

# America's Multifaceted Folk Medicines

OLLI Spring 2022 Semester

February 8, 2022

West, Northwest & Southwest, Alaska

# **SESSION 2: AMERICAN INDIANS**

# Plan for the Course

- Session 1. Definitions, Immigration, ethnic areas.
- Session 2. American Indians, NW, SW, Alaska.
- Session 3. The First 13 Colonies region.
- Session 4. Great Lakes Region.
- Session 5. Appalachia, Ozarks, Hoodoo.
- Session 5. Wheat & corn-belt states, Heartland.
- Session 7. NE Atlantic & NW Pacific seaboards.
- Session 8. Florida-Louisiana Gulf region.

# Plan for the Session

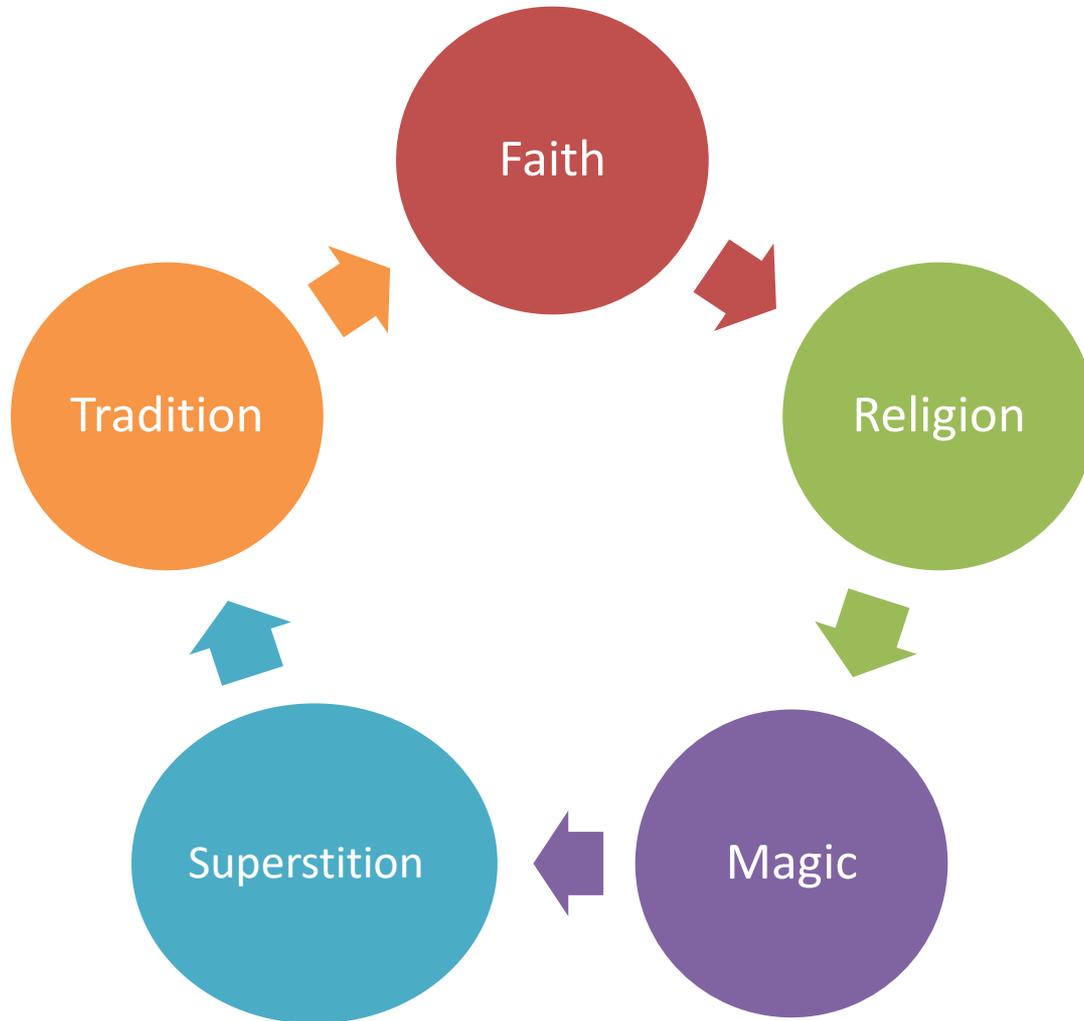
- Basic concepts of American Indian beliefs on health, disease and healing.
- Herbs and plants in Indian healing lore.
- Forced westward “*push*” migration.
- Integration and mixing of medicinal beliefs and practices.

Nature of Disease

Transference

# **CONCEPTS of DISEASE**

# Belief Interactions

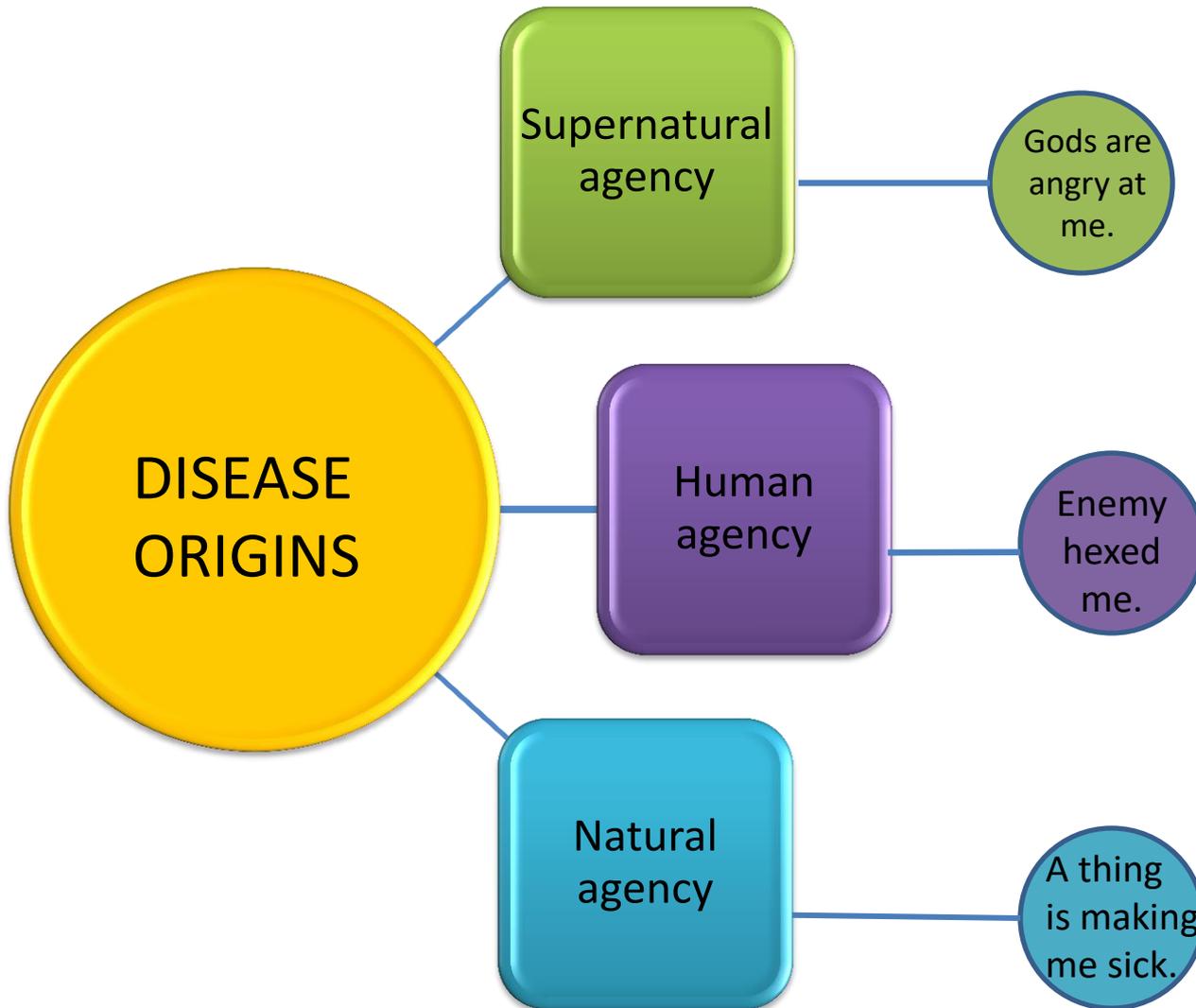


# Concepts of Disease

Native Americans thought disease was caused by:

- Lack of magical protection.
- Intrusion of an object into the body by sorcery.
- Absence of the free soul from the body.
- Being out of balance with their religious beliefs.
- As a punishment for disregarding tribal tradition.
- Disobeying tribal rituals.

# Where Does Disease Come From?



# Concepts of Disease



Sorcery



Breach  
of  
taboo



Disease-  
object  
intrusion



Spirit  
intrusion  
or  
possession



Loss of  
Soul

# Concepts of Disease

- Disease enters the body as a natural occurrence if a person is not protected by spirits, or less commonly as a result of malignant human or supernatural intervention
- Spiritual powers were called on to cure diseases of the soul through the practice of *shamanism*.

# Concepts of Disease

- Prairie Indians treat all diseases alike, since they must all have been caused by one evil spirit.
- Cherokee spiritual beliefs attribute disease to revenge imposed by animals for killing them.

# Apotropaic Magic

- From Greek *apos* = away + *tropos* = to turn, this is magic intended to avert evil influences, as in deflecting misfortune or avoiding the evil eye.
- Apotropaic observances may also be practiced out of vague superstition or out of tradition:
  - Good luck objects : stones, buckeyes.
  - Animal items: feathers, animal teeth, claws or shells.
  - Handmade amulets or talismans.
  - Gestures, dances, chants.
  - Use of smoke: tobacco, pipes, smudging.
- Female figurines or paintings are used for success in hunting and to ensure fertility of the land and the women.

# TRANSFERENCE

# Transference

- Disease may be transferred to other persons or animals.
- In magical Indian thinking, it may be extended to plants, and even inanimate objects.
- Once transmitted to a new victim, disease will continue until that victim falls ill or dies.
- Direct transfer of disease from one person to another is thought to free the initial victim of the illness.

# Transference

## Trees

- The ill person may attempt to get rid of the disease the disease by making it part of a tree.
- If trees or shrubs are subjected to plugging, wedging, nailing or other means of insertion, this is seen as a storage or arrest of the illness, not as a transmission.

# Transference

## Animals

- The diseased person, holding a cat, was made to leap, through a circle made of a rawhide rope twisted the contrary way.
- The cat received the disease and, by dying, put an end to it.

# Transference

## Animals

- When a child was bitten by a dog, the mother went to the dog's owner requesting hair from the biting dog to fry them in oil.
- After washing the bites with wine, the hairs with the oil were applied to the wound, and covered with a little chewed green rosemary.
- The wounds were bound up with clean cloths, making holy signs over them and saying healing words.

# Moles and Native Americans



- In Northern California tribes, a mole digging near a family's home is an omen of illness or death.
- Among the Pueblo tribes, moles are an important medicine animal, one of the six directional guardians.

- The Zuni carve stone mole fetishes for protection, ascribing to them healing and hunting powers.
- Moles are clan animals for:
  - Mole Clan of the Creek tribe.
  - Pueblo tribes of New Mexico.

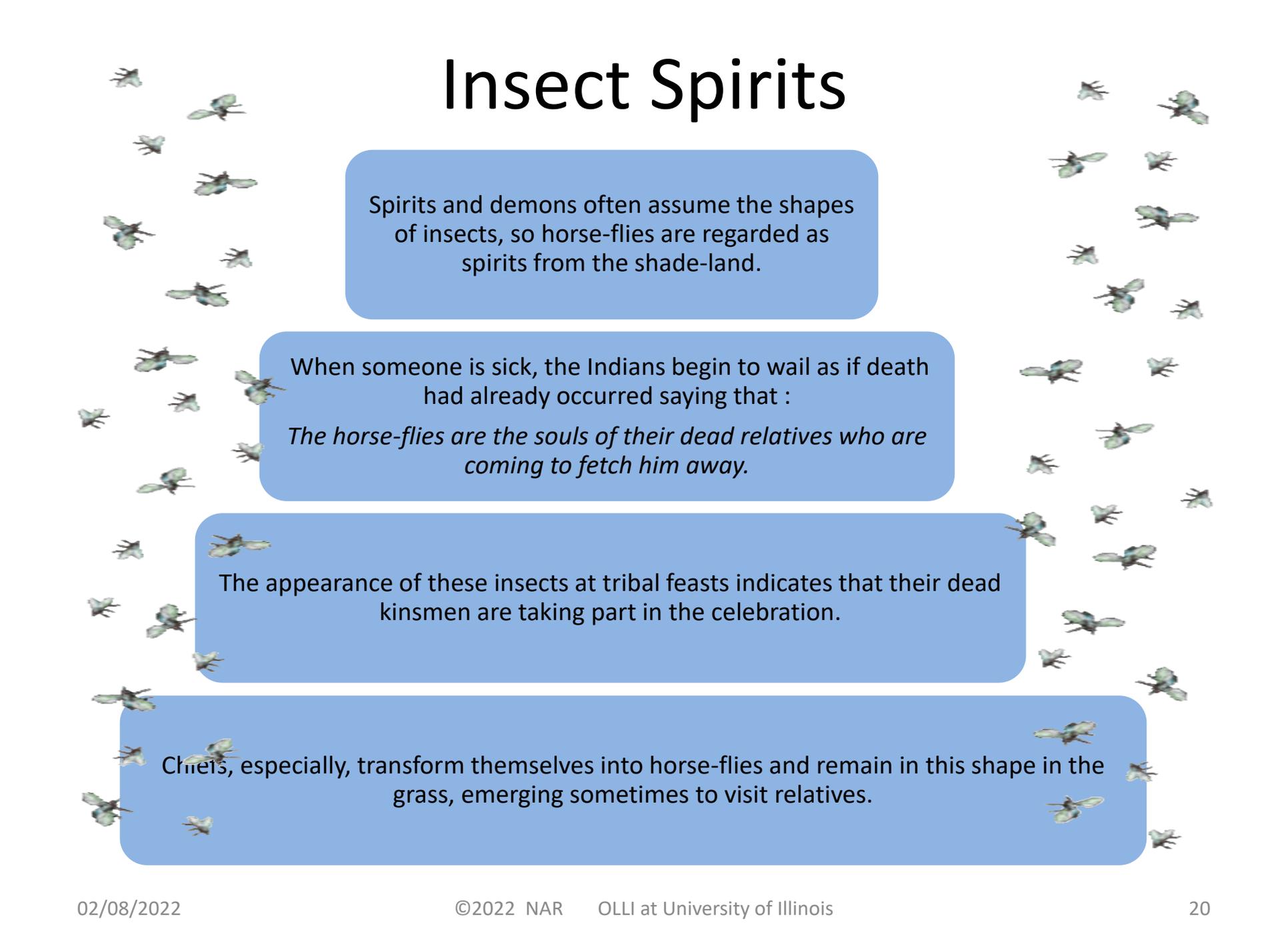


# Transference

## Transplantation

- For pain of the arm:
  - Beat up red coral (or red river clay) with oak leaves, put them on the part affected till suppuration.
  - In the morning, put this mixture into a hole bored in the root of an east-facing oak.
  - Plug up this hole with a peg made of the same tree.
- The pain will completely cease.
- If the charm is taken out, the pains will return immediately, sharper than before.

# Insect Spirits



Spirits and demons often assume the shapes of insects, so horse-flies are regarded as spirits from the shade-land.

When someone is sick, the Indians begin to wail as if death had already occurred saying that :

*The horse-flies are the souls of their dead relatives who are coming to fetch him away.*

The appearance of these insects at tribal feasts indicates that their dead kinsmen are taking part in the celebration.

Chiefs, especially, transform themselves into horse-flies and remain in this shape in the grass, emerging sometimes to visit relatives.

# THE RAINBOW

# Rainbow

- A complete rainbow, seen in its full circle is an omen of the circle of life: someone is about to be born, or someone is about to die.
- Also, the cycle of an event that's about to begin or coming near its end.
- The arc symbolizes the swelling abdomen of a pregnant woman, and its appearance announces that someone is about to have a baby.
- No one dares point at it, because pointing is disrespectful, and one must respect a warning sent by the Gods.



# Rainbow

- When people see the rainbow they say: *The rainbow has come to drink water; look out, some one will die violently by an evil death.*
- All persons that die by falls, by drowning, or by wild beasts, die because the rainbow has devoured their spirit.
- When the rainbow devours a person, they die a sudden or violent death.
- On devouring spirits, it becomes thirsty, and comes down to drink, then it is seen in the sky drinking water.

# Rainbow

- The image of the water-drinking rainbow is found in myths of almost every part of the world.
- Rainbow draws the water up from rivers, the sea, lakes and wells to the sky, from where it falls down to the earth again.
- Rainbow is always at risk of grabbing fish and other things, including human beings.

# Rainbow

- *The rainbow is disease, if it rests on a person, something will happen to them.*
- A single rainbow signifies a human descending from heaven to earth, for communication or rebirth.
- The red represents the feet, and violet symbolizes the head of a human being.
- The Rainbow is also used as a clan crest in some NW Coast tribes, such as the Haida.

# Rainbow

- Myths of a large rainbow-serpent are common among primitive tribes inhabiting the tropics.
- The Rainbow Serpent is central to creation myths of some American Indians.
- In some tribes' mythology, the rainbow is a two-headed snake, and both heads (ends) are seen as bad omens

# Rainbow



- The Cherokee believe the rainbow forms the hem of the sun's coat.
- In Navajo tradition, the rainbow is the path of the Yei (holy spirits), and is frequently depicted in sacred sand-paintings.
- Some tribes try to appease the anger of offended water-spirits by offerings of the things they prize the most.

Delaware  
Navaho  
Crow  
Cherokee  
Lakota  
Alaska Inuit

# INDIVIDUAL TRIBES

# Delaware

- The historically Algonkian-speaking Delaware refer to themselves as *Lenni Lenape*.
- Until Europeans came in the early 17th century, the tribe lived along the Delaware River, New Jersey, and western Long Island, New York.
- They were forced to cede their Eastern lands and were moved to Ohio, later Indiana, Missouri, Kansas and finally Indian Territory in Oklahoma.





# Delaware

- Disease is attributed to:
  - An evil spirit inserted into the body by a sorcerer.
  - Patient's own iniquities.
  - Encounter with an apparition.
  - Failure to obey the laws of Nature.
- Rheumatism (*old people's disease*) is caused by unclean habits during youth.
- Scrofula (*matter around the neck*) is caused by indulging in profanity.
- Paralysis is caused by an encounter with an apparition.

# Delaware

- Failure of a family to perform inherited rituals and prayers is punished by some kind of physical or mental misfortune.
- This is considered to be the cause of a family member's insanity.
- Some healers are capable of exorcising this *lack of good sense*.

# Delaware

- A Delaware healer, after accepting a case and receiving a gift of tobacco, goes to look for the specific herbs needed for the planned cure.
- After finding the herb, he does not gather the first one, but performs a ritual to appease the spirit of the plant.
- Then, he gathers a second plant with respect and care.

# NAVAHO

# Navahos

- Medicine is performed by a *hataalii*, who sees a person as a whole being with body, mind and spirit, connected to other people, to families, to communities, and even to the planet and the universe.
- The traditional medicine practitioner's role in healing is being an instrument, a helper, a worker, a preparer and a doer in the process.



# CROW TRIBE

# Crow Theology

- Crow Indians believe in one supreme being who was the creator of everything.
- Christian missionaries gave the Crows a word to remind them of the white man's concept of God: *Akhatekdia*, (He Who Does Everything).
- The supreme being in the Crow creation legend was called *First Worker*.

# Crow

- Causes of Illness (*Baesame*):
  - Old Man Coyote and the wind.
  - The spirits of the dead.
  - An external object placed inside the body.
  - Witchcraft.
  
- Neither sickness nor death was attributed to natural causes.

# Health Bundles

## (Tooth)

- An old man or woman, feeling about to die, will extract one of his or her teeth and give it to a near relative.
- Such a tooth is wrapped in a buckskin cover sewn tightly around the tooth, beaded and fringed.
- The hope is that the new owner will enjoy a long and healthy life like the original possessor of the tooth.
- The new owner prays to the tooth, asking its spirit to intercede with the *Great Above Person*, so that his or her wishes may be realized.

# Health Bundles

(Hair)

- Hair was often gifted to a young person by older people for the same purpose.
- A lock of hair was taken from a dead person who had lived to very great age, plaited in hoop form, rolled in buckskin, then beaded.
- It became an amulet, worn around the neck, with hope that it would insure the same long life and health as the original owner's.

# Medicine Bags vs Bundles



- ***Medicine bags***: used by medicine men and shamans of many tribes to carry numerous items such as seeds, herbs, pine cones, grass, animal teeth or claws, horsehair, rocks, tobacco, beads, arrowheads, bones, or anything else that had spiritual and healing value to the user.
- ***Medicine bundles***: Smaller aggregations that included important items, such as rattles, animal furs, special stones, or anything that had special spiritual meaning to the owner.

# Crow

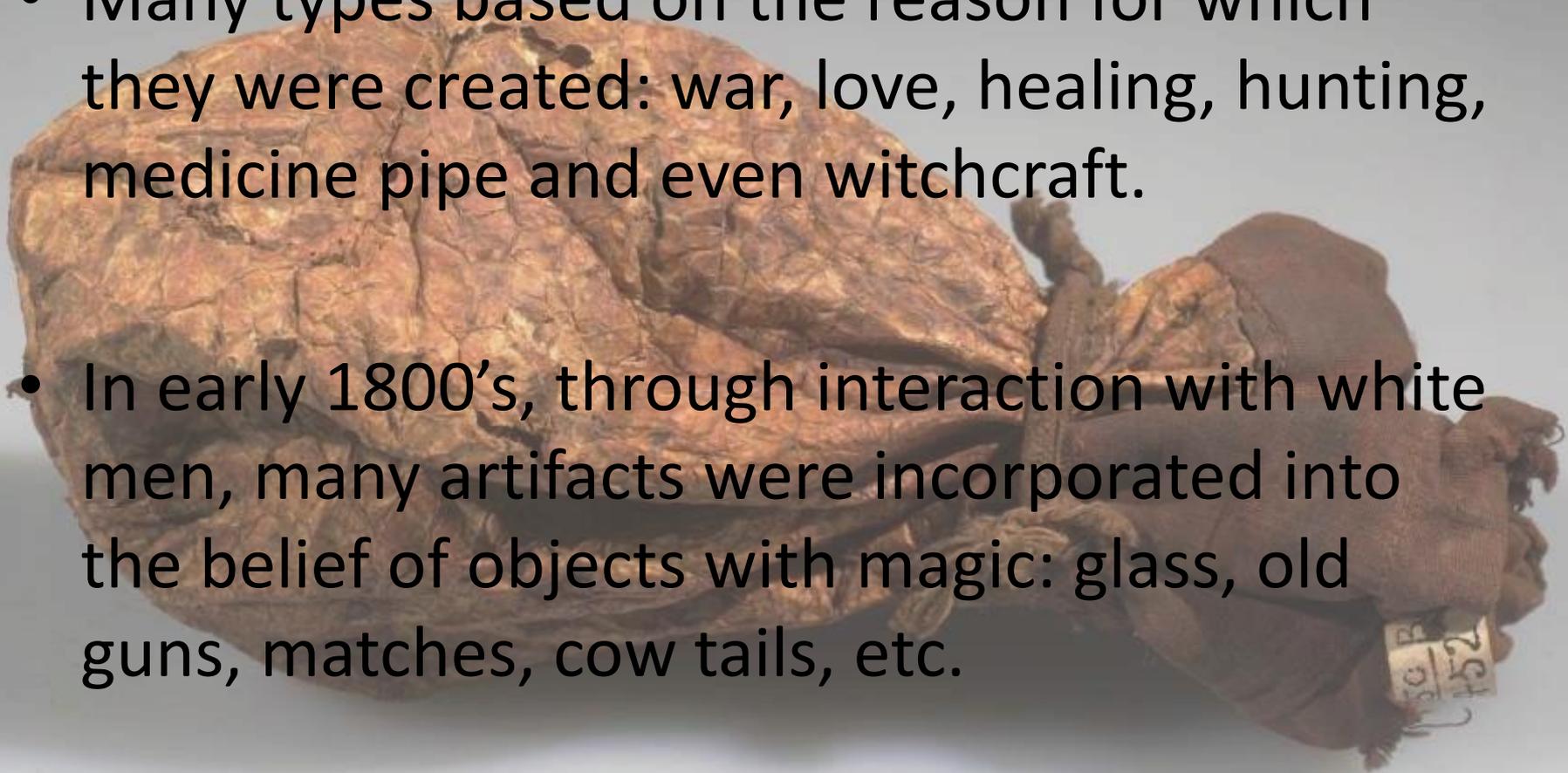
## Medicine Bundles

- Many Western Great Plains Indians used bundles composed of sacred objects believed to have magical powers.
- The bundles owned by the Crow Indians were more varied and had more different purposes than those of other tribes.
- These medicine bundles were an integral part of Crow religion's and superstitious beliefs.

# Crow

## Medicine Bundles

- Many types based on the reason for which they were created: war, love, healing, hunting, medicine pipe and even witchcraft.
- In early 1800's, through interaction with white men, many artifacts were incorporated into the belief of objects with magic: glass, old guns, matches, cow tails, etc.



# Crow

## Healing Power

- First Worker gave to all things, organic and inorganic, a purpose and a power.
- An Indian visited in a dream or vision by a personified animal, plant, rock or spirit accepts this visitant as his sacred helper in life.
- Above all, he never forgets that it was First Worker who originally imparted its power to this sacred helper.
- This power, known as *Maxpe* (medicine) was given in greater or lesser degree to all things.

# Crow

## Healing Bundles

- Medicine bundles used for healing wounds or curing sickness were received in dreams and visions.
- The favorite giver of medicine employed in doctoring severe wounds is the snake, or associated with it, the otter.
- Snakes cured a pock-marked man and taught him how to heal.

# CHEROKEE

# Cherokee

## Pregnancy and Preventions

- During pregnancy, women restricted their activities and took special care with their diet and behavior to protect the baby.
- Pregnant Cherokee women avoided foods that would harm the baby or cause unwanted physical characteristics:
  - Eating raccoon or pheasant would make the baby sickly, or cause death.
  - Consuming speckled trout could cause birthmarks.
  - Eating black walnuts could give the baby a big nose.
- Wearing knotted neckerchiefs while pregnant could cause umbilical strangulation and lingering in doorways slowed delivery.
- Expectant parents used rituals to guarantee a safe delivery like daily washing of hands and feet and employing medicine men to perform rites that would ease the delivery process.

# Cherokee

## Birth

- Many rituals ensured an easy and healthy birth.
- A Cherokee ritual to scare the child out of the mother's womb: a female relative of the mother would yell for the child to come out because an old hag was coming to get him (or her).
- Cherokee and Mahican women drank an infusion of wild cherry bark or root bark to speed delivery.

# LAKOTA SIOUX

# Lakotas

- The body of a dead serpent, rubbed on the wound it caused, was thought to be an infallible remedy for snakebite.
- Lakota Indigenous healing practices reflect the praised & respected authority of the healer's personal experience.
- In Indigenous settings, Lakota healers say: We know what works in our communities.

# ALASKA INUIT

# Alaska

## Indian Healer

Note:

- Totem poles
- Totem symbol blanket (bear, hawk, eagle, loon, owl, etc)
- Longbone wand
- Rattle



# Alaska

## Indian Healer

- Traditional healer is a person deemed to be a competent healer by the respected elders of the Native Community.
- Traditional healers receive their healing ability:
  - In visions or dreams.
  - Through consciousness-altering illness.
  - Being taught healing skills through apprenticeship to another traditional healer.

# Alaska

## Indian Healer

- The Inuit did minimal healing with plants, but stinkweed and wormwood were occasionally used.
- Seals figured prominently in Inuit health and healing.
- Seals helped both to prevent illness and to heal.
- The predominant healing substance was seal oil, followed by whale oil in the northern coastal communities.

# Alaska

## Indian Healer

- Body warmth was a condition of health and the seal was believed to provide warmth.
- Specific parts of the seal, cooked or raw, were used to cure different conditions.
- Hunters ate seal before a hunt to increase endurance and to ward off weakness, hypothermia, and frostbite.
- Health maintenance depended on sharing seals with the whole community after the hunt.

# Alaska

## Indian Healer

- Seal is used as treatment for ear infection, skin rashes, GI disturbances, weakness and nausea, headache, hypothermia, fractures, lice, skin rashes, and acne.
- Seal products are either consumed orally or else applied directly to the ailing body part.
- Treatment is believed to heal through relief of symptoms (lice, fractures) or by intervention with the spiritual, social, or environmental causes (headache, weakness, nausea).

# HERBAL MEDICINE

# American Indians Herbal Medicines

Learned the medicinal properties of herbs by studying animals that ingested them.

Developed their knowledge of medicinal herbs and began understanding harvest times.

Transformed the native flowers, leaves, barks and berries into tinctures, salves and teas.

Many plants, petals and roots were dried for later use.

**Roots** of perennial plants were gathered in the autumn and stored for various purposes in the winter.

**Leaves** were often picked around the same time, as the season was right before plants went into bloom.

**Bark** was gathered in spring when it had the most medicinal herbal properties.

**Flowers** are best harvested in the morning, after the dew has dried; **blossoms** when they are half-open.

# American Indians

## Herbal Medicines

- 2 popular preparation methods were:
  - **Decoction:** A liquid prepared by extracting the drug from the healing herb by boiling in water (boiling for longer time concentrates the solutions).
  - **Infusion:** A liquid prepared by placing the herb in water that has boiled and letting the herb release its drug into the water; the herb can then be strained out and the infusion consumed hot or cold.
- Some berries, barks, and roots need extra heat to get the flavor and medicine out of the harder surfaces, so decoction is used instead of infusion.

# American Indians

## Herbal Medicines



- The **Winnebago** and **Dakota tribes** used *Skunk Cabbage* (*Symplocarpus foetidus*) as a medicinal plant to stimulate the removal of phlegm in asthma and respiratory illnesses.



- The **Catawba Indians** used a tea of *arnica* (*A. montana*, leopardsbane) roots to treat back pains, sprains and bruises.

- The **Cherokee** tribe crushed and steeped horsemint (*Monarda punctata*) leaves in cold water and drank the tea for back pains.



# American Indians

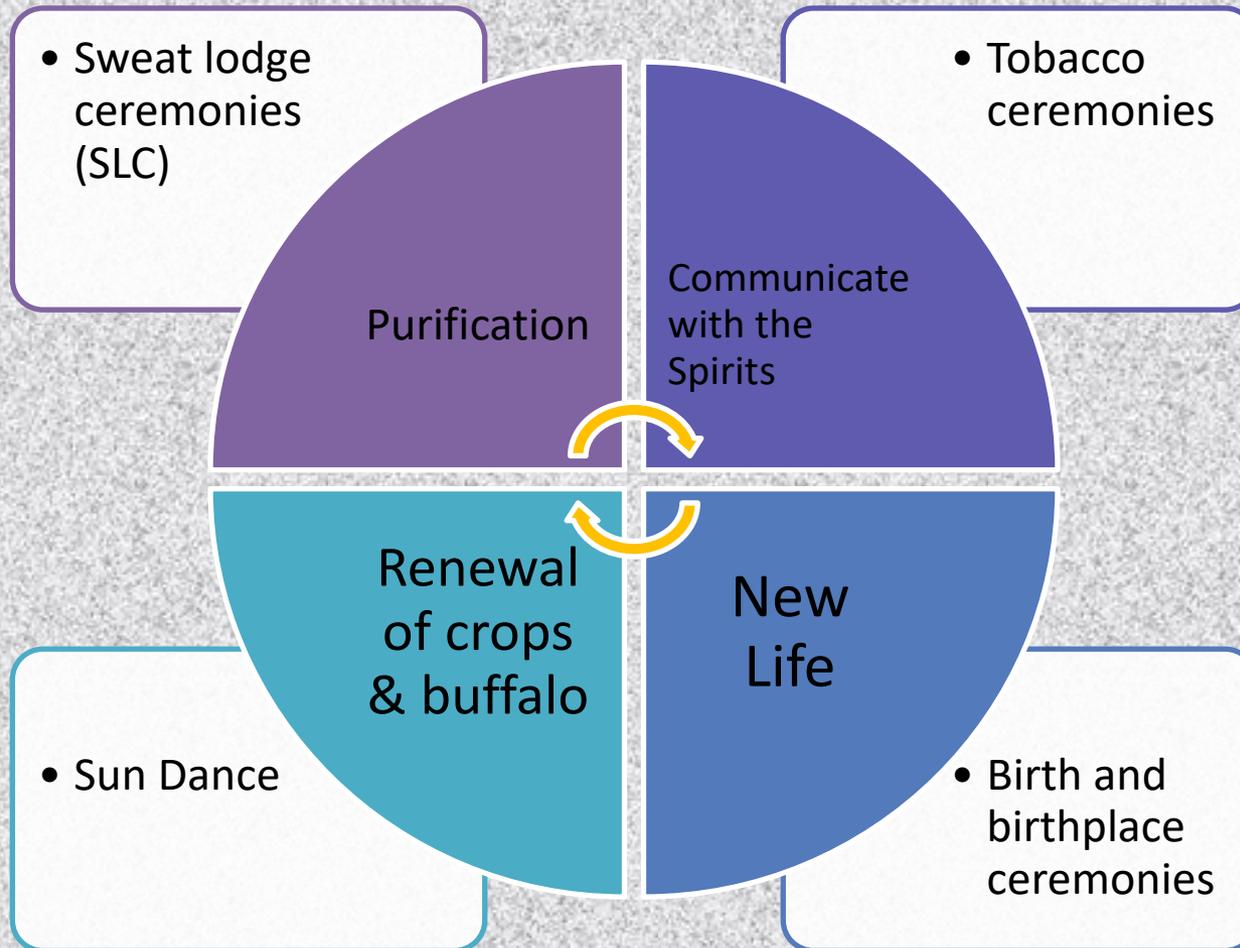
## Herbal Medicines

- The **Natchez** drank a tea of boiled *Pleurisy Root* (*Asclepius tuberosa* or *orange milkweed*) for pneumonia.
- The **Yokia Indians** of Northern California boiled *wormwood* (*Artemisia absinthium*) leaves to cure bronchitis.
- The **Kiowa Indians** boiled *yellow-spined thistle* blossoms and applied the resulting liquid to burns and sores.



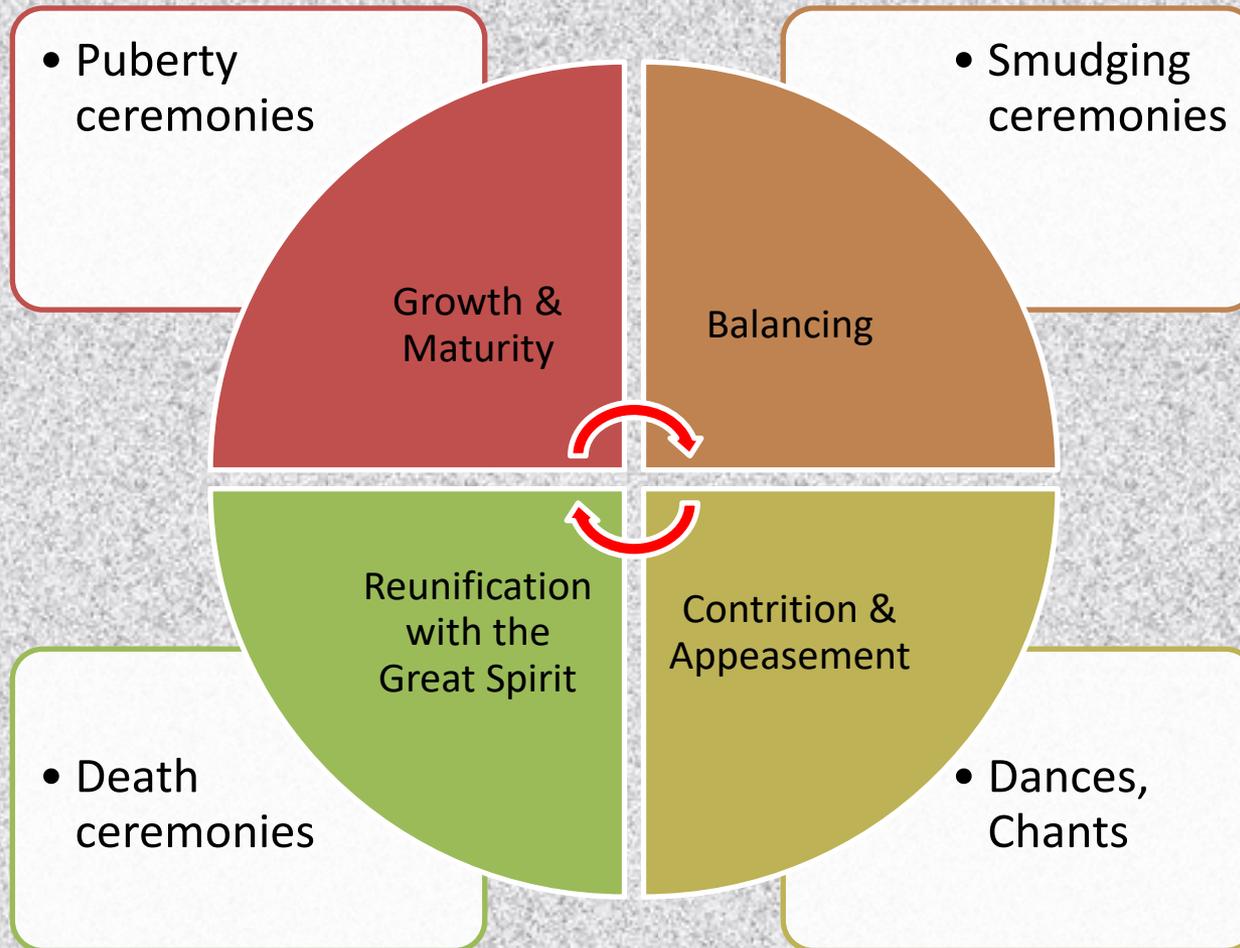
# **rites and CEREMONIES**

# American Indian Rites (1)



Ramírez 2021

# American Indian Rites (2)



(Ramírez 2021)

# American Indian Ceremonies

## Sweat Lodge Ceremonies <sup>(1)</sup>

- Sweat lodge ceremonies (SLC) have been used by many Indigenous nations since ancient times.
- SLC honor transformation and healing that is central to many Indigenous traditional rites.
- Increase in spiritual and emotional well-being can be directly attributable to the ceremony itself.

# American Indian Ceremonies

## Sweat Lodge Ceremonies <sup>(2)</sup>

- All ritual ceremonies of Indian medicine are a request to the Supreme Being for forgiveness, healing, help with success in crops, hunts, etc.
- *Sweats* (SLC) cleanse the body and the mind of the asker before attempting to communicate with the Supreme Being.
- Communication must occur through the medicine man (*shaman*) who ensures adequacy, safety and validity of the rites for a strong connection.

# American Indian Ceremonies

## Tobacco Ceremony

- Tobacco used in it is NOT regular tobacco.
- Cigarette or commercial tobacco can not be used, contains nicotine and other toxins.
- Provenance of the leaves must be appropriate and its use must be respectful.
- Tobacco is only smoked when needed.

# American Indian Ceremonies

## Traditional Tobacco (TT)

- Common teachings reinforce the importance of having good attitudes and thoughts while working with TT.
- TT is a medicine which can be used to promote physical, spiritual and emotional well-being for individuals or communities.
- TT may be used as an offering to the Creator or to another person, place, or being.
- A gift of TT is a sign of respect and may be offered when asking for help, guidance, or protection.

# Tobacco

## Uses

- Healings and blessings.
- As a gift to welcome guests to the home.
- Gifted to those who are requested to pray or share their wisdom.
- In prayer, purification and cleansing (with sage, cedar, sweetgrass or corn pollen in SW).
- As a smudge.
- To ward off pests.



# Tobacco

- Tobacco (*Nicotiana tabacum*), originated in S. America, had richer taste, higher potency and ability to produce hallucinations and supernatural visions.
- Traditional tobacco encompasses the *Nicotiana* plant, but also includes *kinnick-kinnick* and mountain tobacco.
- Many tribes use other plants in their *kinnick-kinnick* mixture to alter the taste, some northwest tribes use huckleberry bark to enhance the flavor.

# Tobacco

## Traditional Tobacco (TT)

- TT may be burned in a fire or smoked in a pipe, yet the smoke is generally not inhaled.
- Smoke from burned TT carries thoughts and prayers to the spirit world or to the Creator.
- When used appropriately, TT is not associated with addiction or adverse health impacts.

# Tobacco

## Alaska

- The Inuit traditionally are part of a larger circumpolar population that includes Greenland, Alaska, and Russia.
- Family is at the heart of Inuit culture and is, in turn, surrounded by the community.
- Inuit families are typically large and deeply interconnected as a result of powerful bonds formed through childbirth, marriage and adoption.
- Alaska Natives do not use TT in ceremonial practices, because tobacco could not be grown in the cold climate of Inuit *Nunangat*.

# Sacred Pipe Ceremonies

- The pipe ceremony is a sacred ritual for connecting physical and spiritual worlds, it is a link between the earth and the sky.
- The pipe is prayer in physical form: Smoke becomes prayer words, touches everything as it goes out, and becomes a part of all there is.
- The fire in the pipe is the same fire in the sun, which is the source of life.
- The reason why tobacco is that the plant's roots go deep into the earth, and its smoke rises high into the heavens.

# Sacred Tobacco

## Purposes

- Prayer, reflection and giving thanks to the Creator.
  - Communicating with the Spirit including a powerful spiritual link between the person *giving* and the spiritual world *receiving*.
  - Purifying and healing the body and mind.
  - Providing spiritual strength, guidance, development and protection.
  - Learning discipline and becoming a better person.
- Learning respect for the Creator and for all creation.
  - Use as a medicine for a person's health and well-being.
  - Use in combination with other natural plants and herbs to treat illness.
  - Offerings when picking plant medicines.
  - A symbol of respect in tribal gatherings or meetings.
  - Building relationships and exchanging knowledge between individuals.

# Sacred Tobacco

## Usage

- Hold pipe in the left hand and offer it to:
  - The Creator.
  - To self.
  - To family and community.
  - To earth, sky, fire and water.
  - To four-legged, winged, crawlers, swimmers and all the animals.
- In sacred pipe ceremonies, traditional tobacco is not inhaled, though not all sacred pipe ceremonies use tobacco.
- Not all tribes use traditional or sacred tobacco, instead, some use a unique blend of local herbs (kinnick-kinnick) and medicines for their own ceremonies.

# Smudging

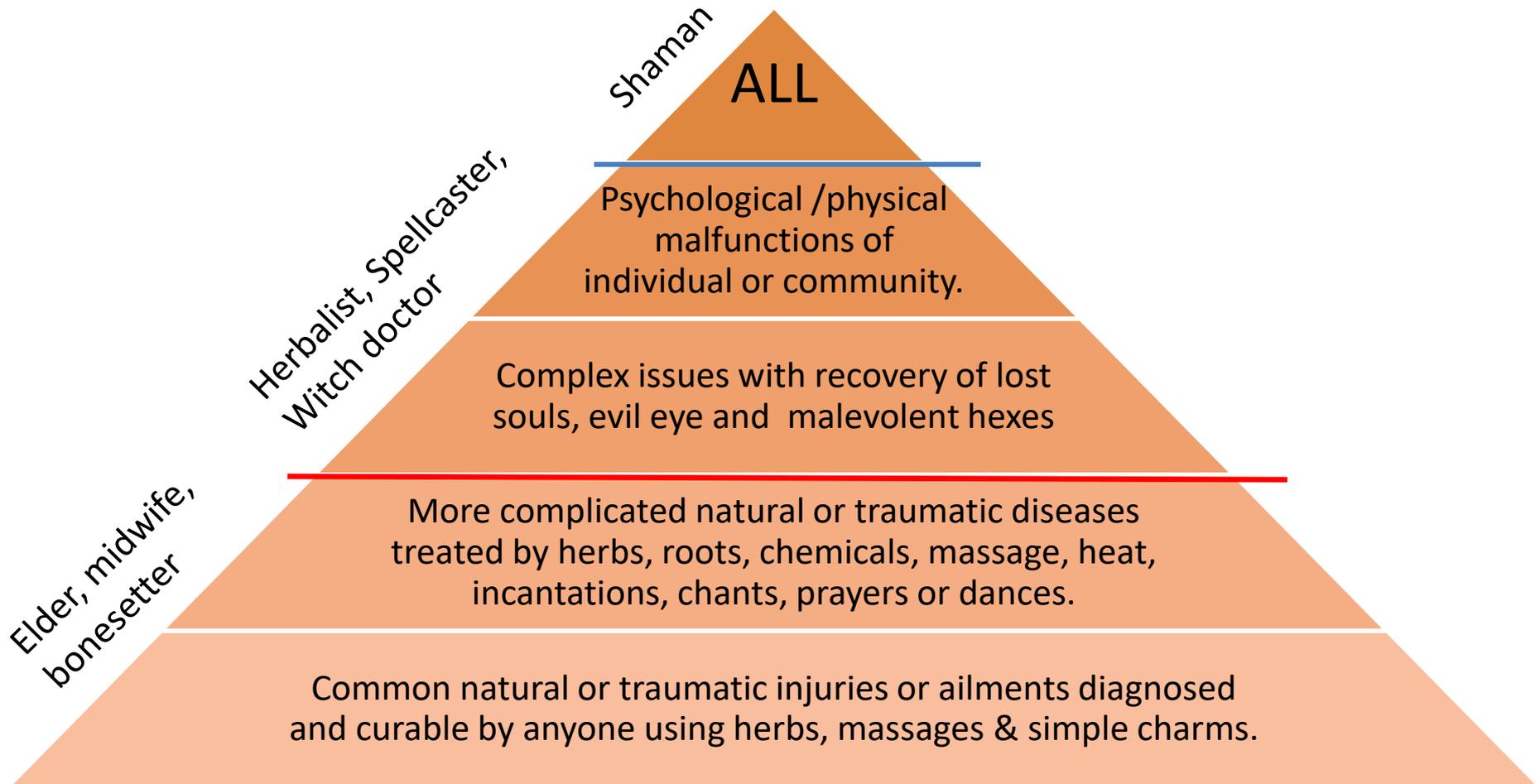
- Ancient practice of burning an herb to produce smoke which purifies and heals.
- The person fans the smoke (never blowing on the plant embers) to spread it over body, face to feet.
- White sage, cedar, sweetgrass, tobacco and lavender most used.
- Burnt in a bowl, abalone shell or in a bundle.

# Tobacco

- It's all medicine:
  - The lighting of the smudge.
  - Holding that eagle feather while praying.
  - The sacred herbs.
  - The sacred pipes.
  - Everything carried in their bundles.
- The strength of those medicines comes from Mother Earth and from the Creator.

# INDIAN HEALING

# Indian Healing Hierarchy



# Indian Healing

- The traditional Indigenous medicine approach is that of a journey toward spiritual attunement and oneness with Creation.
- It is a lifelong process of understanding the gifts from the Creator and the embodiment of life's teaching received by an individual.
- Healing work that uses nature's medicines is slow, careful, respectful, and must embody a sense of humility.

# Indian Healing

- Just interacting with the healers achieved a spiritual transformation that caused perceived improvement in person's illness.
- At the same time, fear in the uncertainties of living would be significantly decreased.
- This would create acceptance of the Supreme being's actions and intentions for the person.

# Indian Healing

- Ceremonial ways are part of the healing process and of the *rituals of healing*.
- Ceremonies are also a way of maintaining connection to the land and the water, and a way to keep that land and water safe for future generations.
- Ceremonies around birth create a relationship with birthing practices, because pregnancy itself is *carrying sacred water*.

# Indian Healing

- Humans are made up of four parts: physical, mental, emotional, and spiritual.
- Sickness can often be caused by imbalance of these four parts within a person.
- Indian healing goes to the source of the problem, not to the symptoms.

# Indian Healing

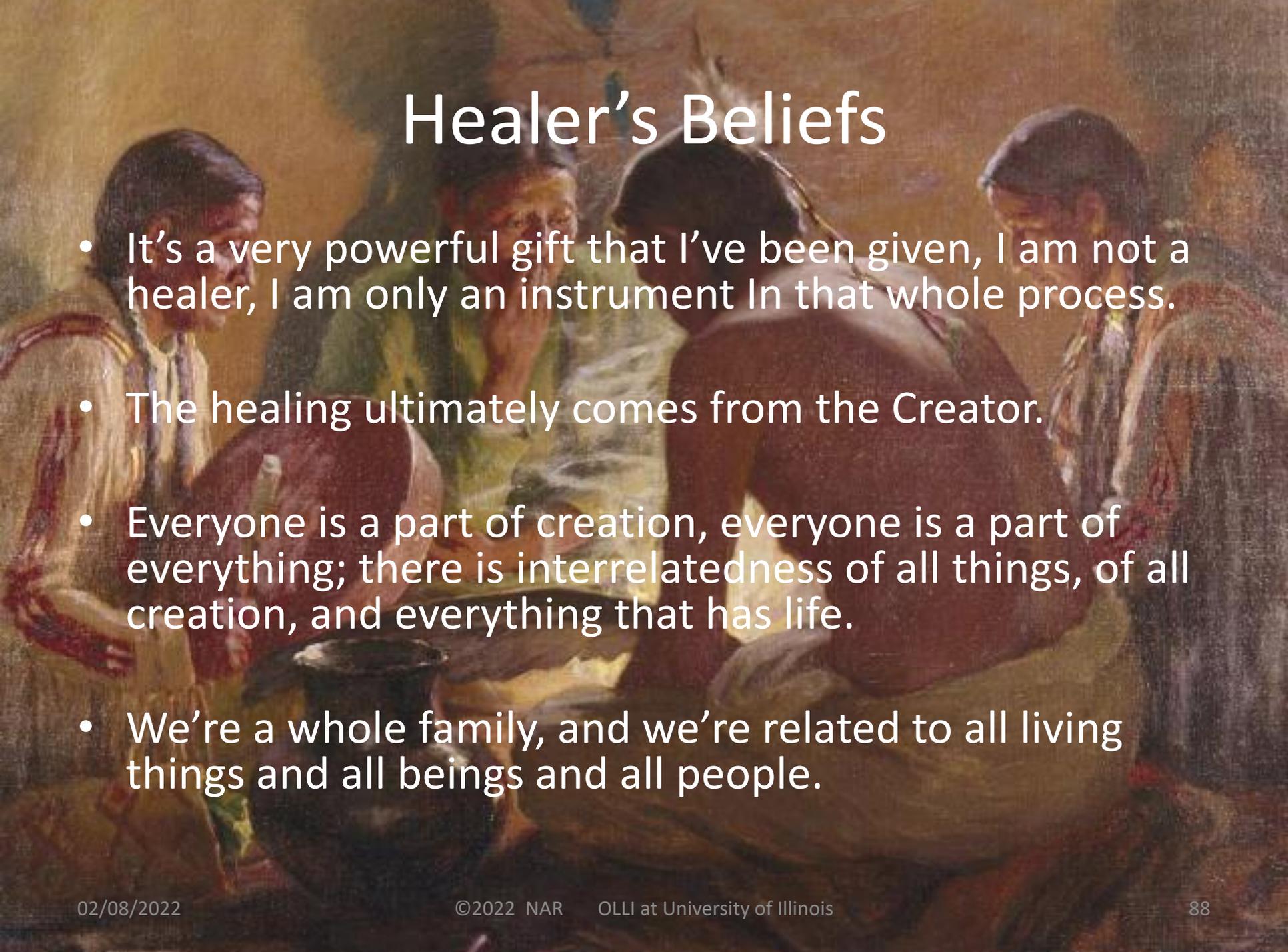
- Every individual is different, every remedy is different, because specific things work for specific people.
- When medicinal herbs are gathered, the plant has a spirit in it and the spirit of those plants stays in the medicine.

# Indian Healing

- Native American beliefs are rooted in the natural world and reflect the geography of the place where they live.
- Since tribes and nations are spread across North America, there is a lot of diversity in geography and thought.
- Stories transmitted by oral tradition encompass many aspects of their natural and supernatural cultures: creation myths, hero tales, cautionary warnings, and family histories.

# Food Restrictions

- Navajo: Ill person may be restricted from certain proteins (e.g., organ meat, chicken, eggs) for the remainder of the life span.
- Yuma: Pork, fish, chicken, birds and eggs are forbidden.
- Delaware: People with fever cannot eat meat
- Yuma, Papago, Navajo, Delaware, and Yokut women cannot eat salt for one year postpartum.
- Some other American Indians have restrictions on liver, rabbit, milk, and cabbage.



# Healer's Beliefs

- It's a very powerful gift that I've been given, I am not a healer, I am only an instrument In that whole process.
- The healing ultimately comes from the Creator.
- Everyone is a part of creation, everyone is a part of everything; there is interrelatedness of all things, of all creation, and everything that has life.
- We're a whole family, and we're related to all living things and all beings and all people.

# Indian Healer



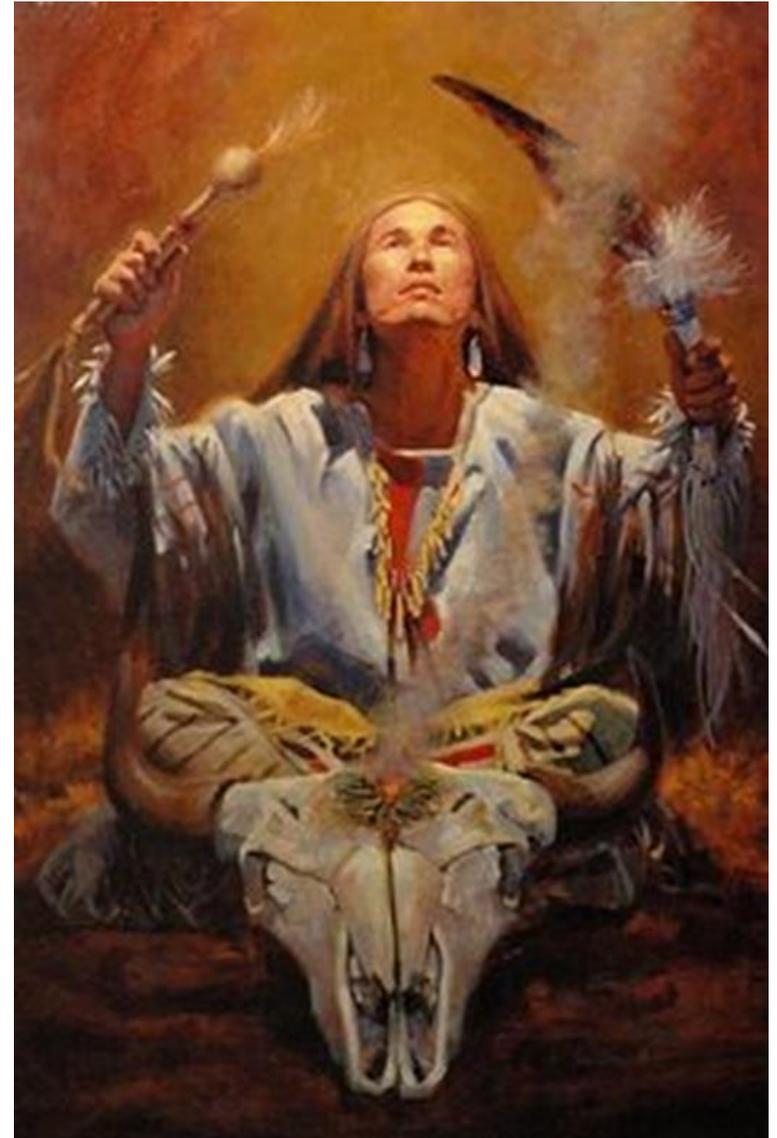
## Note:

- Rattle with feathers
- Upwards gaze
- Chanting
- Medicine bag
- Smudging smoke

# Indian Healer

Note:

- Upwards gaze
- Buffalo skull
- Smudging fire
- Eagle feather
- Rattle with feathers



# Indian Healers

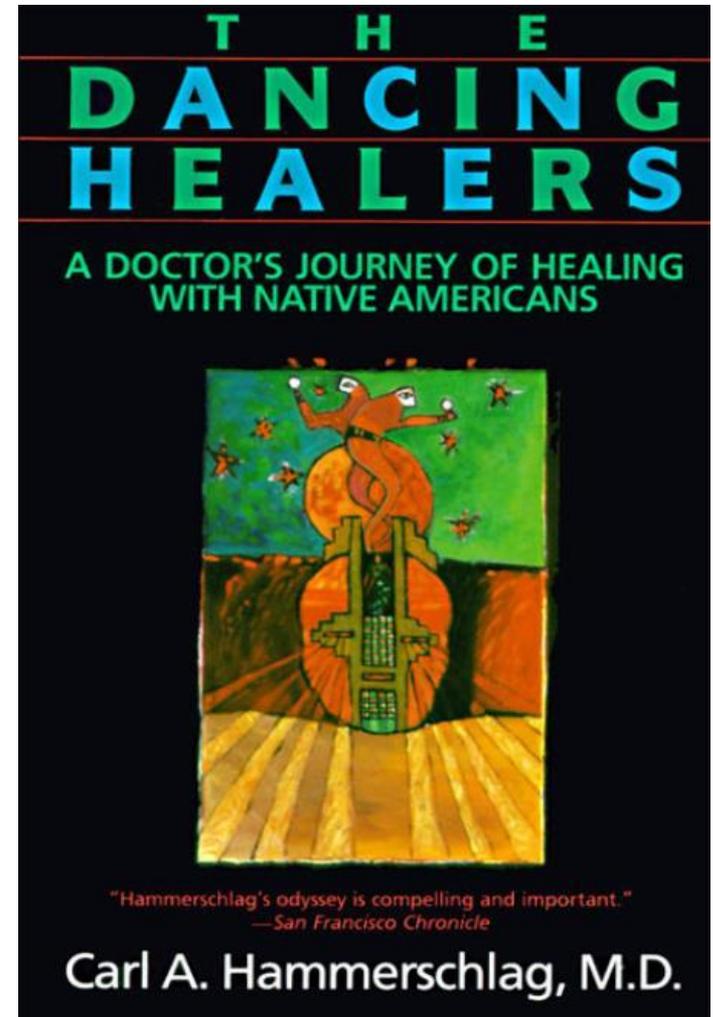
## Pueblo

- Santiago, a Pueblo priest and clan chief asked him where he had learned to heal.
- Hammerschlag rattled off his medical education, internship, and certification.

The old man said:

"Do you know how to dance? You must be able to dance if you are to heal people;

I can teach you my steps, but you will have to hear your own music."



A physician's 20-year experience with Native American healing methods.

# Epilepsy <sup>(1)</sup>

- The patient goes to the sacred spring after sunset, on a night of full moon, and washes himself in it
- If the patient is a man, a cock is carried in a basket; if a woman, a hen is substituted.
- The bird is pricked with a pin which is then thrown into the spring, with a valuable offering.
- The sufferer, carrying the bird, first walks around the spring 3 times, then around the smoke lodge 3 times, reciting a ritual oration each time

# Epilepsy (2)

- The patient (with the bird), enters the smoke lodge, creeps under a blanket and remains there until daybreak, with a medicine bag for pillow.
- In the morning another offering is made, the cock or hen is left in the smoke lodge.
- If the bird dies, the disease has been transferred to it, and the sufferer consequently cured, or if not, the process can be repeated.

# Hot Mineral Baths

- In many parts of the country: Alaska, New York, Florida, Arkansas, Virginia, New Mexico, etc.
- Varying temps (98 to 110 degrees) and mineral contents.
- Native Americans used the baths to:
  - Heal injuries.
  - Clear respiratory ailments.
  - Relieve joint and muscle pains.
  - Cleanse body and mind.
  - Treat some skin ailments.
  - Prepare for formal sweat lodge ceremony (SLC)

# ILLS FROM EUROPEANS

# Alcohol

- Pre-Columbian Native Americans fermented starchy seeds, roots and fruits.
- Alcohol use generally took place in shared spiritual experiences with expectations of improved well-being, instead of individual enjoyment or entertainment.
- Native Americans used mind-altering substances to communicate with the spirit world (peyote, psilocybin).
- Intoxication was associated with a quest for enlightenment, powers of healing, and the facilitation of war-making.

# Alcohol

- Intoxication was related to concepts of dreaming, communion with the spirit world, and the acquisition of power.
- Aberrant behavior while intoxicated was frequently forgiven (among the Catawba and the Lakota Sioux) as though the drinker had been possessed by powers beyond his or her control

# Alcohol

- The Apache and Zuni drank alcoholic beverages which they produced for secular drinking.
- The Pima and Papago produced alcohol for religious ceremonial consumption.
- Papago consumption was heavy but limited to a single peaceable annual ceremony.
- Drinking in other tribes was also infrequent and didn't cause problems.

# Alcohol

- Drunkenness was communication between humans and the gods, and was therefore not considered appropriate for commoners.
- Intoxication transcended the boundaries of human, divine and natural forces, and should only be done by accomplished, brave and important members of society to avoid offending the supernatural world.

# Alcohol

- Europeans made a large quantity of distilled spirits and wine available to Native Americans, in bottles & barrels.
- Early traders offered alcohol in trade, exchanging it for animal skins and other materials and resources.
- Traders found that giving free alcohol to Native Americans during trading gave them a distinct advantage during deals.
- Rum, brandy and other distilled beverages became important trade items and essential elements in treaty negotiations, and political transactions.

# Diseases

- Smallpox, scarlet fever, influenza and mases wiped out between 60-80% of the native populations in the Americas.
- Most Europeans had built-up immunity, but dwellers of the New World had not even seen the disease.
- Epidemics started in Florida and traveled North to Virginia and Massachusetts.
- Many Puritans believed God had sent disease to clear the land for European settlement.

# Diseases

- Scarlet fever could result in blindness, deafness, or both.
- Smallpox led to blindness, depigmented scars or death..
- Epidemics killed a high portion of people with disabilities and also resulted in numerous people with disabilities.
- Native Americans prided themselves in their appearance, and the scars of smallpox deeply affected them so many tribe members committed suicide.