skeleton covered with worms.

Then the woman spoke to the one who was not foolish: “You shall go home & tell your people that I am coming & that a big tepee shall be built for me in the center of the nation.” And the man, *who was very much afraid*, went

quickly & told the people, *who did at once as they were told*; & there around the big tepee they waited for the sacred woman. And after a while she came, *very beautiful & singing*, & as she went into the tepee this is what she sang: “With visible breath I am walking. A voice I am sending as I walk. *In a sacred manner* I am walking. With visible tracks I am walking. *In a sacred manner* I walk.” And as she sang, there came from her mouth a white cloud that was good to smell. Then she sang again & went out of the tepee; & as the people watched her going, suddenly it was a white bison galloping away & snorting, & soon it was gone.”

Elk Head, Keeper of The Pipe of Legend, The Pipe of White Calf, Buffalo Woman:

The elder in the below photograph is of the Elk Head family, of the Itazipco (aka “Sans Arc”) Lakota tribe. According to the photographer, *Curtis*, he received the sacred White Buffalo Calf Pipe about a year after the Battle of Little Bighorn. He served as the Keeper until his death in 1914. Some contend that the pipe stayed in the family, while others contend the pipe passed in the manner described below.



*Photo by Edward S. Curtis in 1907:
<http://www.american-tribes.com/Lakota/BIO/ElkHead.htm>*

When Elk Head died, some say that the White Buffalo Calf Pipe Bundle went to a Mnicoujou woman named Martha Bad Warrior, aka Red Eagle Woman (1854–1936).

When Martha Bad Warrior died in 1936, the White Buffalo Calf Pipe Bundle went to her son, Ehli Bad Warrior, (1882–1959).

When Ehli Bad Warrior died in 1959, the White Buffalo Calf Pipe Bundle went to his sister, Lucy (Bad Warrior) Looking Horse, (1891–1966).

Just before Lucy (Bad Warrior) Looking Horse died in 1966, she chose to pass over her son, Stanley Looking Horse, & it was then passed to her 12 year old grandson, Arvol Looking Horse (b. 1954), who still has it in his possession.¹⁵

¹⁵ **Elk Head, Keepers of The Sacred Pipe:** <http://www.american-tribes.com/Lakota/BIO/ElkHead.htm>

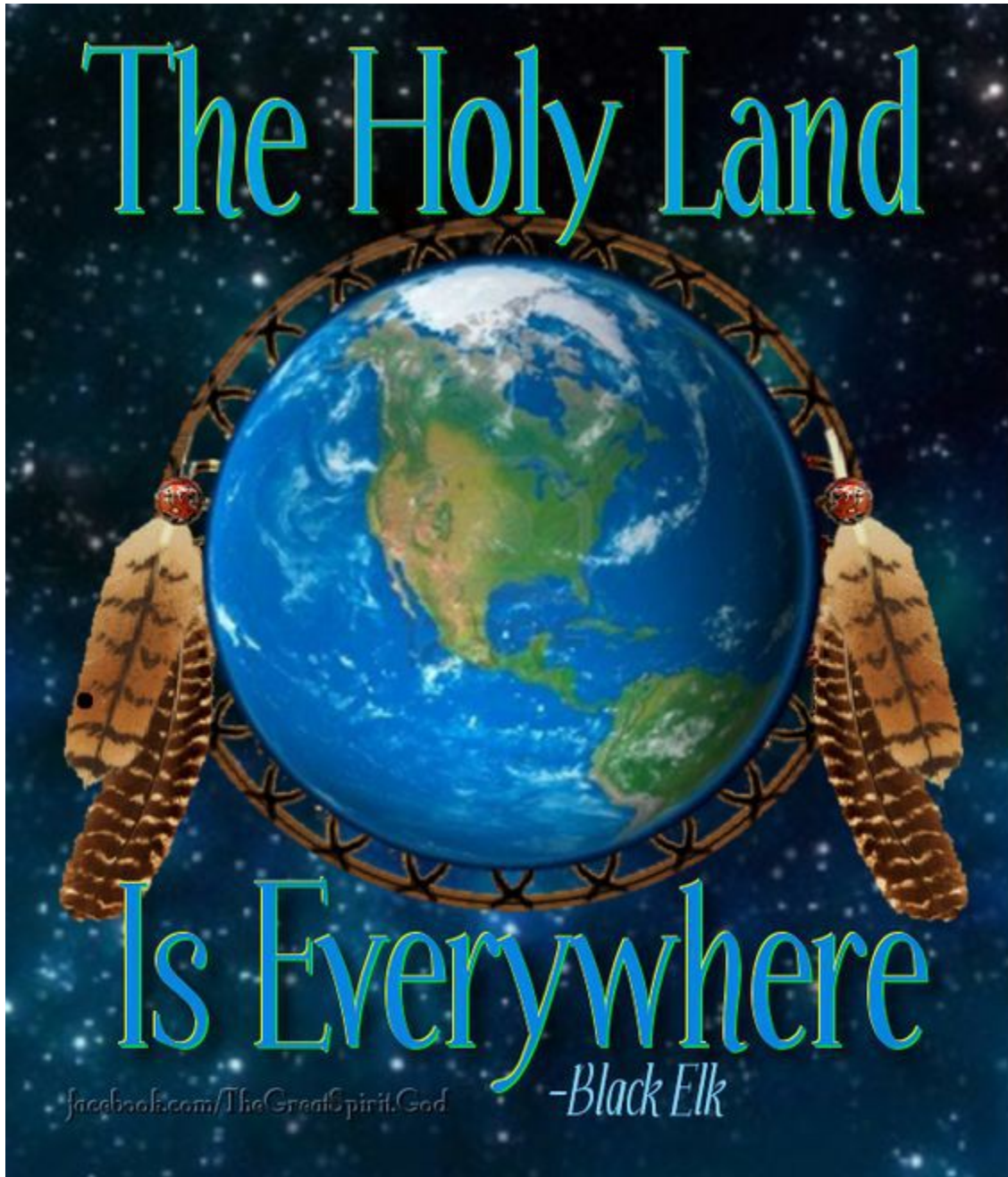


PHOTO SOURCE: <https://cherokeebillie.wordpress.com/tag/mother-earth/>

Black Elk & his sacred Chanupa (“chah-noo-pah”)



*Black Elk, wičháša wakháŋ, of the Oglala Lakota – A Life In
Photos, ICTMN Staff, 6/12/15:
<http://indiancountrytodaymedianetwork.com/2015/06/12/black-elk-wichasa-wakhang-oglala-lakota-life-photos-160706>*

Another Holy Man, Frank Fools Crow (1890-1989):



21. Fools Crow at the Custer Battlefield National Monument, June 25, 1976, the Centennial of the famous battle on the Little Big Horn.

PHOTO SOURCE:

http://www.franksrealm.com/Indians/tribes/Sioux_Lakota/Oglala/pages/oglala-frankfoolscrow.htm

Frank Fools Crow, ceremonial chieftain of the Teton Sioux, was a recognized Lakota Holy Man who worked hard for his people until his death. He believed that *the only way to save humanity* was for people of all races to work together.

Frank Fool Crow was very respected among the traditional Lakota on his reservation in Pine Ridge, South Dakota. He went to AIM (American Indian Movement) in the early 70s to ask their help in fighting the corrupt tribal government. He was also one of the occupiers at Wounded Knee later in that same conflict. He was a spiritual healer who believed that his power was not his own, but only passed through him; a concept he explained as being a “hollow bone”. Fools Crow was also instrumental in making the Sun Dance, an important ceremony to the Sioux, legal once more.

In August 1975, thirty activists, including Fools Crow, traveled to Washington D.C. to discuss the 1868 Treaty, sovereignty, and the continuing violence and civil rights violations. On September 5, Grandfather Fools Crow gave the opening prayer for the United States Senate:

“In the presence of this house, Grandfather, *Wakan Tanka*, & from the direction where the sun sets, & from the direction of cleansing power, & from the direction of the rising, and from the direction of the middle of the day.

Grandfather, *Wakan Tanka*, Grandmother, the Earth who hears everything, Grandmother, because you are woman, for this reason you are kind, I come to you this day to tell you to love the red men, & watch over them, & give these young men the understanding because, *Grandmother*, from you comes the good things, good things that are beyond our eyes to see have been blessed in our midst for this reason I make my supplication known to you again.

Give us a blessing so that our words & actions be one in unity, & that we be able to listen to each other, *in so doing*, we shall *with good heart* walk hand-in-hand to face the future.

In the presence of the outside, we are thankful for many blessings. I make my prayer for all people, the children, the women & the men. I pray that no harm will come to them, & that on the great island, there be no war, that there be no ill feelings among us. From this day on may we walk hand in hand. *So be it.*“

Thomas E. Mails wrote two books based on interviews with Fools Crow. The first, **Fools Crow**, tells Frank Fool Crow's life story, while the second **Fools Crow: Wisdom and Power** delves more into the spiritual beliefs & ceremonies he was involved with.

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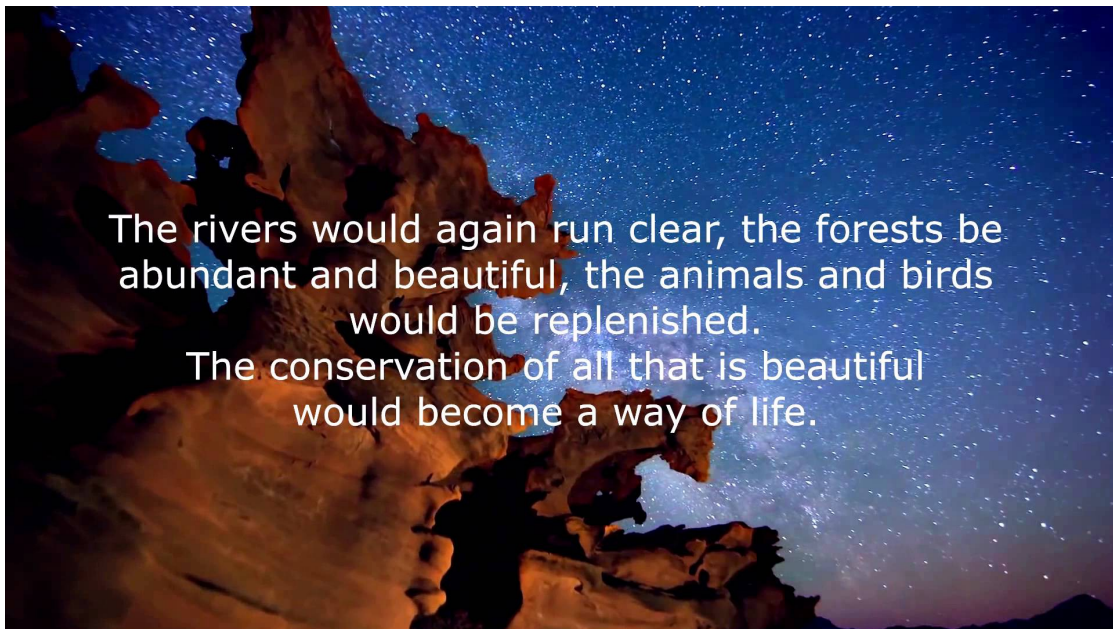


*PHOTO SOURCE: "Sidney Has No Horses: Oglala Lakota Medicine Man, A Documentary in Progress":
<https://documentaryantarctica.wordpress.com/>*



**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 *wičháša wakháŋ* 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.¹⁶ *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*:



16 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.”**¹⁷

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

Echinacea:

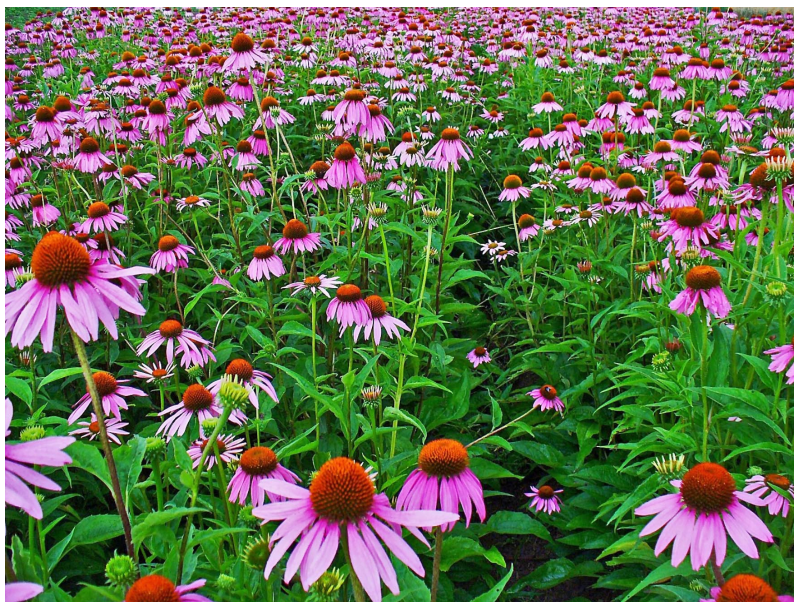


PHOTO SOURCE: Article: "Power Perennials: Plants That Thrive No Matter What" by Doug Jimerson:
<http://www.bhg.com/gardening/flowers/perennials/power-perennials/?socsrc=bhgpin041914coneflower&page=9&crlt.pid=camp.ogGCY>
CvbmrKL

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.¹⁸

18 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
- “**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

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.

**Excerpts on *Cattails* from More Valuable Than Gold,
by Richard Lonewolf (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 noch (~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/imagegallery/slideshow.aspx?Category=American%20Indian&SubCategory=Women&GalleryID=28&Page=1>

Young Woman

(name & photograph uncited):



PHOTO SOURCE:
<http://spellandthegypsycollective.tumblr.com/post/14691068535>

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

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.



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/>

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.¹⁹ *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 (1796-1872) of a Berdache Dance, Ojibwe tribe:
<http://www.dailykos.com/story/2012/10/18/1146426/-Indians-201-The-Two-Spirit>

¹⁹ 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 *Wakħáŋ*. 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*.²⁰ 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.²¹

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 Elk²²

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>

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, though the term is considered to have been adopted from Europeans rather than being a traditional term, is today 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:

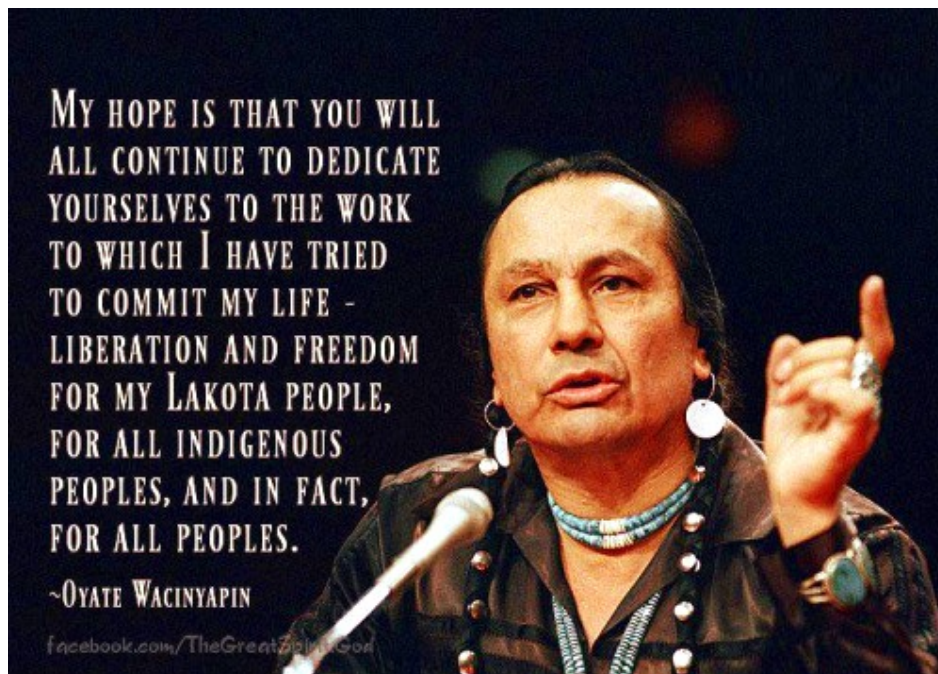


PHOTO SOURCE: <http://www.relatably.com/q/russell-means-quotes>

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.

**“Ité Omáǵaǵu”, 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

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 & 'savage' 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.*"²³

23 "The Living Spirit of The Indian" by Luther Standing Bear:
<http://www.indigenouspeople.net/standbea.htm>

Depiction of Pre-Contact Great Plains Tribe:



1830 George Catlin painting of tribe with tipis.

Women's Deerskin Shawl:



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





24 University of Houston Clear-Lake, pre-contact tribal map:

http://coursesite.uhcl.edu/HSH/Whitec/ximages/mapsglobes/northam/Native_American_map.jpg