



Indigenous Messengers of God

In honor of Kevin Locke (1954–2022)

Christopher Buck, PhD, JD

Event by Baha'i Chronicles

Sunday, December 18, 2022

Noon PST / 3:00 PM EDT

KEVIN LOCKE (1954–2022)

IN HONOR OF KEVIN LOCKE



"First to Arise," wet plate collodion
photograph of Kevin Locke, by
Shane Balkowitsch (Feb. 23, 2016).

IN HONOR OF KEVIN LOCKE

PRAYER BY HEREDITARY CHIEF, PHIL LANE, JR.

THE LATE KEVIN LOCKE

- ❖ The late late Indigenous flutist and hoop dancer, Kevin Locke (Hunkpapa Band of Lakota Sioux and Anishinabe), whose Lakota name is Tǎokéya Inážiŋ ("First to Arise"), passed away on September 30, 2022.
- ❖ He was originally scheduled for this Zoom presentation, along with Christopher Buck, PhD (a non-indigenous "ally").
- ❖ Several obituaries were published, most prominently by the [New York Times](#).
- ❖ See also: "[The Passing of Lakota Legend Kevin Locke.](#)"



3 October 2022

Transmitted by email: usnsa@usbnc.org

The National Spiritual Assembly of
the Bahá'is of the United States

Dear Bahá'í Friends,

The Universal House of Justice deeply regretted to learn from your email letter dated 1 October 2022 of the passing of dearly loved devoted believer Kevin Locke. His many services to the Cause of God, including as a member of your Assembly and the Auxiliary Board for Propagation, are recalled with admiration. May the memory of his commitment to the diffusion of the divine teachings and his tireless efforts to promote and share Indigenous American culture around the world, particularly through dance, music, and storytelling, be an enduring source of inspiration to all those who knew him. Kindly convey to his wife and children as well as other family members and loved ones the heartfelt condolences of the House of Justice for the loss they have all sustained and assure them of its supplications in the Sacred Shrines for the progress of his radiant soul throughout the divine realms as well as for their strength and comfort at this time of bereavement.

With loving Bahá'í greetings,

Department of the Secretariat

Tribute by the Universal House of Justice

“The Universal House of Justice deeply regretted to learn from your email letter dated 1 October 2022 of the passing of dearly loved devoted believer Kevin Locke. His many services to the Cause of God, including as a member of your [National Spiritual] Assembly and the Auxiliary Board for Propagation, are recalled with admiration. May the memory of his commitment to the diffusion of the divine teachings and his tireless efforts to promote and share Indigenous American culture around the world, particularly through dance, music, and storytelling, be an enduring source of inspiration to all those who knew him.”

Letter, dated 3 October 2022

A cultural ambassador

Kevin Locke, 68, proclaimed oneness, helped preserve Indigenous culture

Kevin Locke—named *Thokéya InáEiŋ* (First to Arise) in Lakota—traveled to more than 90 countries to proclaim the oneness of humanity and to promote the preservation of Indigenous traditions. From Lakota and Anishinabe heritage, he shared his inspiration through hoop dancing, music and storytelling for all ages, often with special attention to children. He performed for festivals, powwows, conferences and United Nations events; at schools, universities, performing arts centers, parks, monuments and more.

A cultural ambassador for the U.S. Information Service since 1980, he was awarded a National Heritage Fellowship, the nation's highest honor in folk and traditional arts, and a United States Artists Fellowship. His flute and song recordings have won numerous Native American Music Awards.

A Bahá'í more than four decades, he was a member of the National Spiritual Assembly of the Bahá'ís of the United States 1989–1991; for 15 years afterward he served the northern Plains area as an Auxiliary Board member. He supported countless Bahá'í-organized activities and participated in Trail of Light teaching initiatives through North America.

Kevin passed away suddenly on September 30, 2022, at age 68, while in South Dakota to perform at the Crazy Horse Monument. He lived many years in Wakpala, South Dakota, within the Standing Rock Indian Reservation.

Among countless tributes to his life and work was a message from the Universal House of Justice, which said in part: "May the memory of his commitment to the diffusion of the divine teachings and his tireless efforts to promote and share Indigenous American culture around the



world, particularly through dance, music, and storytelling, be an enduring source of inspiration to all those who knew him."

A letter from the National Assembly notes: "He will be lovingly remembered the world over for touching people's hearts—with his characteristic radiant smile, tremendous warmth, and delightful humor—as he shared the beauty of North American Indigenous culture through dance, music, and storytelling, boldly and tirelessly conveying a message of the essential oneness of humanity to all his audiences."

Kevin's accomplished forebears—both Indigenous and of European ancestry—include his mother, Patricia Ann Locke, who worked for decades to develop American Indian educational institutions and to preserve languages and culture. She was a National Spiritual Assembly member for nine years.

His autobiographical book *Arising* traces the journey from his birth in California and upbringing on the Standing Rock Reservation, through his education in New Mexico and the Dakotas, through his return to the reservation as a schoolteacher and principal, to his flourishing as a global

cultural ambassador and teacher of the Bahá'í Faith.

He wrote that his awakening into the spiritual ways of his Hunkpapa Lakota ancestors benefited from guidance through mentorship, dreams, fasting and meditation. Over the years he became fluent in Lakota and Indigenous sign language. He accepted the Bahá'í Faith in young adulthood and often talked about how Indigenous traditions and Bahá'í teachings confirm each other.

"All of the people have the same impulses, spirits and goals," he said when recently asked about his mission in life. "Through my music and dance, I want to create a positive awareness of the oneness of humanity."

He served on the board of the Lakota Language Consortium and the advisory board of the World Flute Society. He founded the Patricia Locke Foundation in 2018 to provide educational opportunities for underserved children and youth.

Kevin Locke is survived by his wife, Ceylan Isgor; children Patricia Hupahu Locke, Waniya Locke, Ohiyesa Locke and Kimimila Locke; brother Charles Locke; sisters Connie Zupan, Carla Peterson, Winona Flying Earth and Jana Locke; and 11 grandchildren. ■



James L. Sturdivant, 86, South Orange, New Jersey; September 21, 2022. He pioneered to Papua New Guinea and was elected to its National Spiritual Assembly. He served several Eastern

U.S. states, Bermuda, and the Turks and Caicos Islands as an Auxiliary Board member; was a member from 1997–2014 of Regional Bahá'í Councils serving his longtime home state of Maryland; participated in bodies advising the U.S. National Assembly on race unity, finances and authoritative texts; and was a *Huqáq'Iláh* representative. He mentored many youth and adults, not least as a participant in the Bahá'í Black Men's Gatherings.

Tribute by the National Spiritual Assembly of the Bahá'ís of the United States

"He will be lovingly remembered the world over for touching people's hearts—with his characteristic radiant smile, tremendous warmth, and delightful humor—as he shared the beauty of North American Indigenous culture through dance, music, and storytelling, boldly and tirelessly conveying a message of the essential oneness of humanity to all his audiences."

The American Bahá'í (Nov./Dec. 2022), p. 50. (Image courtesy of Adib Masumian, Dec. 11, 2022.)



National Spiritual Assembly
of the Bahá'ís of New Zealand
Te Kaitiaki Māhira 'Ōpua o nga Bahá'í o Aotearoa

5 October 2022
9 Maghíyyat 179

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nationaloffice@bahai.org.nz
c: Kingdon Street, Newmarket
PO Box 92275, Newmarket
Auckland 1142, New Zealand
www.bahai.org.nz

National Spiritual Assembly of the Bahá'ís of the United States
Family of Mr Kevin Locke c/o Ms Ceylan Isgor-Locke

*Kei tōku Atua, kua whakohokia Tō Whakawhirinaki ki a Koe. He tau rā ki Tō atawhai me tō whairawa
kua karapatitia Ō tāminiana i te rangi i te whenua, hei oati ki Tōu nā kōtahi anō ka pōwhiritia i Ō
tākoha me Ō tukunga iho, me ngā hua mai i te rākau o Tōu tohu aroha! Pūkaha ana Koe ki te mahi ki
Tōu e pai ai, kāore he Atua tua atu i a Koe, te Tohu Tūpore, Te Whairawa Nunui, te Mākaha, te
Poutuku, Te Poumuru Hara, te Tongorerewa, te Māhia-Katoa.*

*O my God, Thy Trust hath been returned unto Thee. It behooveth Thy grace and Thy bounty that have
compassed Thy dominions on earth and in heaven, to vouchsafe unto Thy newly welcomed one Thy
gifts and Thy bestowals, and the fruits of the tree of Thy grace! Powerful art Thou to do as Thou
willest, there is none other God but Thee, the Gracious, the Most Bountiful, the Compassionate, the
Bestower, the Pardoner, the Precious, the All-Knowing.*

Bahá'u'lláh

Dearly loved Friends

Loving condolences on the passing of a very dear friend of Aotearoa, Mr Kevin Locke

We join with Kevin's many friends around the world in celebrating his earthly life, distinguished by his love for the Faith and efforts in wholehearted service to Bahá'u'lláh and to humanity.

Kevin's belief in the capacity of all of God's children, especially of young people, was the hallmark of his service. His loving heart, and vibrant spirit were ever turned towards the Revelation of the Age. Through education and sharing his beloved American indigenous culture, folk art and hoop dancing, he helped to raise the spiritual capacity in many people of diverse backgrounds and inspired countless souls across several continents.

The news of the release of dear Kevin's soul into the Realms Above brought back many beautiful memories of his visits to New Zealand. His uplifting presence will long be treasured by this community. One particular cherished memory is of his orchestration of a beautiful finale to our Pacific Horizons Conference in January 1996, where he brought together Māori and Lakota to the stage in a moving demonstration of unity.

Continues...

Tribute by the National Spiritual Assembly of the Bahá'ís of New Zealand / 1

“Loving condolences on the passing of a very dear friend of Aotearoa, Mr Kevin Locke.”

“We join with Kevin’s many friends around the world in celebrating his earthly life, distinguished by his love for the Faith and efforts in wholehearted service to Bahá’u’lláh and to humanity.”

“Kevin’s belief in the capacity of all of God’s children, especially of young people, was the hallmark of his service. His loving heart, and vibrant spirit were ever turned towards the Revelation of the Age.”

Letter, dated 5 October 2022



To Kevin's beloved family members, we extend our heartfelt condolences at this unexpected loss. We pray for the progress of his illumined soul as it commences its journey into the eternal realms of God. May it be lovingly welcomed to its heavenly home.

Loving Bahá'í greetings,

National Spiritual Assembly of the Bahá'ís of New Zealand
Te Rūnanga Wairua Tapu o nga Bahá'í o Aotearoa

Suzanne Mahon
Secretary

Tribute by the National Spiritual Assembly of the Bahá'ís of New Zealand / 2

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KEVIN LOCKE

AWARDS & HONORS

AWARDS & HONORS / 1

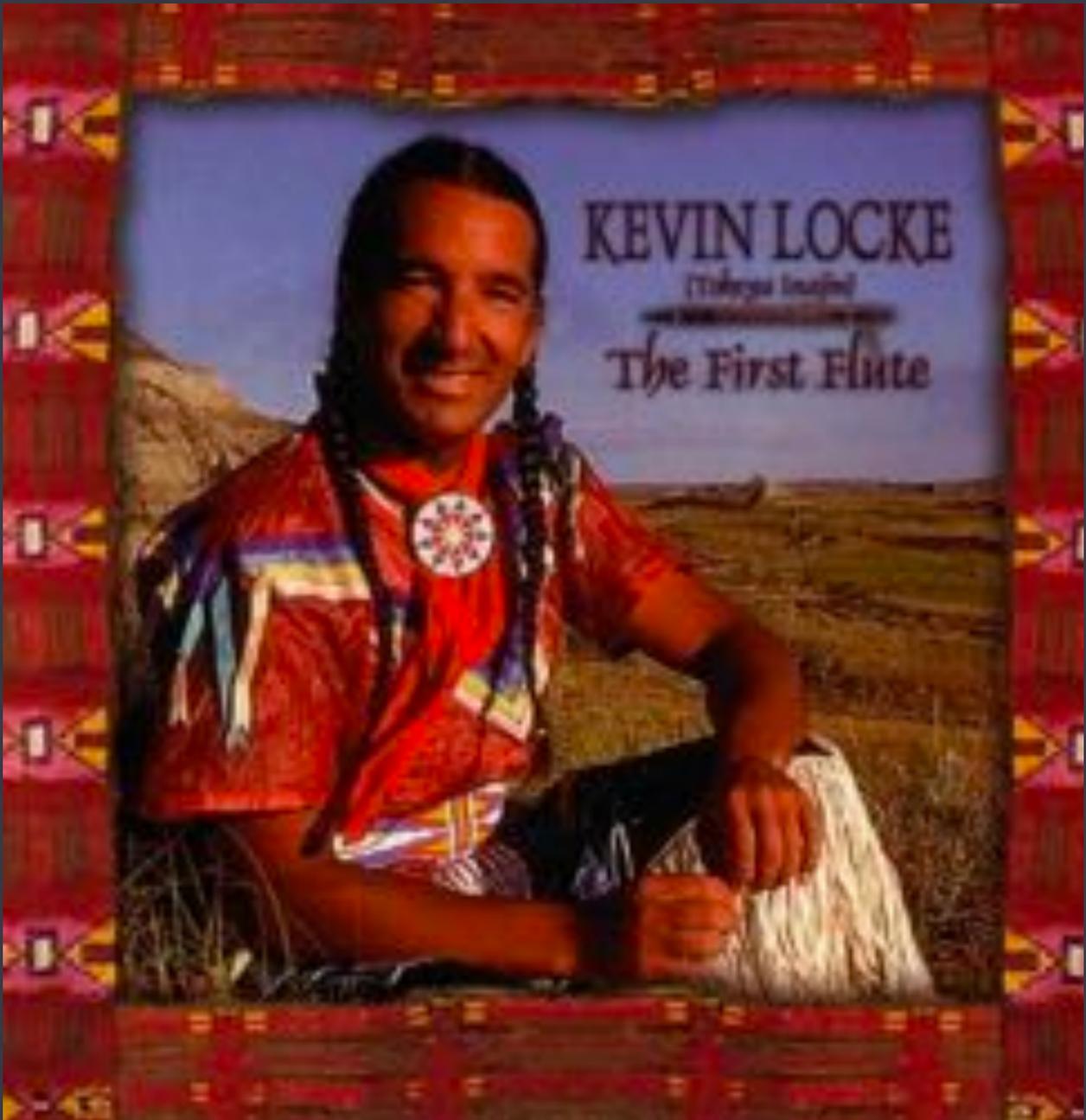
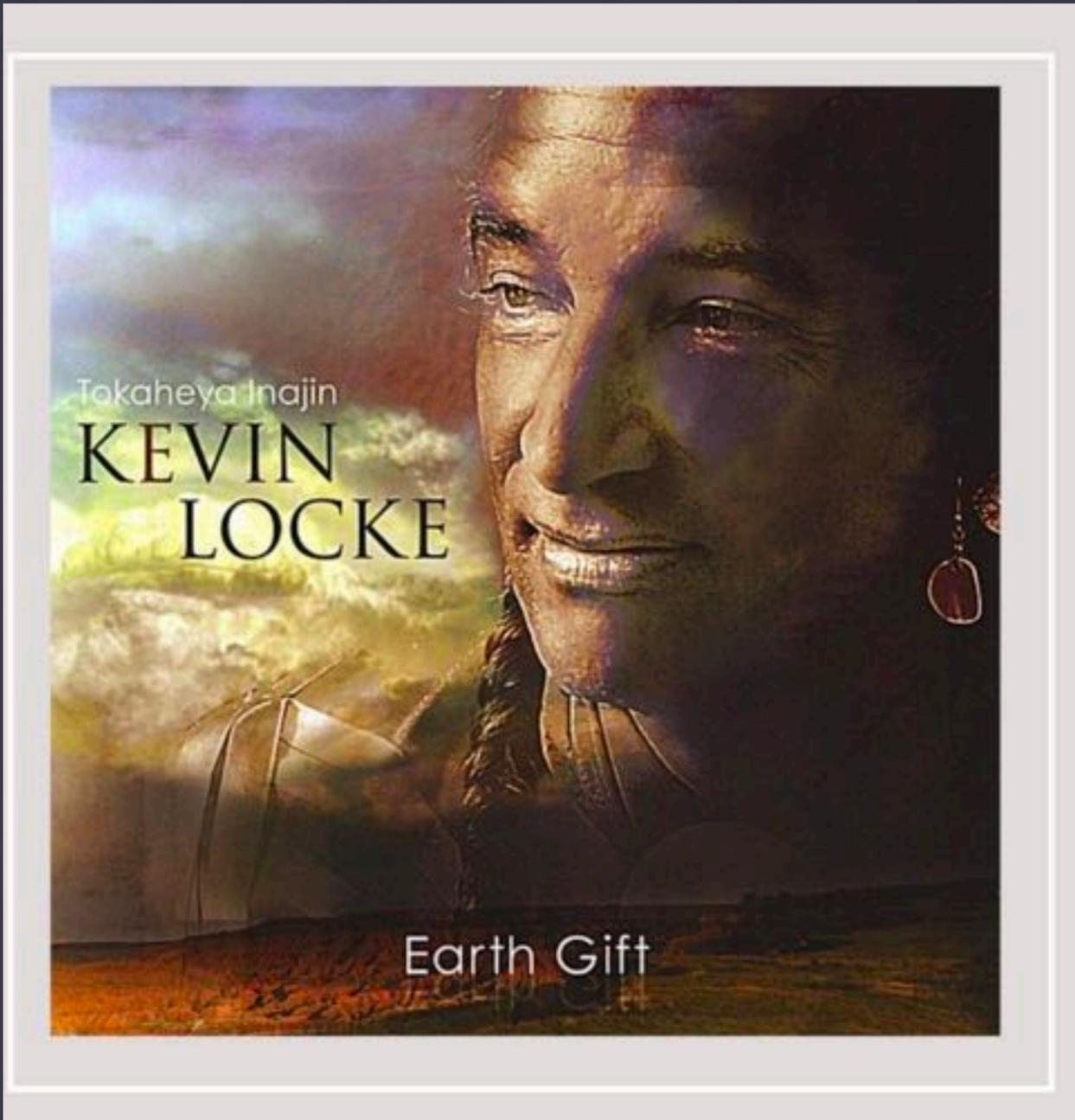
- ❖ 2021 Cultural Capital Fellow, First Peoples Fund.
- ❖ 2020 USA Fellow, United States Artists.
- ❖ 2020 Peace Prize Award, International Academy for Human Sciences and Culture.
- ❖ 2019 Cultural Capital Fellow, First Peoples Fund.
- ❖ 2009 Record of the Year ("Earth Gift"), Native American Music Awards.
- ❖ 2009 Enduring Vision Award, Bush Foundation.

AWARDS & HONORS / 2

- ❖ 2000 Best Traditional Recording ("The First Flute"), Native American Music Awards.
- ❖ 1990 National Heritage Fellow, National Endowment for the Arts.
- ❖ 1988 Bush Fellow, Bush Foundation.

KEVIN LOCKE

RECORDING ARTIST



PROJECT

“EARTH GIFT” – “RECORD OF THE YEAR” (2009)

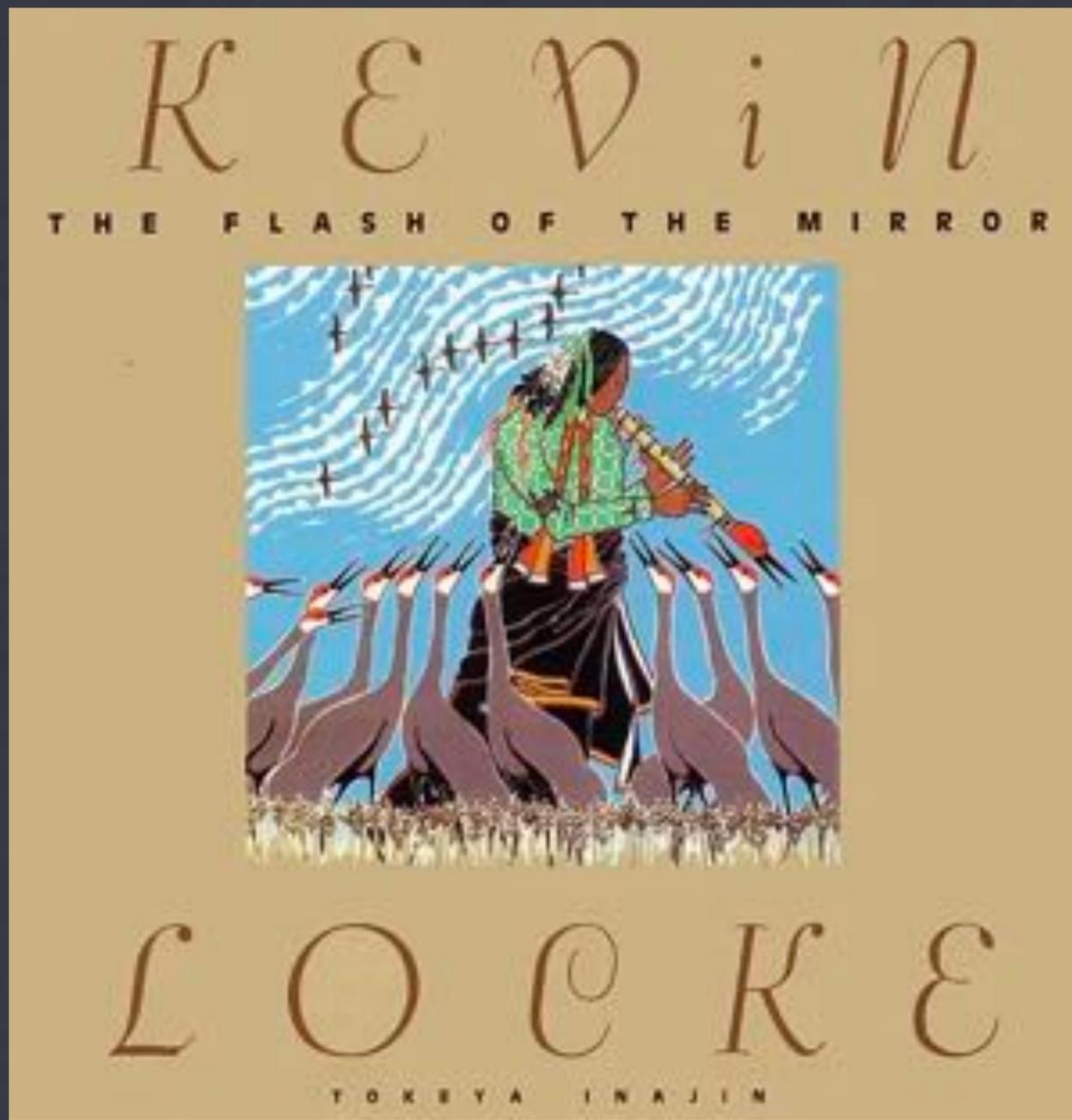
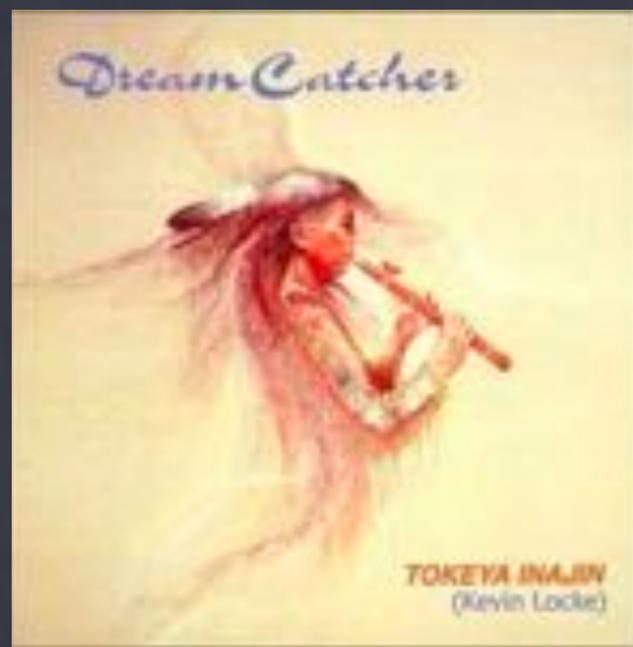
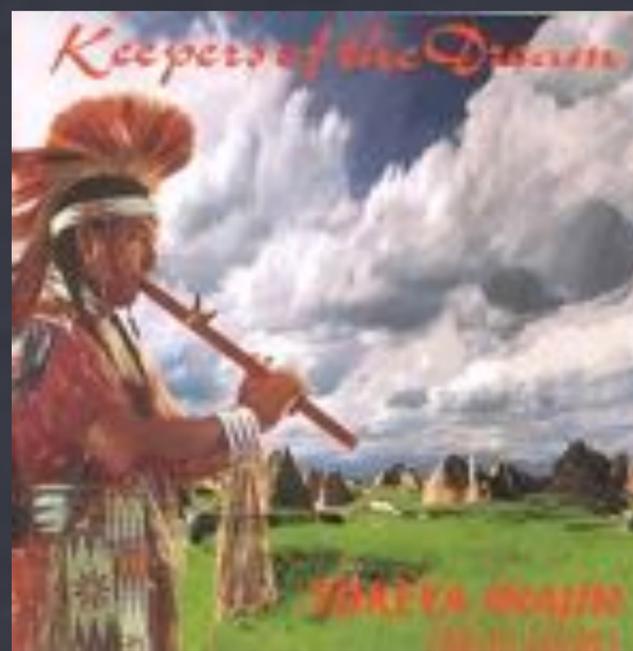
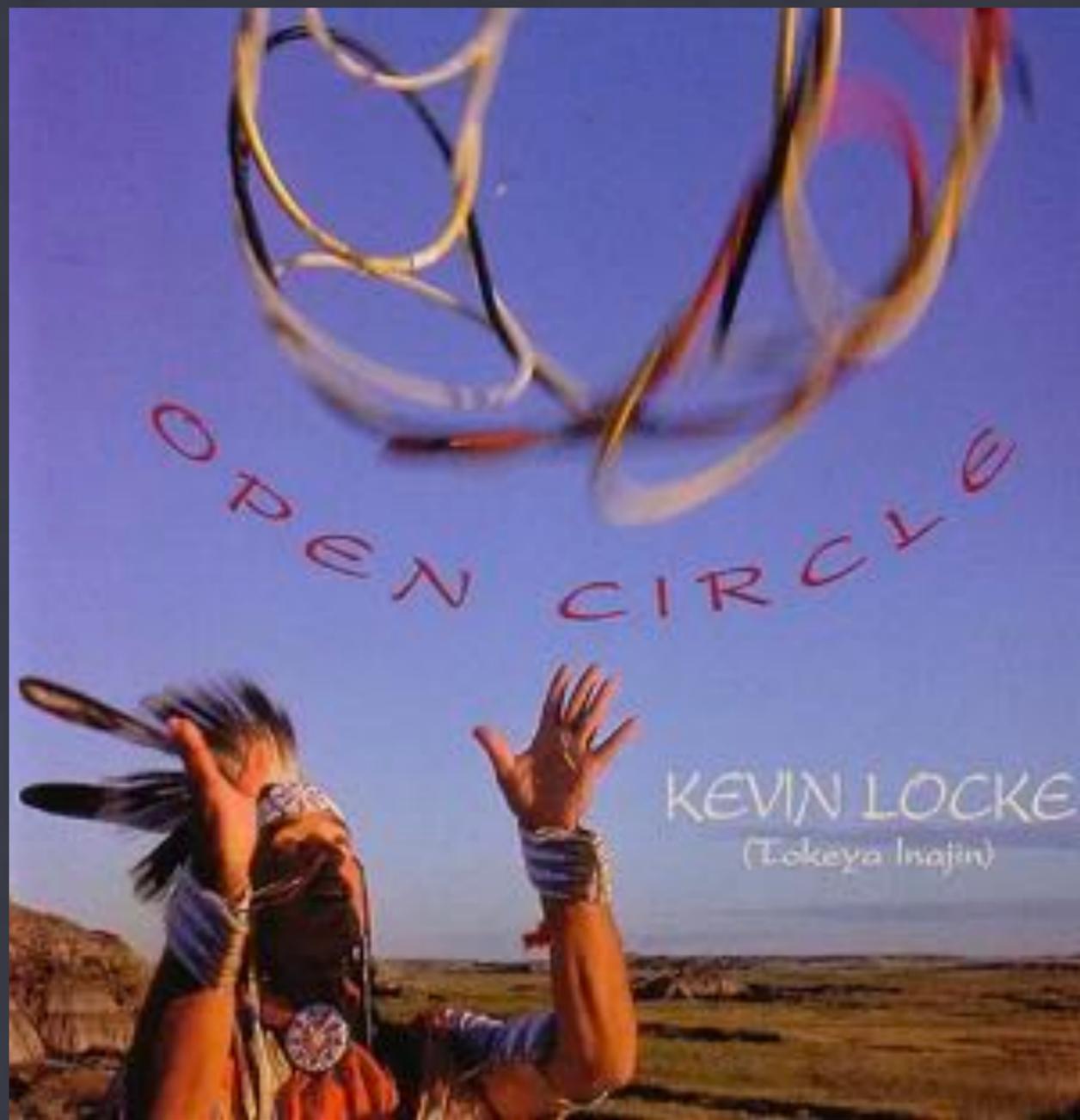
“THE FIRST FLUTE” – “BEST TRADITIONAL RECORDING” (2000)

DATE

2009 & 2000

CLIENT

NATIVE AMERICAN MUSIC AWARDS



PROJECT

“OPEN CIRCLE” (1996)

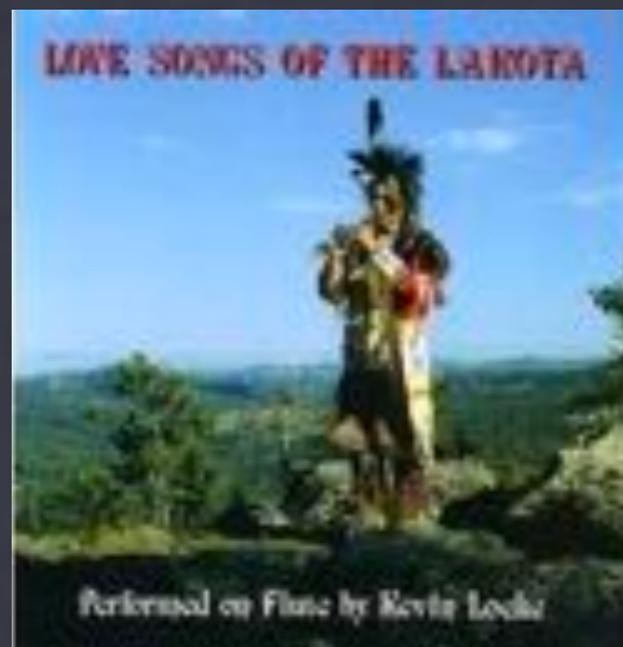
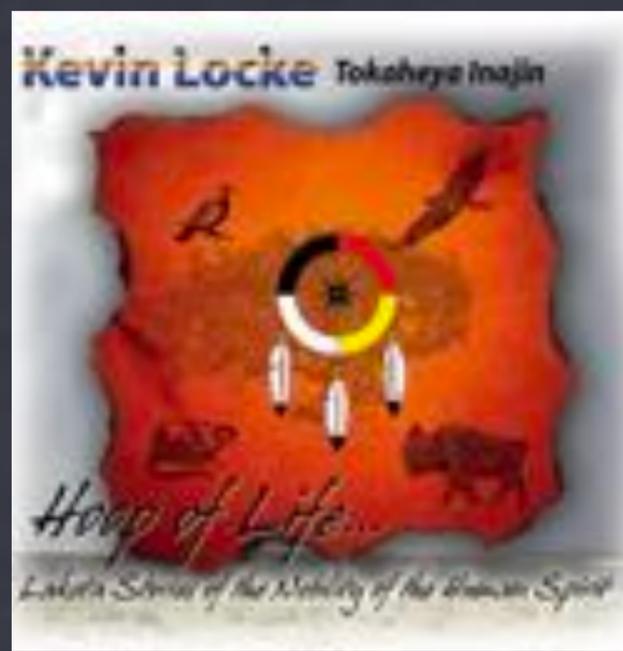
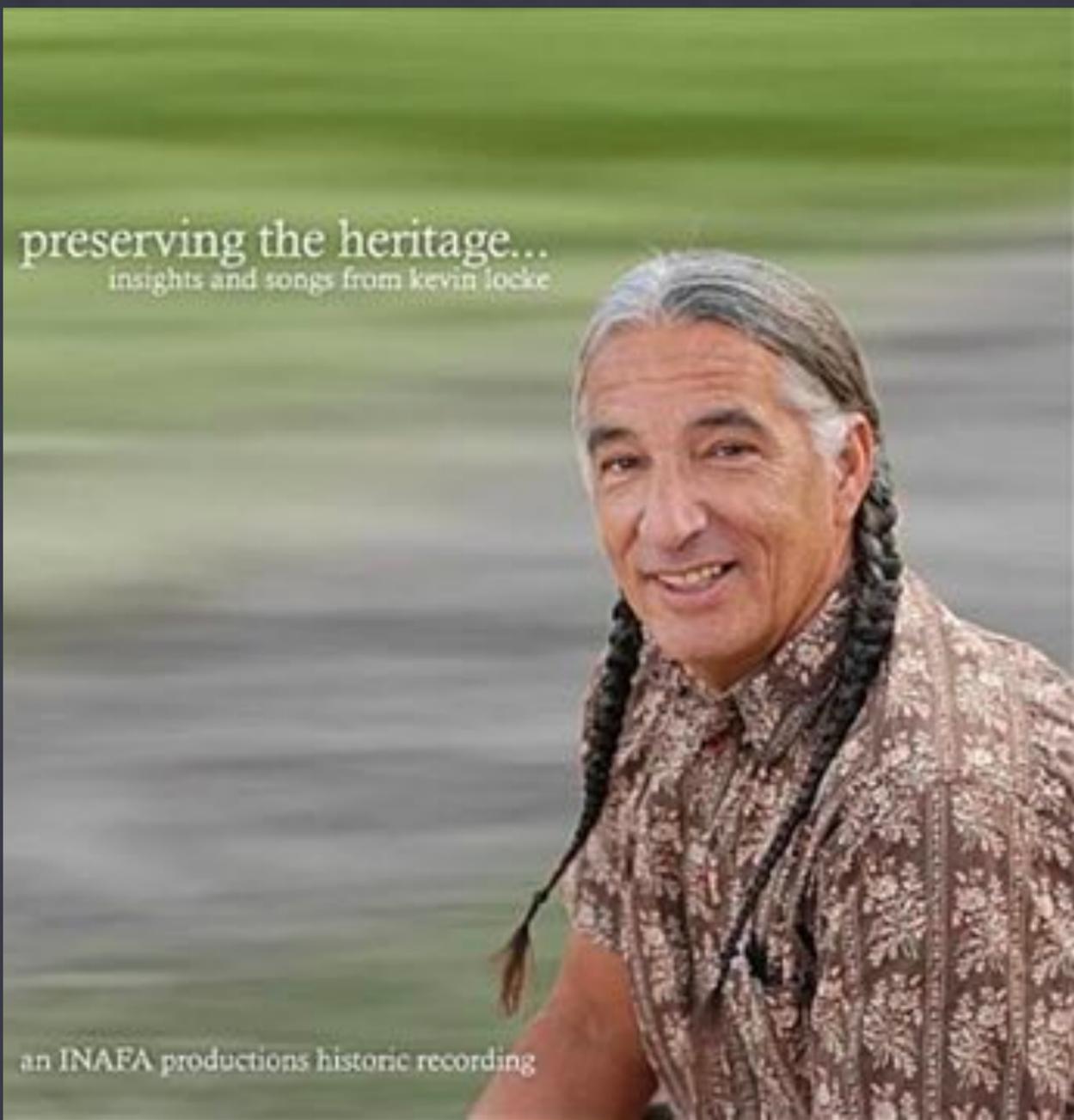
“THE FLASH OF THE MIRROR” (1996)

DATE

“KEEPERS OF THE DREAM” (1995)

PROJECT

“DREAM CATCHER” (1993)



PROJECT

“PRESERVING THE HERITAGE” (2011)

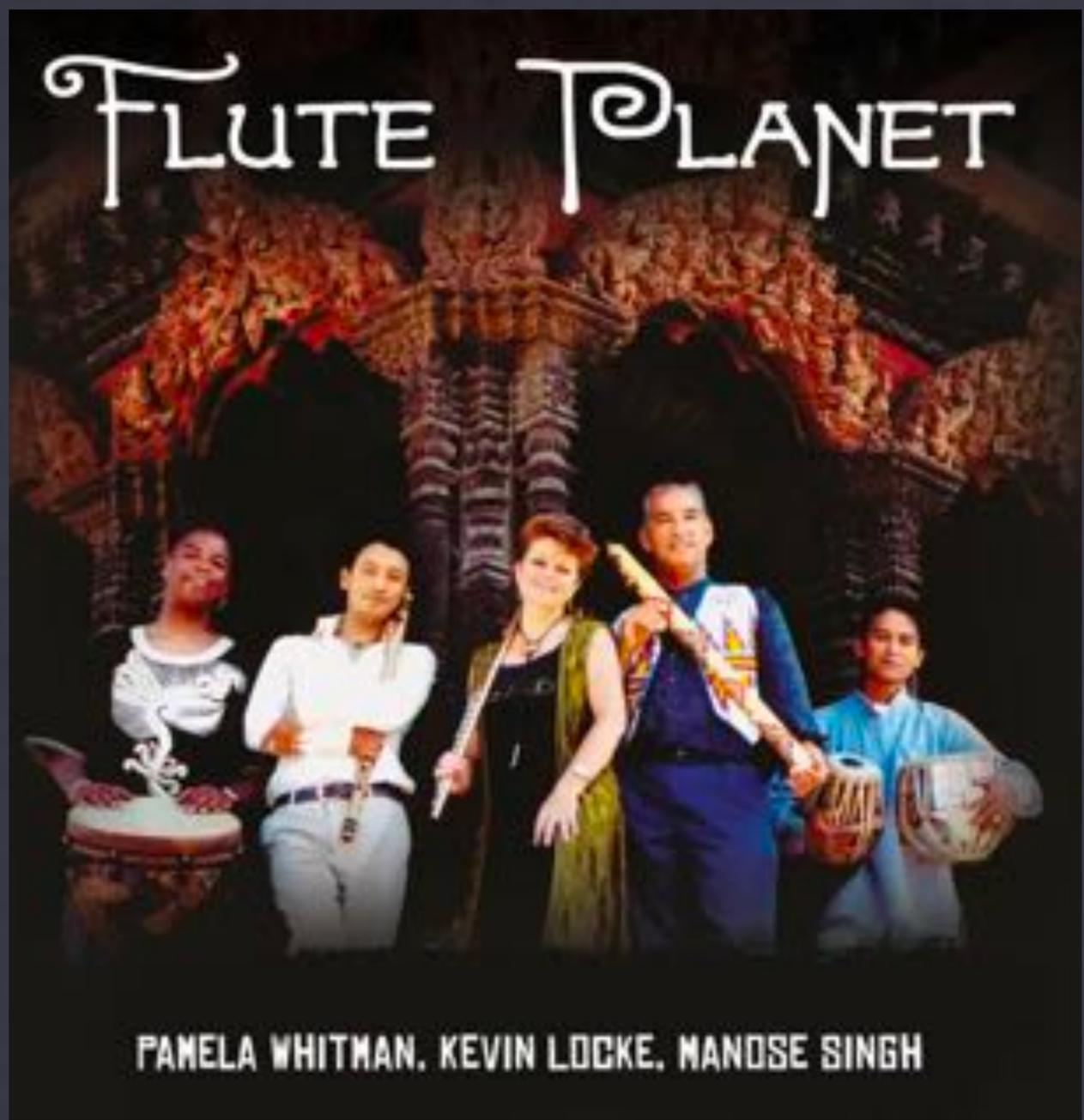
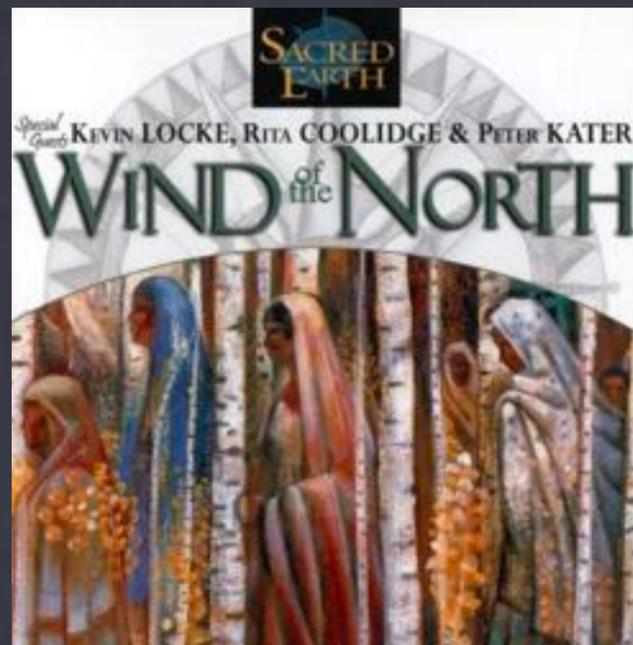
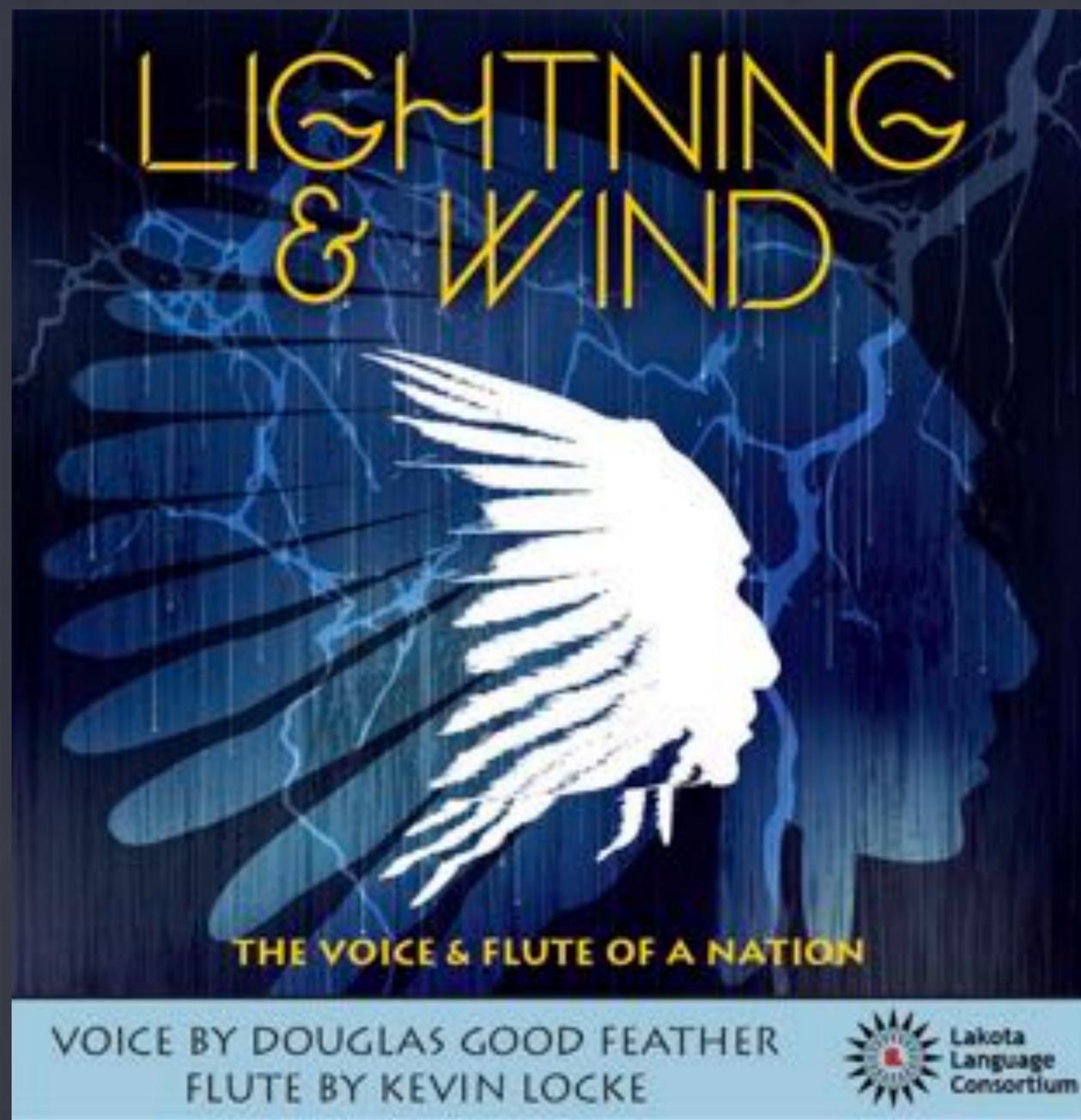
“MIDNIGHT STRONG HEART” (2003)

DATE

“HOOP OF LIFE” (2006)

CLIENT

“LOVE SONGS OF THE LAKOTA” (1983)



PROJECT

“LIGHTNING & WIND” (2015)

“FLUTE PLANET” (2003)

DATE

“BLACK EYED BLUE” (2022)

CLIENT

“WIND OF THE NORTH” (FEAT. KEVIN LOCKE)

Šiyóth̃aŋka kiŋ Yažó Po!
Learn to Play the Flute!



**Play-Along Audio CD for the
Indigenous North American Flute**

By Kevin Locke and Richard Dubé
2nd Edition for New Flute Model

KEVIN LOCKE

PERFORMER



Kevin Locke, performing at the "Michigan Story Festival" (October 2009).
Photo: Jeffrey Smith for CM-Life News.

SELECTED VIDEOS OF KEVIN LOCKE'S PERFORMANCES

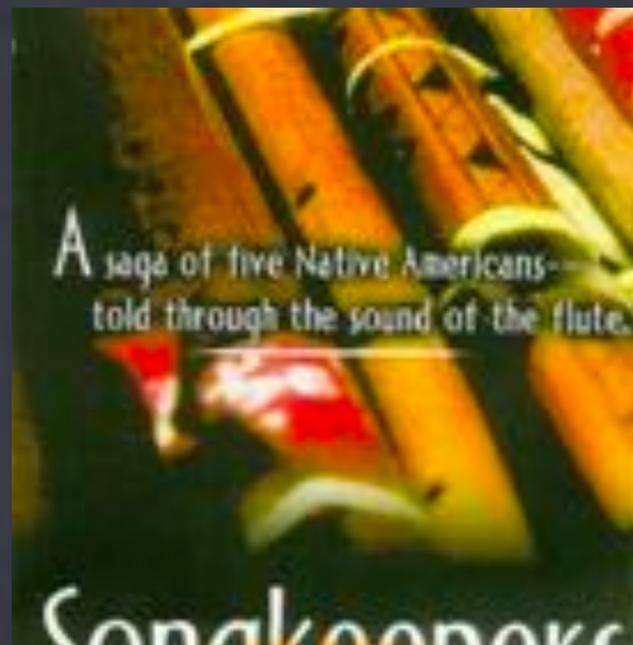
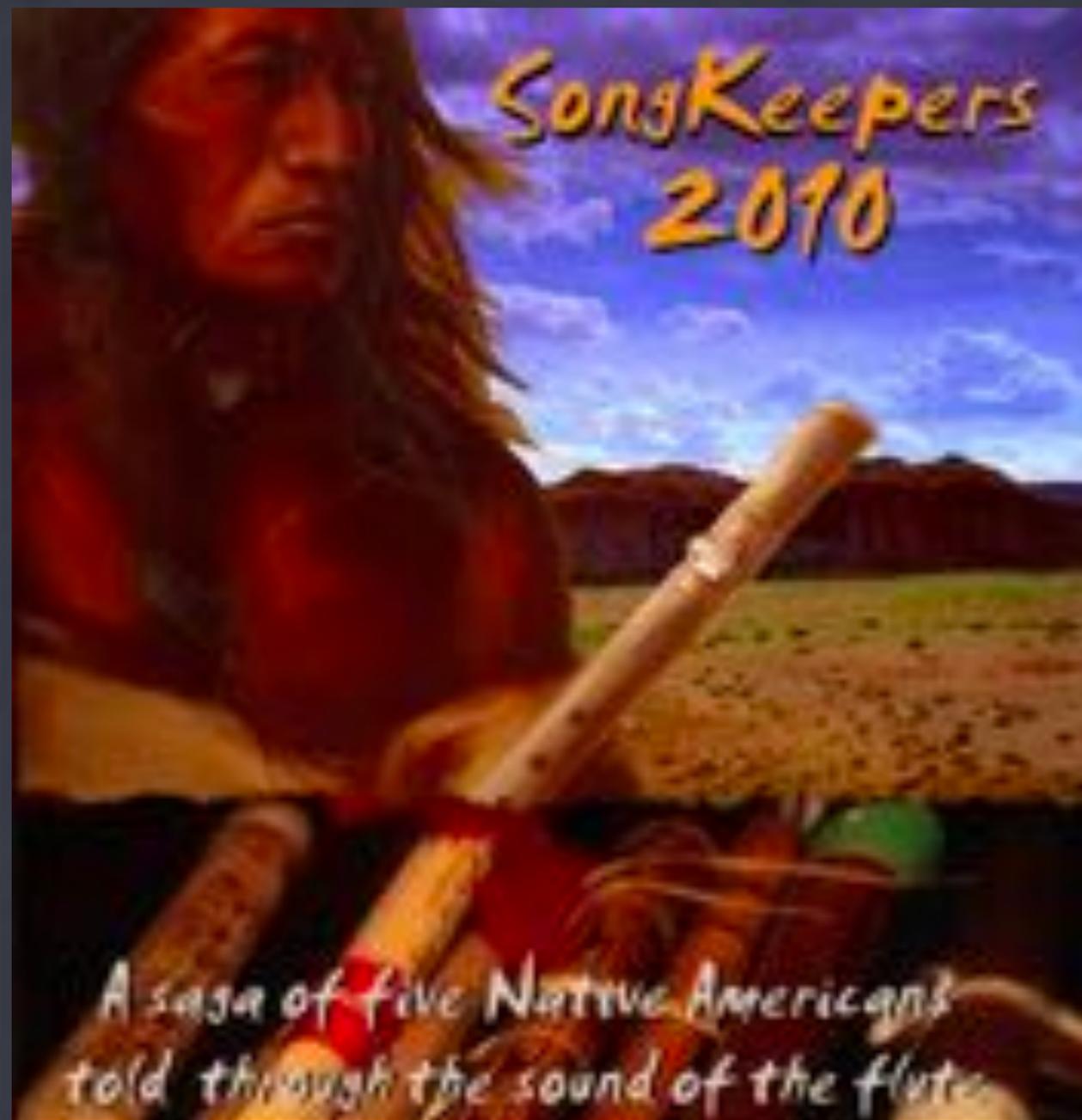
- ❖ [2016 Smithsonian Folklife Festival](#) (Concert featuring NEA National Heritage Fellows, "recipients of the nation's highest honor in the folk and traditional arts.")
- ❖ [2020 Crazy Horse Memorial Foundation](#) ("2020 Kevin Locke Performance - The Hoop Dance.")



Kevin Locke playing the flute during a performance at the Fort Sisseton Historical Festival in South Dakota in June 2007. Photo: Nicholas Brandsberg.

KEVIN LOCKE

FILMS



PROJECT

“SONGKEEPERS 2010” (FRONT)

“SONGKEEPERS 2010” (BACK)

DATE

“NORTHERN SPIRIT FLUTE”

CLIENT

“SONGKEEPERS” VHS (1999)

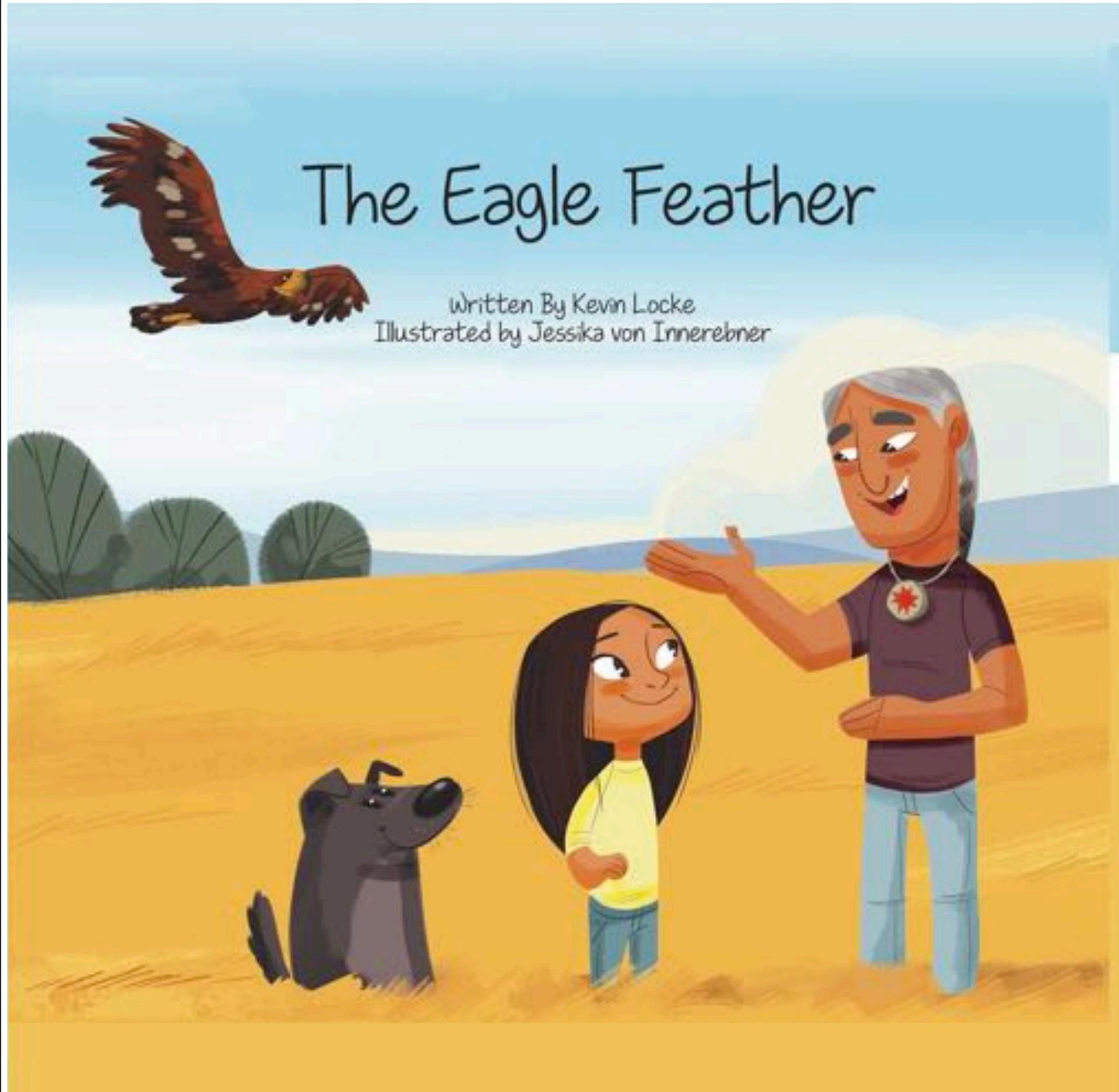
KEVIN LOCKE

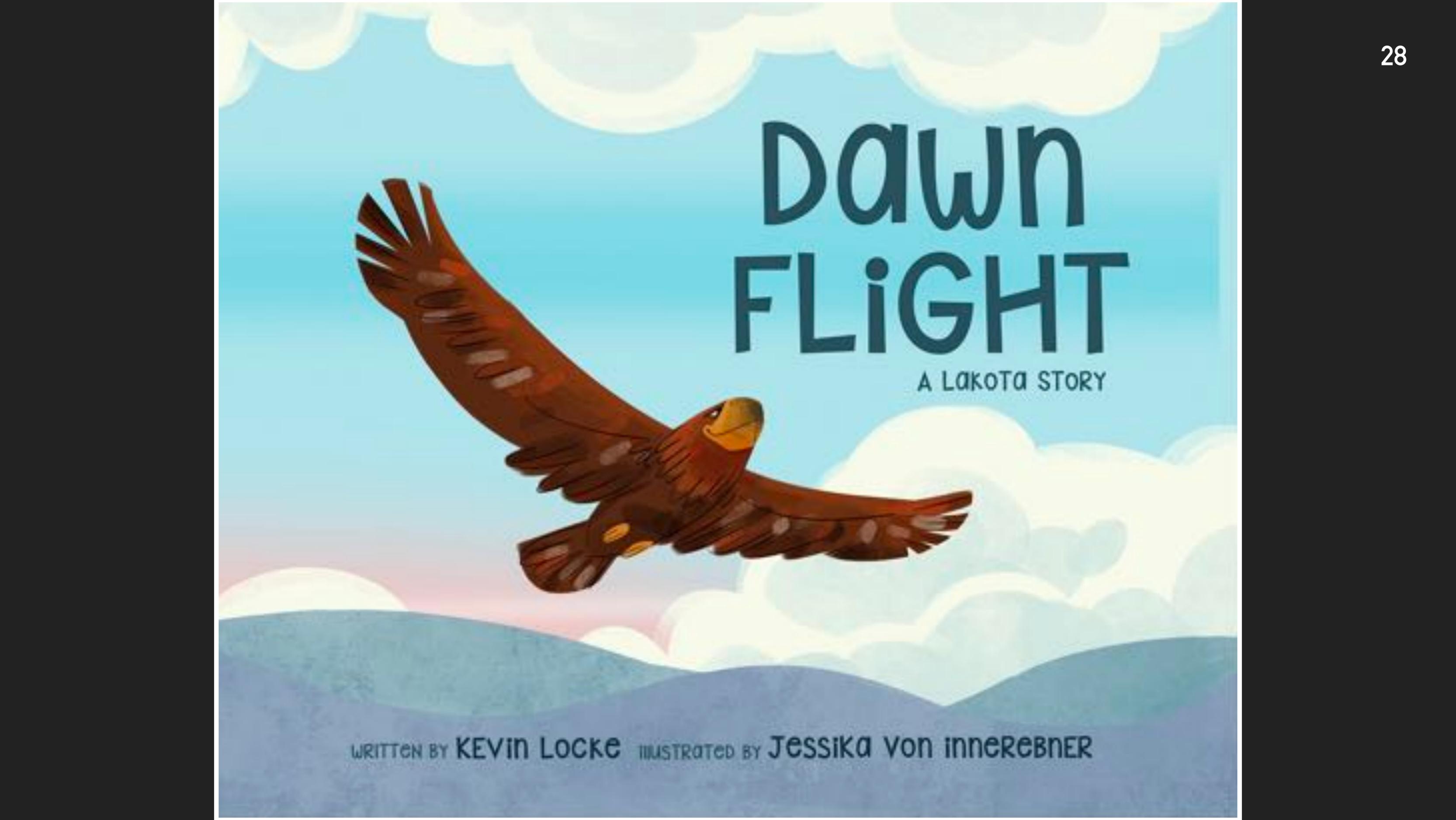
AUTHOR



The Eagle Feather

Written By Kevin Locke
Illustrated by Jessika von Innerebner

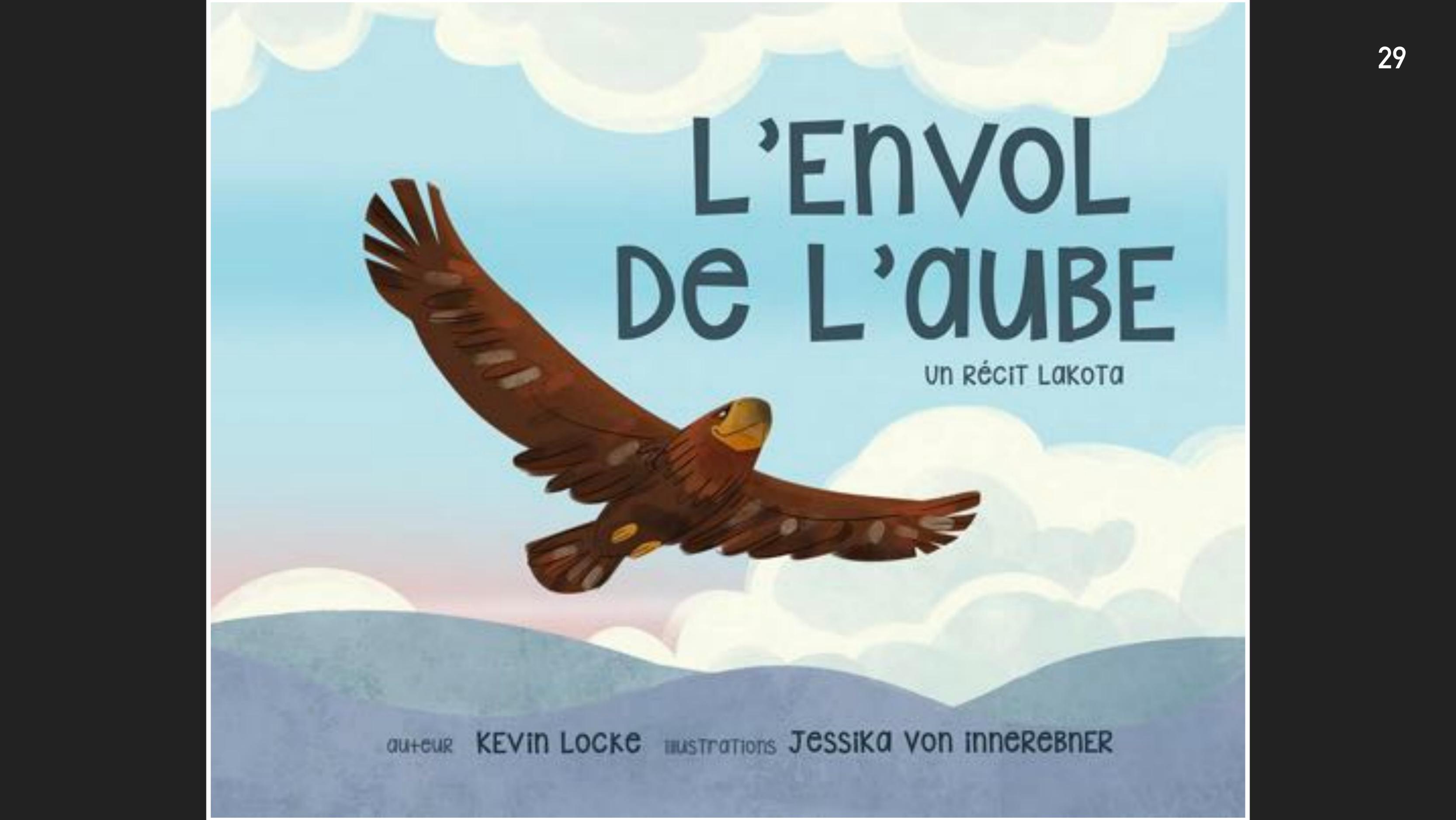




DAWN FLIGHT

A LAKOTA STORY

WRITTEN BY KEVIN LOCKE ILLUSTRATED BY JESSIKA VON INNEREBNER



L'ENVOL DE L'AUBE

UN RÉCIT LAKOTA

au+eur KEVIN LOCKE illustrations JESSIKA VON INNEREBNER

Šiyóth̃añka kiñ Yažó Po! Learn to Play the Flute!



Music Lesson Book for the Indigenous North American Flute

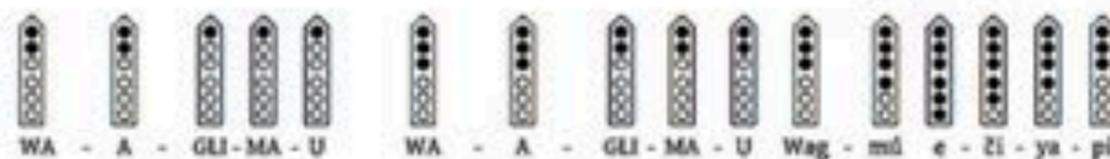
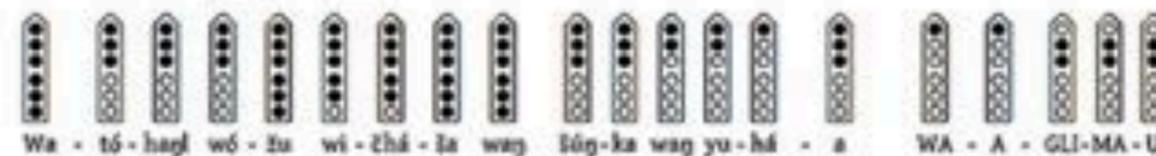
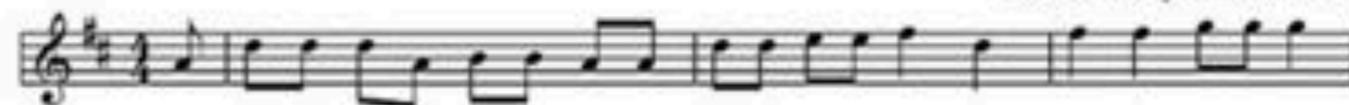
By Kevin Locke and Richard Dubé



LEVEL 1

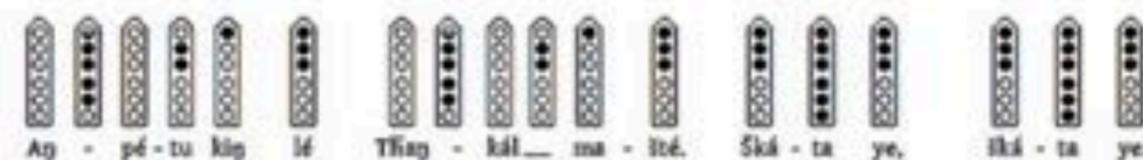
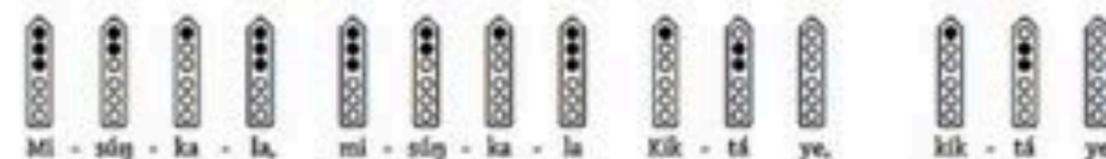
Wagmú/Bingo

*Verdelia American Horse, Karen Little Wounded, Paulette High Elk and Sandra Black Bear (vocals)
Kevin Locke (flute)
Ben Black Bear Jr. (drum)
Transcribed by Richard Dubé*



Misúnkala/Brother John

*W. Meya (vocals)
Transcribed by Richard Dubé*

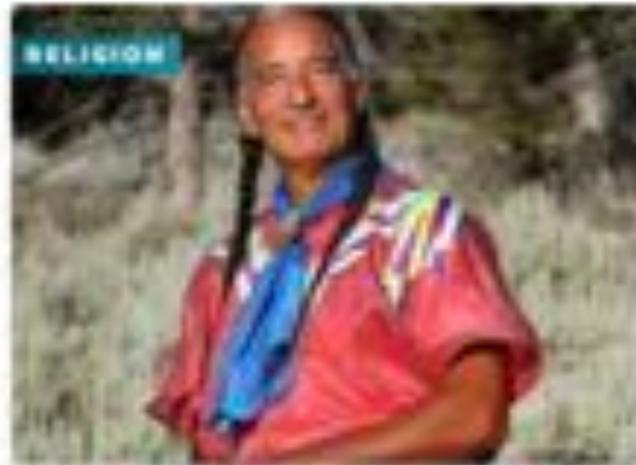


Indigenous Messengers of God

109 ARTICLES

Showing 18 Results of 109

SORT BY: **ALL** ARTICLES PODCASTS VIDEOS



The Passing of Lakota Legend Kevin Locke

DAVE LANGNESS, CHRISTOPHER BUCK | OCT 3, 2022



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CHRISTOPHER BUCK, KEVIN LOCKE | SEP 12, 2022



William Sears and The Gospel of the Redman

CHRISTOPHER BUCK, KEVIN LOCKE | SEP 8, 2022



Does Nature Itself Have a Spiritual Purpose?

CHRISTOPHER BUCK, KEVIN LOCKE | AUG 14, 2022



When Patricia Locke Embraced the Baha'i Faith

CHRISTOPHER BUCK, KEVIN LOCKE | AUG 1, 2022



Community Building and the Indigenous Concept of Two-Eyed Seeing

CHRISTOPHER BUCK, KEVIN LOCKE | JUL 24, 2022



RELIGION
Indigenous Transformers: Heroes, Tricksters, Monsters, and Caretakers
CHRISTOPHER BUCK, KEVIN LOCKE | JAN. 9, 2022



RELIGION
The Indigenous Teacher/Trickster Paradox
CHRISTOPHER BUCK & KEVIN LOCKE | JAN. 2, 2022



RELIGION
How the Australian Aboriginal Divine Messengers Appeared
CHRISTOPHER BUCK, KEVIN LOCKE | JAN. 21, 2022



RELIGION
Miikaye Oyala'ni ("All Are Related"): White Buffalo Call Woman
CHRISTOPHER BUCK, KEVIN LOCKE | JAN. 4, 2022



RELIGION
Encouraging Indigenous Land and Spiritual Acknowledgments
CHRISTOPHER BUCK, KEVIN LOCKE | MAR. 18, 2022



RELIGION
The Symbolism of Corn as the Seed of Faith
CHRISTOPHER BUCK, KEVIN LOCKE | MAR. 11, 2022



RELIGION
Iyatika = Corn Woman = Acoma Pueblo Messenger of God
CHRISTOPHER BUCK, KEVIN LOCKE | APR. 30, 2022



RELIGION
How Did Indigenous Americans Get There?
CHRISTOPHER BUCK, KEVIN LOCKE | MAR. 26, 2022



RELIGION
The Ancient Connections Between East and West
CHRISTOPHER BUCK, KEVIN LOCKE | MAR. 2, 2022

KEVIN LOCKE

EDUCATOR

KEVIN LOCKE & CHRISTOPHER BUCK

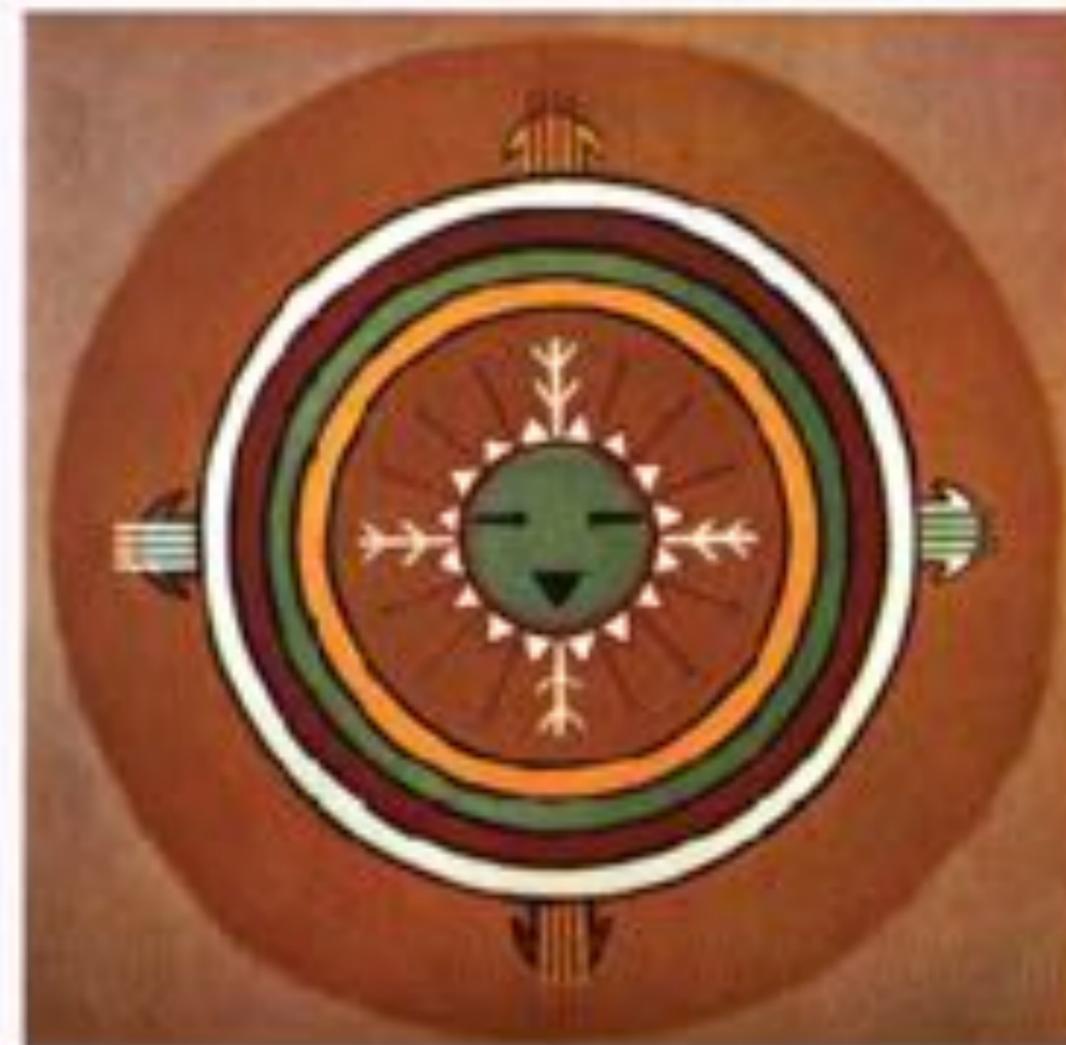
**“THE GREAT SPIRIT SPEAKS: VOICES OF
THE WISE ONES” (WILMETTE INSTITUTE)**

“The Great Spirit Speaks: Voices of the Wise Ones”

The Wilmette Institute course, “The Great Spirit Speaks: Voices of the Wise Ones” (RL069), team-taught by Kevin Locke and Christopher Buck as faculty instructors, was held online three times, with these start dates: (1) 11-Feb-2021; (2) 3-Jun-2021; and (3) 17-Feb-2022. Highlights of these courses included: (1) Kevin Locke’s webinar, “[Exploring Ptehínčala Ska Win \(White Buffalo Calf Woman\)](#),” (May 15, 2022); Dr. Lee Brown’s webinar, “[The Great Law of Peace and the Most Holy Book](#)” (June 20, 2021); and (3) Dr. Littlebrave Beaston, “[American Indians through Printed Materials of the Bahá’í Faith](#)” (Feb 7, 2021).

Christopher Buck

The Great Spirit Speaks: Voices of the Wise Ones



 [Religion, Theology & Philosophy](#)

 Duration 9 WEEKS	 Weekly Study 4-6 HOURS	 Dates FEB 17-APR 20	 Register By FEBRUARY 22, 2022
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The Great Spirit Speaks: Voices of the Wise Ones introduces several of the founders of Indigenous spiritual traditions of the Americas, such as: (1) Deganawida, the Peacemaker (Haudenosaunee/Iroquois); (2) White Buffalo Calf Woman (Lakota); (3) Sweet Medicine (Cheyenne); (4) Lone Man (Mandan and Hidatsa); (5) Breathmaker (Seminole and Miccosukee); (6) Quetzalcoatl (Toltec); (7) Viracocha (Inca/Quechua); (8) Gluskap (Wabanaki); (9) Talking God (Navajo/Diné); (10) Bunjil (Australian Aboriginal Tradition).

In so doing, some pieces of the puzzle of “Progressive Revelation” are added in order to present a much fuller picture of the panoramic scope of the world’s religious history, considering that the Western Hemisphere comprises roughly half of the world’s land mass. From a Bahá’í perspective, the basis for recognizing and respecting these “Wise Ones” is to be found in ‘Abdu’l-Bahá’s authoritative statement in the authorized translation of the Tablet to Amír Khán:

“Undoubtedly in those regions [the Americas] the Call of God must have been raised in ancient times”

-‘Abdu’l-Bahá

Implications and recommendations optimizing Bahá’í–Indigenous interrelationships and community-building initiatives will be offered as well.



Meet Your Faculty



Kevin Locke, MEd

Storyteller, Cultural Ambassador, Performing Artist

I have had a lifelong drive to explore and create. In 1972 Richard Fool Bull the foremost exemplar and practitioner of the Indigenous North American flute urged me to take up and perpetuate this unique and precious heritage that has evolved and developed here in this continent from time immemorial... [See Faculty Bio](#)



Christopher Buck, PhD

Author; Adjunct Faculty, United Theological Seminary of the Twin Cities

Christopher Buck (PhD, JD) attorney and independent scholar, is the author of several books, including: Bahá'í Faith: The Basics (2020), God & Apple Pie (2015), with an introduction by J. Gordon Melton (Distinguished Professor of American Religious History, Baylor University), Religious Myths and Visions of America (2009, "an original contribution to American studies," *Journal of American History*, June 2011), Alain Locke:... [See Faculty Bio](#)

[Browse All Faculty](#)



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WEBINAR

Ptehíŋčala Ska Wiŋ (White Buffalo Calf Woman) Divine Messenger to the Očhéthi Šakówiŋ (People of the Seven Council Fires)

May 15, 2022

Exploring
Ptehíŋčala Ska Wiŋ
(White Buffalo Calf Woman)

with
KEVIN LOCKE

Wilmette Institute

The graphic is a rectangular banner. On the left, there is a painting of a Native American woman in traditional dress standing in a field with horses. A play button icon is overlaid on the painting. On the right, there is a black background with white text. Below the text is a circular portrait of a man with braids, identified as Kevin Locke. At the bottom left of the banner is the Wilmette Institute logo and name.

View or Download [PDF of Slideshow](#)

KEVIN LOCKE

SELECTED “INDIGENOUS MESSENGERS OF GOD” VIDEOS



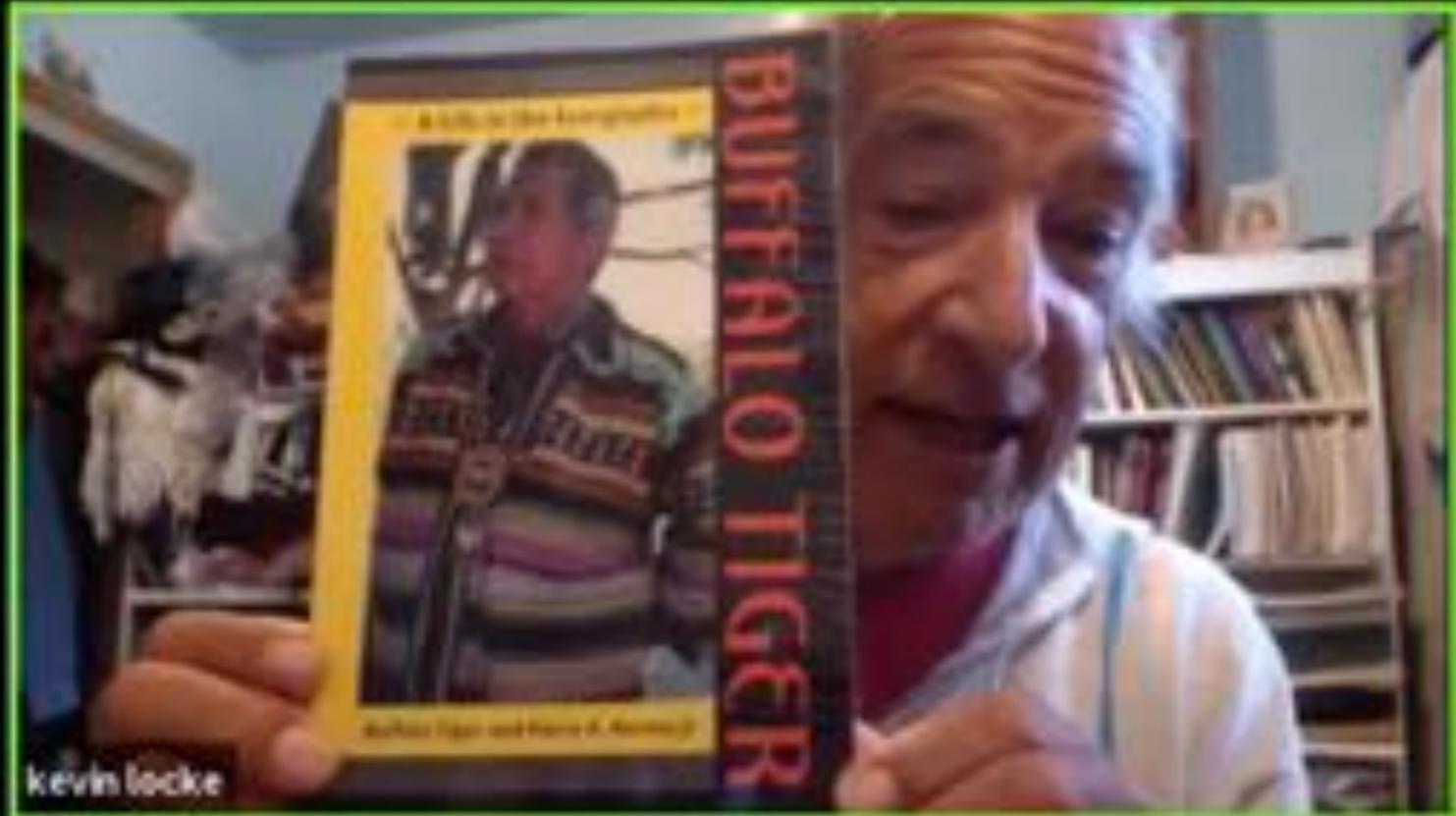
The Great Spirit Speaks: Voices of the Wise Ones!



Watch later



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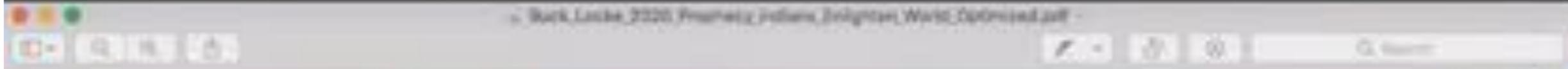


▶ 🔊 🔍 20:26 / 1:30:19



SELECTED KEVIN LOCKE “INDIGENOUS MESSENGERS” VIDEOS / 1

- ❖ **“Ptehíŋčala Ska Wiŋ (White Buffalo Calf Woman): Divine Messenger to the Očhéthi Šakówiŋ (People of the Seven Council Fires).”** Presented by Kevin Locke. Hosted by the Wilmette Institute. (May 15, 2022.)
- ❖ **“The Great Spirit Speaks: Voices of the Wise Ones.”** Presented by Christopher Buck and Kevin Locke. Hosted by the Clearwater Bahá’í Community in Florida. (November 28, 2021.)
- ❖ **“Encouraging Grassroots Indigenous Land & Spiritual Acknowledgements.”** Presented by the Patricia Locke Foundation for the 2021 Parliament of the World’s Religions. (October 17, 2021.)
- ❖ **“Divine Teachers of the Americas.”** Presented by Kevin Locke. Hosted by Green Acre: A Bahá’í Center of Learning. (Recorded live on October 9, 2021.)



**ON 'ABDU'L-BAHÁ'S PROPHECY:
"THESE INDIANS ... WILL ... ENLIGHTEN THE WHOLE WORLD."**

APRIL 14, 2020

CHRISTOPHER BUCK & KEVIN LOCKE



Play (k)

▶ ⏩ 🔊 4:06 / 1:12:24

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SELECTED KEVIN LOCKE “INDIGENOUS MESSENGERS” VIDEOS / 2

- ❖ “Overview of the Spiritual Heritage of this Half of the Planet, a Bahá’í Perspective.” Kevin Locke. Hosted by Bahá’í Faith Modern Perspectives. (June 21, 2020.)
- ❖ “A Bahá’í Perspective on Indigenous Messengers of God, Part II.” Presented by Kevin Locke and Christopher Buck. Hosted by Green Acre: A Bahá’í Center of Learning. (Streamed live on April 16, 2020.)
- ❖ “A Bahá’í-inspired Perspective on Indigenous Messengers of God, Part I.” Presented by Kevin Locke and Christopher Buck. Hosted by Green Acre: A Bahá’í Center of Learning. (Recorded live on April 2, 2020.)

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WBCW's Ten Commandments

1. Possess "great respect and reverence toward sacred things."
2. Live as "belonging to one family."
3. Be "always very faithful to promises."
4. "Cease hostilities against other nations."
5. "Administer help to the sick."
6. "Comfort others in time of sorrow."
7. Show "kindness toward every living creature on earth."
8. "Remember the dead."
9. "Love your children dearly."
10. "Above all, lead pure lives."

– Frances Densmore, "Teton Sioux Music," *Bureau of American Ethnology Bulletin*, Vol. 61 (1918): 1–561 [see pp. 65–66].



KEVIN LOCKE

HALF OF THE WORLD'S SPIRITUAL HERITAGE

Keeping Alive Kevin Locke's Legacy

In honoring Kevin Locke in this presentation, it's important to emphasize the need to preserve, or "keep alive," his legacy. Perhaps Kevin's most significant contribution to Bahá'í thought and culture is his perspective on the place of Indigenous spirituality within our global sacred history, or what Bahá'ís refer to as "Progressive Revelation." A major piece of the puzzle is missing: the Indigenous spiritual heritage of the Americas, which Kevin often referred to as "this half of the planet," as will be seen in Kevin's selected comments, quoted in the slides that follow.

Christopher Buck

“To explore the spiritual heritage of the Western half of the planet”

In this series of articles, for example, it has been a privilege to explore the spiritual heritage of the Western half of the planet.”

– Kevin Locke, “Community Building and the Indigenous Concept of Two-Eyed Seeing” (July 24, 2022).

Kevin Locke

“Through the voices of the Great Spirit – we have been inspired”

Absolutely! In my heart of hearts, I feel certain that you and I have been moved by the messages brought to humanity by the primal and original Indigenous teachers of this land, to give voice to the long hidden and ignored spiritual heritage of this half of the planet. Through the inspiration of these Wise Ones who have appeared to the various tribes in the Americas – the voices of the Great Spirit – we have been inspired to create this wider awareness and appreciation

– Kevin Locke, “Sweet Medicine’s Baha’i-like Path of Spiritual Brotherhood” (Nov. 20, 2020).

Kevin Locke

“To come to terms with the spiritual heritage of this half of the planet”

Its importance rests on the simple reason that Vinson Brown was a pioneer on the path of immigrant [Euro-American] discovery of the spiritual heritage of this land! As such, *Voices of the Earth and Sky* charts essential steps on the journey that all non-Indigenous Americans must make **to come to terms with the spiritual heritage of this half of the planet** – here in the Western Hemisphere, the “Americas” (a Euro-American name), in the so-called “New World” of North, Central, and South America – which we Indigenous peoples call the “Old World.”

– Kevin Locke, **“Voices of Earth and Sky – Discovering Indigenous Holy Ones”** (Sept. 23, 2020).

Kevin Locke

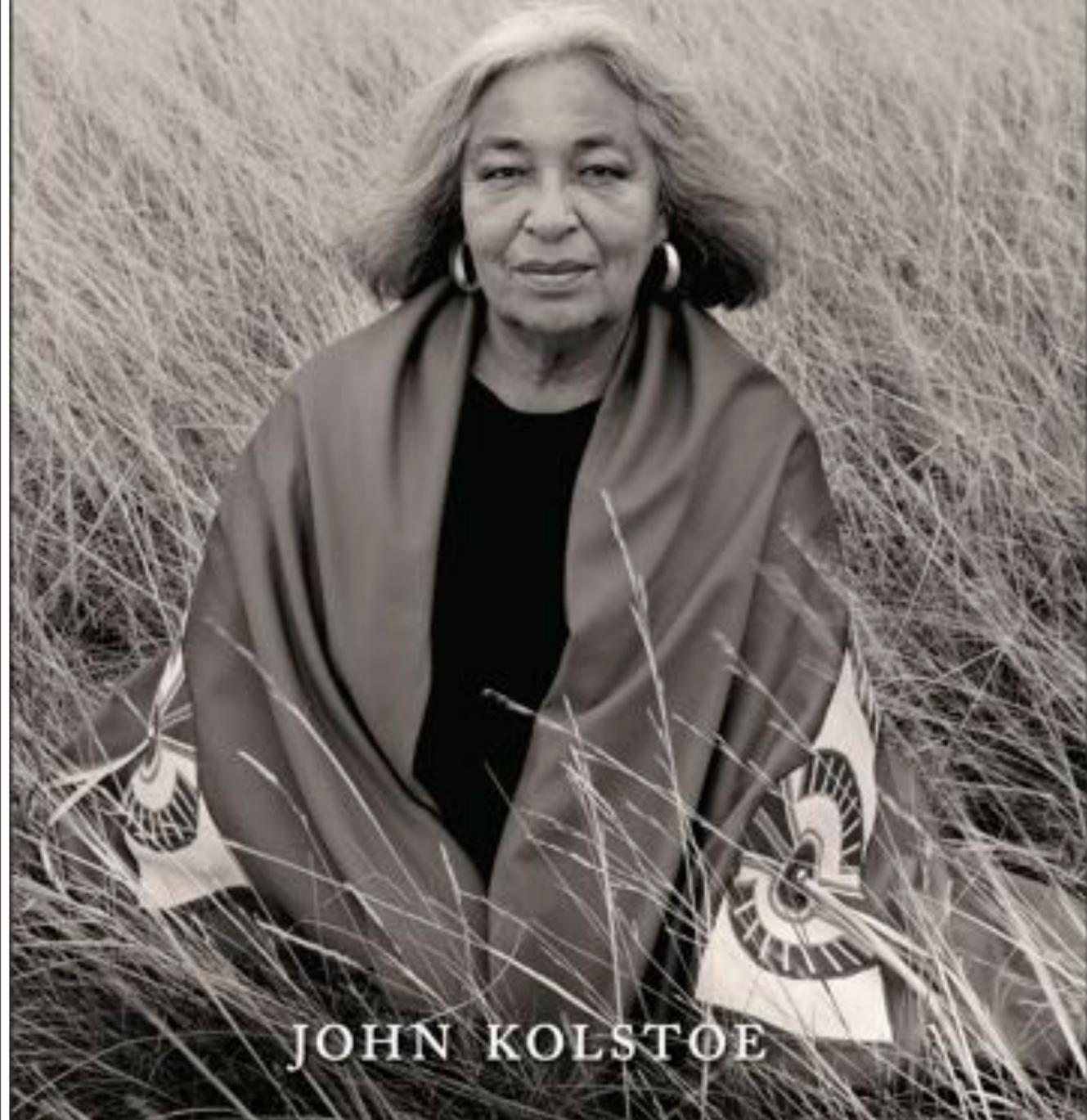
IN HONOR OF KEVIN LOCKE

1993: PATRICIA LOCKE



Compassionate Woman

*the Life and Legacy
of Patricia Locke*

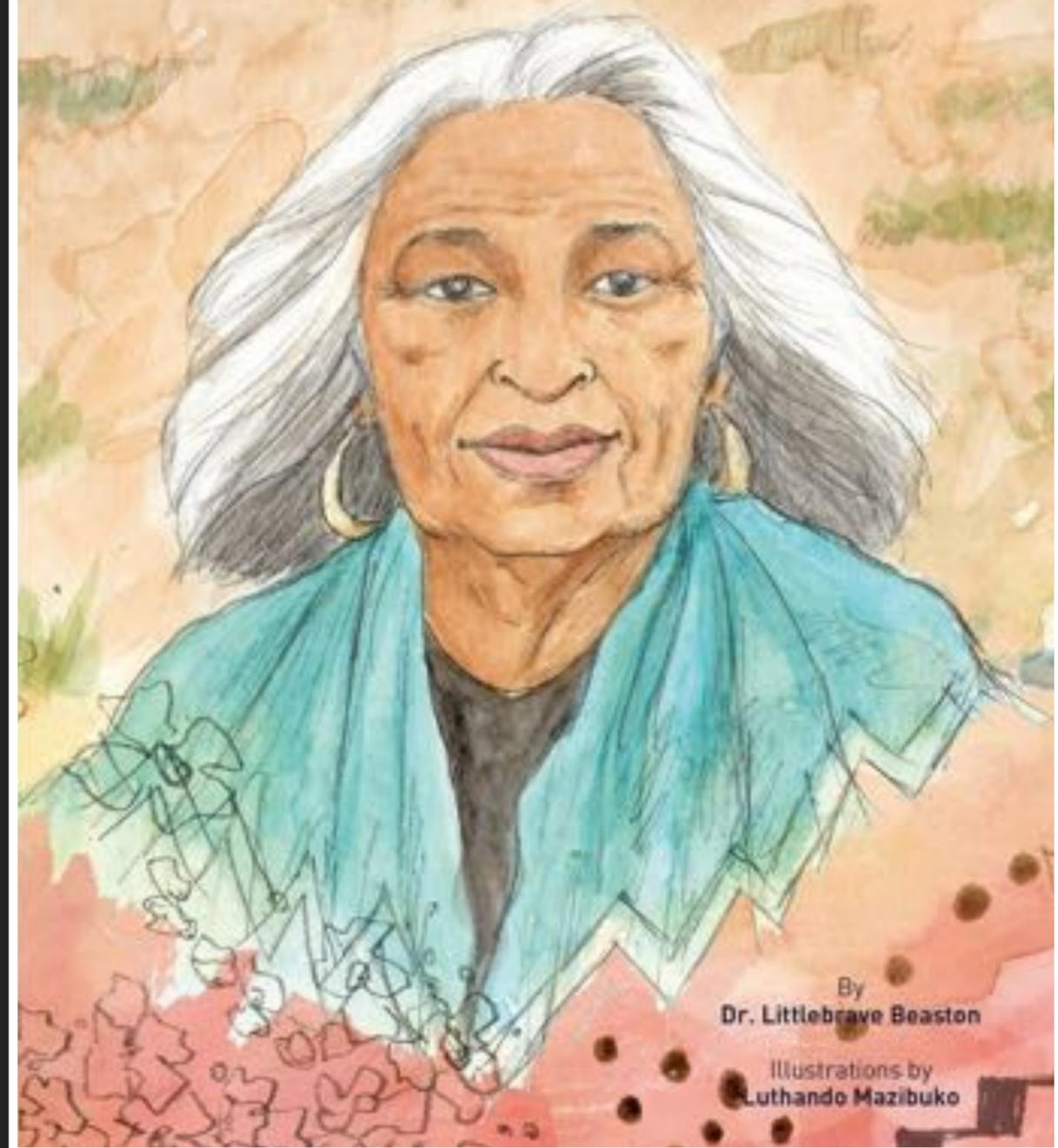


JOHN KOLSTOE

Change Maker

Warrior Grandma

The Story of Patricia Locke



By
Dr. Littlebrave Beaston

Illustrations by
Luthando Mazibuko

1993: The Year of Making "Indigenous Messengers of God" More Widely Known

In 1993, Patricia Locke presented her paper to the Parliament of the World's Religions (Chicago) in a special session entitled, "God's Messengers to the Native Peoples of the Western Hemisphere" with Jacqueline Left Hand Bull. Also in 1993, I wrote and submitted "[Native Messengers of God in Canada?: A Test Case for Bahá'í Universalism](#)," which, in 1994, won an Award for Excellence in Bahá'í Studies by Association for Bahá'í Studies, and was later published in *Baha'i Studies Review* 6 (1996): 97-133.

Christopher Buck

Patricia Locke on Native American Manifestations of God

CHRISTOPHER BUCK, KEVIN LOCKE | OCT 16, 2021
PART 87 IN SERIES INDIGENOUS MESSENGERS OF GOD

[READ IN ESPAÑOL](#) →



The remarkable Native American educator, activist, and [Baha'i](#) Patricia Locke worked closely with indigenous activists to support and secure the passage of the [American Indian Religious Freedom Act](#).

The views expressed in our content reflect individual perspectives and do not represent the official views of the Baha'i Faith.



As you know, Patricia Locke presented her paper to the 1993 Parliament of the World's Religions in a special session entitled, "[God's Messengers to the Native Peoples of the Western Hemisphere](#)" with Jacqueline Left Hand Bull. The manuscript opens as follows:

The histories of American indigenous peoples and the immigrants are at odds. Many contemporary Euro-American historians, anthropologists, religious leaders, educators, and jurists, use terminology and tenaciously cling to unsubstantiated concepts and theories that denigrate and contradict histories, religions, and world views of the Indigenous peoples of the western Hemisphere.

A major Euro-American fiction still held by many is that God and the Messengers of God were somehow absent in the entire hemisphere prior to, and at the time of the arrival of the Spanish conquest of the Americas. This ethnocentric fiction has had, and still has, tragic implications for American Indian nations that wish to worship God as the Messengers taught them, and which is their fundamental human right.

Here, the word "immigrants" refers to non-indigenous peoples in the America, especially Euro-Americans. Further on in her paper, Patricia Locke wrote:

The premise of this paper is that God did not neglect the millions of indigenous peoples of the Western Hemisphere, that over the centuries a "myriad of Messengers" of God were sent to various Indian nations to bring them divine theologies of which many have survived and are practiced today.



particular, diverse, and mutually incomprehensible. May something of the same sort be true of "religion" and "a religion"? Is "religion" an innate impulse in human beings to relate themselves to the mysteries of life?

Dr. John Algeo—Professor of English at the University of Georgia specializing in the history of the English language and its current use; President of the Theosophical Society in America; author, *Problems on the Origins & Development of the English Language: Fifty Years among the New Worlds: A Dictionary of Neologisms*; and *Reincarnation Explored*.

4:00 PM-4:20 PM LaSalle Wing #4
"The Power of Prayer"

H.H. Atmanandji Maharaj
 Communication of man with the Supreme Being is universally found in all religions. It appeals to all—from laity to the most enlightened aspirant. It promotes unselfishness and annihilation of "I-ness" and "mine-ness" and purifies the mind.

H.H. Atmanandji Maharaj—saint, scholar, author, orator and chief organizer of scores of yoga-camps and pilgrimages in India, U.K., U.S.A. and Africa; a great proponent of Indian culture, Jain philosophy and Yoga-sadhana.

4:00 PM-5:30 PM LaSalle Wing #5
"A New Myth to Live By"

John Lobell; Mimi Lobell; Stephen Larsen; Robin Larsen; Bob Walter; Rebecca Armstrong; Joyce Bogusky; Keith Cunningham
 This presentation summarizes the contributions of Joseph Campbell in the study of mythology and religion and explores the role of the Joseph Campbell Society, Inc. in the coming millennium.

John Lobell—Director of Membership of the Joseph Campbell Foundation; Professor of Architecture, Pratt Institute.
 Stephen Larsen—Co-author of *A Fire in the Mind: The Life of Joseph Campbell*.
 Robin Larsen—Co-author of *A Fire in the Mind: The Life of Joseph Campbell*.
 Bob Walter—Vice President and Director of the Joseph Campbell Foundation; editor of *Joseph Campbell's Historical Atlas of World Mythology*.
 Rebecca Armstrong—musician, storyteller, and founder of The Joseph Campbell Society in Chicago.
 Joyce Bogusky—Jungian analyst.
 Keith Cunningham—filmmaker and poet.

4:00 PM-5:30 PM Montrose Wing #1
"Cultural Degradation Through Mascots and Stereotypes"

Dorothy Davids; Jim Fenelon; Raymond D. Apodaca; Nick Hockings; Hugh Danforth
 Mascots and stereotypes are issues that Native Americans are dealing with. This panel will discuss alternatives to the mascot caricature and its impact on Native American images.

Dorothy Davids—Stockbridge Murose, Professor Emerita, University of Wisconsin, Madison Extension, Leadership Development.
 Jim Fenelon—Standing Rock Sioux; bilingual education consultant.
 Raymond D. Apodaca—*Mito del sur Pueblo*; Chair, Human and Religious Rights Committee, National Congress of American Indians.
 Nick Hockings—Ojibwe; traditional dancer and cultural teacher throughout the state of Wisconsin.
 Hugh Danforth—Ojibwa; activist on mascot issue; Native American Center Board, Madison, Wisconsin.

4:00 PM-5:00 PM Montrose Wing #2
"God's Messengers to the Native Peoples of the Western Hemisphere"

Jacqueline Delabant; Kevin Locke; Patricia Locke
 There have been "myriad Messengers" to the indigenous peoples of the western hemisphere throughout the centuries. These indigenous nations were organized around a spiritual, rather than a political or secular world view. The prophetic aspects of these indigenous belief systems will be explored.

Jacqueline Delabant—Lakota and Chippewa educator and lecturer; Coordinator, American Indian Religious Freedom Project, Association on American Indian Affairs.
 Kevin Locke—a Lakota and Chippewa artist and dancer, is an editor and auxiliary board member of the *Bahá'í* faith.
 Patricia Locke—Standing Rock Sioux and Minnesota Chippewa, educator; National coordinator of the Coalition for the amendments to the American Indian Religious Freedom Act.

4:00 PM-5:30 PM Montrose Wing #3
"Wisdom of the Elders, Part I: The Path of Unconditional Love"

Dr. Pamela Colorado; Grandmother Pa'ri'ni'ya
 Two women elders will share their profound spiritual and practical wisdom on the power of unconditional love to heal the planet. These two women are giants in their fields—not dreamers, but visionary activists working intensely to help people bring their lives and the world back into balance.

Dr. Pamela Colorado—Wisconsin Ojibwa, of the Iroquois Confederacy; faculty member of the School of Social Work, University of Calgary; founder, Worldwide Indigenous Science Network.
 Grandmother Pa'ri'ni'ya—elder of the White Buffalo Society who lives the ways of the Peace Keepers; wife, a mother, a grandmother, and a daughter of the Earth; incarnate peace warrior; in 30 years of international work, she has been instrumental in bringing the ways of peace to many cultures.

4:00 PM-5:00 PM Montrose Wing #4
"Modern Business the Zoroastrian Way"

K.P. Mehta
 This presentation will review the application of ancient Zoroastrian principles to the world of modern business. How can modern men and women meet the challenges of the business world without losing faith in religious principles?

K.P. Mehta—Religious Education Chairperson, Zoroastrian Association of Metro Chicago.

4:00 PM-5:30 PM Montrose Wing #5
"The Problem of Displaced People"

Dr. Abdur Rahman Nakadar; Begum Syeda Bhatti; Aynsha Governor; Dr. William Baker; Dr. Muhammad Islamulla Khan
 A discussion of religious, economic, and racial refugees. Disenfranchisement and the loss of human dignity. Putative solutions.

Dr. Abdur Rahman Nakadar—President, American Federation of Indian Muslims, Detroit, Michigan.
 Begum Syeda Bhatti—Muslim Women Refugee in Canada, Ottawa.
 Aynsha Governor—noted champion of human rights; expert on the Bosnian refugee crisis.
 Dr. William Baker—author, *The Thief of a Nation*; Professor of Biblical History.
 Dr. Muhammad Islamulla Khan—Professor of History, Clarion University, Pennsylvania.

4:00 PM-5:30 PM Parlor G
"Africana Ethics Symposium—MA'AT: Framework for a Transcultural Social Ethics"

Michael Quist; Hunter Adams III; Dr. Patricia Nimret; Dr. Elain Moxley; Dr. Carl Spight; Dr. Veretta Fort; Dr. Njeri Jackson
 This symposium offers from the Africana ethical tradition a new framework, Ma'at, for a transcultural and transreligious comprehensive system of ethics. Ma'at, was a social theory which developed about 5500 years ago in northeastern Africa's Nile Valley that integrated all aspects of human existence such as aesthetics, ethics, philosophy, religion and science into an "unbroken wholeness". Ma'at was the guiding vision, the highest ideal of living and for governance, the "normative standard" of measurement of every action of a culturally and religiously diverse African people.

is the basis of the philosophy, religion, and science of the Maya people.
 Juana Batebil—Maya K'iche', anthropologist; President, International Maya League; has toured extensively in the U.S. and Europe, lecturing about Maya culture.
 Daniel Matul Morales—Maya K'iche'; Doctor in Judicial and Social Sciences; Master in Public Administration; author of numerous articles about the Mayas and Guatemalan society; member, International Maya League.

4:00 PM-5:00 PM Montrose Wing #3
"Let the Dogs Bark—The Caravan Moves On"

Paul Cash
 In the context of interpreting Vivekananda's remark, "Let the dogs bark, the caravan moves on," this presentation explores what can be learned from the observation that the Dalai Lama has become a notable exception to the way spiritual leaders are generally treated by western professional media. What does this tell us about the future for the interface of authentic spirituality and a trans-sectarian audience? The roles of dedicated (to a viewpoint), so-called impartial, commercial and non-profit media will be contrasted in asking the question: How can the increasing secularization and cynicism promoted by western media now serve the interest of the creative spiritual outlook?

Paul Cash—Director of Larson Publications; editor-in-chief, *The Notebooks of Paul Brunton*; MacKenzie transl., *Platonic The Emeralds: Ruari's Dawn & Kébi*.

4:00 PM-5:00 PM Montrose Wing #4
"How to Revive the American Economy"

Dr. Ravi Batra
 Dr. Ravi Batra—M.A., Delhi School of Economics; Ph.D., Economics, Southern Illinois University; Professor of Economics, Southern Methodist University, Dallas, Texas; author, *The Great Depression of 1990*; and *Saving the Great Depression of 1990*.

4:00 PM-5:30 PM Montrose Wing #5
"Spiritual Economics: An Economic Paradigm to Save a Materially Exhausted Planet"

Dhaneshtara Das
 Lecture will suggest new ways of thinking about economic problems, rethink fundamental economic concepts, and define "spiritual economics" and how its aims can be achieved.

Dhaneshtara Das—Director of Vaishnava Community Development aka Don Rouze B.S., M.S., has studied Vedic philosophy for twenty years as a disciple of his Divine Grace A.C. Bhaktivedanta Swami, and has studied economics for twelve years.

4:00 PM-5:30 PM Parlor A
"The World's Oldest Oppression—Women in Prostitution"

Edwina Gately
 In this workshop we will explore the causes and consequences of prostitution. We will hear stories of how women get involved in prostitution and what can be done to walk with them in the journey towards healing and wholeness. We will experience the despair and the dreams of these most misunderstood and abused women.

Edwina Gately—Catholic lay minister, writer, poet and artist; founded the Volunteer Missionary Movement, which has sent over 1000 men and women to serve in developing countries; founded Genesis House in Chicago, which serves women in prostitution; has worked with women in prostitution for ten years and is currently engaged in giving talks and retreats, and in advocacy for women throughout the United States and Britain.

4:00 PM-5:30 PM Parlor B
"Native Women's Wisdom—Our Spiritual Paths"

Omie Baldwin; Penina Yellow Bird; Jo Ann Jones; Alice Yazzie;

Carol Ann Looking Horse; Patricia Locke
 Native women, true to their cultural heritage, share their wisdom and address the issue of spiritual theft for profit and fame. (Our spiritual path cannot be sold.)

Omie Baldwin—Navajo, MSW Counseling and Consultation Center, Univ. of Wisconsin.
 Penina Yellow Bird—Three Affiliated Tribes, Lecturer, Writer, Advocate for Native American Reburial issues.
 Jo Ann Jones—Wisconsin Winnebago, Wisconsin Winnebago Tribal Chairwoman, Lawyer.
 Alice Yazzie—Navajo, Traditional woman living on the reservation.
 Carol Ann Looking Horse—Lakota.
 Patricia Locke—Standing Rock Sioux and Minnesota Chippewa, educator; National coordinator of the Coalition for the amendments to the American Indian Religious Freedom Act.

4:00 PM-5:30 PM Parlor G
"Africana Spirituality Symposium: Rituals in Revolution—Revelations in Resonance"

Hunter Adams III; Phil Cobran; Rosalind Jeffries; James Small; Dr. Jacob Carruthers; Dr. Amina Wadud
 This symposium explores the inner life's expression, evolution and elevation by examining the dynamics between art, astronomy, music, myth, life, land, woman and man, from the earliest members of the human family, the Zinj of east Africa, to that of the ancient Egyptians and its resonances in the diverse religious traditions across the African continent and beyond. It gives fresh insights towards addressing the challenging issues of today to transform disorder into order for the possibility of achieving higher levels of harmonious human social life.

Hunter Adams III—Scientist/philosopher/consultant, Lifeways Sciences Institute, Chicago, IL.
 Phil Cobran—Composer/musician/scholar, Zulu Productions, Chicago, IL.
 Rosalind Jeffries—Adjunct Asst. Prof. in the Dept. of Art and African-American Studies at Jersey City State College; internationally recognized as an art historian and scholar; serves as consultant to numerous schools and museums across the U.S.; featured lecturer at N.Y. Metro. Museum of Art, Bergen England of Art & Science (NJ), New England Quilt Museum (MA), Harlem School of the Arts, Howard Univ., and others; served as a juror of Exhibitions at various galleries all over the world on the UN Hospitality Committee; hosting international artists, heads of states, and other government dignitaries.
 James Small—Adjunct Lecturer at the City College of N.Y.; president of the P.T.A. Resurrection Catholic School; V.P. of the Organization for African People's Participation in Tech; former Minister of Muslim Mosque, Inc. founded by Malcolm X; has served as Exec. Dir. of the Institute for Youth sponsored by the Assoc. for the Study of Classical African Civilization; featured writer for numerous national publications inc. *Essence Mag.*, *The National Soc. of Black Engineers Mag.* and *NOISE* (Japanese Mag); frequent guest on national radio and tv including Geraldo Rivera, Tony Brown's Journal, CNBC Cable, *People are Talking*; currently has distinguished honor of holding a "Linguist Staff" with the CA community of Accra, Ghana.
 Dr. Jacob Carruthers—Author, Egyptologist; prof. of Inner City Studies, Northeastern IL University; Director of the Kemetik Institute, Chicago, IL.
 Dr. Amina Wadud—Koranik scholar/feminist, Virginia Commonwealth University, Richmond, VA.

4:00 PM-5:30 PM Pool Promenade
"Yoga: Here and Now"

Sudha Weizer
 A demonstration of Yoga poses in flow will be followed by a workshop exploring the interdependence of body, breath and mind. Breath awareness and deep relaxation are introduced for their rejuvenating effect.
 Sudha Weizer—Director of the N.U. Yoga Center of Chicago; head instructor of Hathya Yoga at the University of Chicago, and a faculty member at the School of the Art Institute of Chicago.

4:00 PM–5:00 PM Montrose Wing #2

**“God’s Messengers to the Native Peoples
of the Western Hemisphere”**

Jacqueline Delahunt; Kevin Locke; Patricia Locke

There have been “myriad Messengers” to the indigenous peoples of the western hemisphere throughout the centuries. These indigenous nations were organized around a spiritual, rather than a political or secular world view. The prophetic aspects of these indigenous belief systems will be explored.

Scan of Patricia Locke's Historic 1993 World Parliament Presentation

Here's a [link](#) to an historic archival paper by Patricia Locke, "[Native American and Other Indigenous Manifestations of God](#)" for her presentation, "[God's Messengers to the Native Peoples of the Western Hemisphere](#)," in the 1993 Parliament of the World's Religions in Chicago: https://bahai-library.com/pdf/l/locke_native_american_messengers.pdf

Digital scan by [Nadema Agard \(Winyan Luta/Red Woman\)](#) sent to Kevin Locke, Oct. 15, 2021. (Title & final pages appear to be missing.)

Patricia Locke

Patricia Locke's Dual Belief in White Buffalo Calf Woman and Baha'u'llah

CHRISTOPHER BUCK, KENN LOCKE (JAN 18, 2011)
PART 88 IN SERIES INDIVIDUAL MESSAGERS OF GOD

[READ IN ESPAÑOL](#) →



Can we simultaneously believe in more than one divine messenger? Yes, the [Baha'i](#) teachings emphatically say – in fact, all Baha'is accept each one of God's prophets.

The views expressed in our content reflect individual perspectives and do not represent the official views of the Baha'i Faith.





Q: Kevin, in researching this series of articles on Patricia Locke, your late mother, who was inducted into the National Women's Hall of Fame in 2005, I requested written permission from the Council of the Parliament of the World's Religions to publish an archival digital audio file of a panel presentation in the 1993 Parliament of the World's Religions featuring her, among other presenters, as well as the words she spoke during that presentation.

On December 1, 2021, permission was granted by the Parliament of the World's Religions, so it is with great pleasure that we now publish, online, the entire digital audio file of the following session: "Native American Women's Wisdom: Our Spiritual Selves" (which, according to the 1993 official program, p. 107, was entitled, "[Native Women's Wisdom: Our Spiritual Paths](#)", held on Thursday, September 2, 1993.

Here's the link to this historic archival audio file

CREDIT: Digital file of Tape 512 Native American Women's Wisdom: Our Spiritual Selves, 1993 Parliament of the World's Religions audio recording, 1993 Parliament of the World's Religions (267 audio cassettes housed in 25 containers), Chicago, IL: Teach-In, AICPWR, 292.06 N718W1993, 1993 Parliament of the World's Religions in Chicago records, Collection Identifier: MSS0072, Special Collections and Archives, DePaul University, John T. Richardson Library. Permission granted by the Parliament of the World's Religions, courtesy of Miriam V. Guenzada Mendez, Communication & Program Manager of Parliament of the World's Religions, December 1, 2021.

So Kevin, please tell us about your initial impressions of Patricia Locke's presentation, and of the rest of the session, including the other panel presentations and the ensuing discussions. Also, what was it like to hear your mother's recorded voice after all these years? What about her primary topic – White Buffalo Calf Woman and the seven sacred rituals that she brought, along with her associated spiritual and moral teachings?

Audio Recording of Patricia Locke's Historic 1993 Parliament Presentation

Here's the [link](https://drive.google.com/file/d/1xFQN7epXdVtHnrF9i3V0gbXodK9d2x_j/view?ts=61a7db97) to this historic archival audio file: https://drive.google.com/file/d/1xFQN7epXdVtHnrF9i3V0gbXodK9d2x_j/view?ts=61a7db97.

CREDIT: Digital file of Tape 512 Native American Women's Wisdom Our Spiritual Selves, 1993 Parliament of the World's Religions audio recording, 1993 Parliament of the World's Religions [267 audio cassettes housed in 15 containers]. Chicago, IL: Teach 'em. ARCPWR. 291.06 N716W1993, 1993 Parliament of the World's Religions in Chicago records, Collection Identifier: MSS0077, Special Collections and Archives, DePaul University, John T. Richardson Library. **Permission granted by the Parliament of the World's Religions**, courtesy of Miriam V. Quezada Mendez, Communication & Program Manager at Parliament of the World's Religions, December 1, 2021.

Patricia Locke



Q: Kevin, It's quite profound to me that, in 1993 alone, Patricia Locke presented in a global religious forum, as a religiously devout Lakota woman; was elected to the National Spiritual Assembly of the Baha'is of the United States shortly thereafter — all while continuing her unflagging efforts to render AIRFA legally effective. Amazing. Extraordinary. What a great American — and world citizen!

Would it be true to say that, during this dramatic period in her storied life, Patricia Locke had a dual religious identity — as a practicing Lakota and a devoted Baha'i — arising from her dual, and contemporaneous, belief in White Buffalo Calf Woman and Baha'u'llah? If so, what are the implications of this for future Baha'i interactions with Indigenous peoples?

A: Yes, Patricia Locke did have a dual religious identity. At the 1993 Parliament of the World's Religions, she presented and spoke as a practicing Lakota and Baha'i — arising, as you rightly say, from her dual belief in White Buffalo Calf Woman and Baha'u'llah. And, yes, this has profound implications for future Baha'i interactions with Indigenous peoples. Instead of rejecting their respective Indigenous heritages, they simply widen their circles and horizons by embracing the universal worldview that the Baha'i Faith offers. In reaching out to Indigenous peoples, Baha'is would be wise to keep this in mind. The Baha'i teachings represent the fulfillment of Indigenous perspectives and aspirations — not a total negation, as has happened in other religious encounters with Indigenous peoples, much to the detriment of all involved. This is part and parcel of one of the fundamental purposes of each Baha'i's life — not only to love and worship and follow the Great Spirit, and to acquire the virtues exemplified by the messengers of that Great Spirit, but, as Baha'u'llah encouraged all people, to **"carry forward an ever-advancing civilization."**

“Patricia Locke presented and spoke as a practicing Lakota and Baha’i”

Yes, Patricia Locke did have a dual religious identity. At the 1993 Parliament of the World’s Religions, she presented and spoke as a practicing Lakota and Baha’i – arising, as you rightly say, from her dual belief in White Buffalo Calf Woman and Baha’u’llah. And, yes, this has profound implications for future Baha’i interactions with Indigenous peoples. Instead of rejecting their respective Indigenous heritages, they simply widen their circles and horizons by embracing the universal worldview that the Baha’i Faith offers.

– Kevin Locke, “Patricia Locke’s Dual Belief in White Buffalo Calf Woman and Baha’u’llah”
(Jan. 18, 2022).

Kevin Locke

KEVIN LOCKE

TABLET TO AMIR KHAN

Apparently Vinson [Brown] was not aware of Abdu'l-Baha's "Tablet to Amir Khan" – for Baha'is, the Holy Grail of proof of the appearance of holy souls on this side of the planet.

Kevin Locke

Why is 'Abdu'l-Bahá's "Tablet to Amír Khán" important?

From a Bahá'í perspective, any discussion of "Indigenous Messengers of God" should begin with serious study of 'Abdu'l-Bahá's "Tablet to Amír Khán," which, in Kevin Locke's and my personal understanding, establishes a class of "Manifestations of God" that may be characterized as "Indigenous Messengers of God to the Americas" – or, perhaps more broadly, "Indigenous Messengers of God to First Nations." Indigenous peoples of the Western Hemisphere (and Oceania and elsewhere), of course, already know this!

Christopher Buck

Facsimile of the Original Persian Text

MEMORANDUM

To: The Universal House of Justice | Date: 6 August 2007 | From: Research Department

Tablet to Amír Khán and Related Questions

The Research Department received a copy of Mr. Phillip Tussing's email letter dated 25 May 2007 and studied the matters that he has raised in his message. The following is our response to his questions:

1. The text of the Tablet is correct. In response to his request, the facsimile of the original Persian text is attached.

Research Department

شماره
عبد کبیر
جناب امیر خان
ایلام

۲۰۵

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A PARTIAL INVENTORY
OF THE WORKS
OF THE CENTRAL FIGURES
OF THE BAHÁ'Í FAITH

COMPILED FROM PUBLIC DOMAIN SOURCES

WITH A SUBJECT CLASSIFICATION SCHEME
FOR THE BAHÁ'Í WRITINGS

VERSION 202
3 NOVEMBER 2020

AB05069. Tablet to Amir Khan. 150 words, Per. Mss: None.
Pubs: MMK6#247. AVK3.307, AVK2.045.16x. Trans:
BRL.ATE#45x. ... **In ancient times the people of America
were, through their northern regions, close to Asia...**

— **A Partial Inventory**, p. 471.

Steven Phelps

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AB05069. Tablet to Amir Khan. 150 words, Per. ای بنده الهی شکایت از عدم اتقان
در صنایع متعدده نموده بودید تعدد صنایع سبب Mss: None. Pubs: [MMK6#247](#),
[AVK3.307](#), [AVK2.045.16x](#). Trans: [BRL.ATE#45x](#). ...*In ancient times the people
of America were, through their northern regions, close to Asia...*

Extract from a Tablet of ‘Abdu’l-Bahá

In ancient times the people of America were, through their northern regions, close to Asia, that is, separated from Asia by a strait. For this reason, it hath been said that crossing had occurred. There are other signs which indicate communication.

As to places whose people were not informed of the appearance of Prophets, such people are excused. In the Qur’án it hath been revealed: “We will not chastise them if they had not been sent a Messenger.”¹

Undoubtedly in those regions the Call of God must have been raised in ancient times, but it hath been forgotten now.

¹ Qur’án 17:15 ↩

'Abdu'l-Bahá's Tablet to Amír Khán

The table below [see next slide], the transliteration, and the original-language typescript – based on Muntakhabátí az Makátíb-i-Hadrat-i-'Abdu'l-Bahá, Vol. 6, pp. 177–178 (selection no. 247) – were prepared by Adib Masumian on 24 February 2022. The complete English translation below is a composite rendering. The portions colored in **RED** are authorized translations taken from this page on the Bahá'í Reference Library; all other portions in **BLACK** are provisional renderings that come from this article [Christopher Buck, "Native Messengers of God: One Baha'i Perspective," Part 9 in Series, "Indigenous Messengers of God"] on BahaiTeachings.org. – Adib Masumian.

Adib Masumian

English Translation	Transliteration	Original Text
He is God!	huva'lláh	هو الله
O servant of God! Thou hadst complained about (thine) inability to attain perfection in more than one craft. A multiple number of crafts causeth (one's) perceptions to become scattered. Endeavor in one of these crafts and strive and exert thyself to attain perfection therein. This is better than having a number of crafts (all) remain in a state of imperfection.	Ay bandiy-i-iláhi, <u>shikáyat</u> az 'adam-i-itqán dar <u>šanáyí'</u> -i-muta'addidih nimúdih búdid. Ta'addud-i- <u>šanáyí'</u> sabab-i-tafríq-i- <u>haváss</u> ast. Bih yikí az ín <u>šan'at-há</u> ihtimám-i-kullí namá va jahd va <u>kúshish</u> kun tá itqán namá'í. Ín bihtar az án ast kih <u>šanáyí'</u> -i-muta'addidih hamih náqiş mánad.	ای بنده الهی، شکایت از عدم اتقان در صنایع متعدده نموده بودید. تعدد صنایع سبب تفریق حواس است. به یکی از این صنعتها اهتمام کلی نما و جهد و کوشش کن تا اتقان نمائی. این بهتر از آنست که صنایع متعدده همه ناقص ماند
In ancient times the people of America were, through their northern regions, close to Asia, that is, separated from Asia by a strait. For this reason, it hath been said that crossing had occurred. There are other signs which indicate communication.	Ahl-i-imrík dar azminiy-i-qadímih az jahat-i- <u>shimál</u> nazdik bih ásyá búdand, ya'ní <u>khalíj</u> í fáşilih ast. Li- <u>hádhá</u> az án jahat <u>gúyand</u> 'ubúr va murúr <u>shudih</u> ast, va 'alá'im-i-dígar níz dalálat bar murávidih namáyad.	اهل امریک در ازمنه قدیمه از جهت شمال نزدیک به آسیا بودند، یعنی خلیجی فاصله است. لهذا از آن جهت گویند عبور و مرور شده است، و علائم دیگر نیز دلالت بر مراوده نماید
As to places whose people were not informed of the appearance of Prophets, such people are excused. In the Qur'án it hath been revealed: "We never chastise, until We send forth a Messenger."	Ammá bih maḥallí kih <u>şít</u> -i-nubuvvat narisad, án nufús ma' <u>dhúrand</u> . Dar qur'án mí-farmáyad: "va má kunná mu' <u>adhhibín</u> ḥattá nab' <u>atha</u> rasúla."	اما به محلی که صیت نبوت نرسد، آن نفوس معذورند. در قرآن می فرماید: «و ما كنا معذبين حتى نبعث رسولا»
Undoubtedly, in those regions, the Call of God must have been raised in ancient times, but it hath been forgotten now.	Albattih dar án şafahát níz dar azminiy-i-qadímih vaqtí <u>nidáy</u> -i-iláhi buland <u>gashtih</u> , va-lákin ḥál farámúsh <u>shudih</u> ast.	البتّه در آن صفحات نیز در ازمنه قدیمه وقتی ندای الهی بلند گشته، ولكن حال فراموش شده است
I will supplicate God to confirm thee in attaining perfection in one of the crafts.	Az <u>khudá</u> mi-ṭalabam kih <u>khudá</u> <u>shumá</u> rá ta'íd farmáyad tá <u>šan'atí</u> az <u>šanáyí'</u> rá takmíl farmá'id.	از خدا می طلبم که خدا شما را تأیید فرماید تا صنعتی از صنایع را تکمیل فرمائید
And upon thee be greetings and praise.	Va 'alayka't-taḥíyyatu va'th- <u>thaná'</u> .	و علیک التّحیّة و الثّناء

“Tablet to Amir Khan’ – for Baha’is, the Holy Grail of proof”

Apparently Vinson was not aware of **Abdu’l-Baha’s “Tablet to Amir Khan” – for Baha’is, the Holy Grail of proof of the appearance of holy souls on this side of the planet.** Nonetheless he astutely perceived the deep footprints of the divine ones who had walked this land. Vinson bravely published what he could uncover regarding these Indigenous messengers of God and their universal teachings.

– Kevin Locke, **“Voices of Earth and Sky – Discovering Indigenous Holy Ones”** (Sept. 23, 2020).

Kevin Locke

Kevin's Two Favorite Articles on the Tablet to Amír Khán

Kevin greatly appreciated the perspective of two well-known Bahá'í scholars on the on the Tablet to Amír Khán: (1) Dr. Necati Alkan, "Native Messengers of God: Another Baha'i Perspective"; and (2) Dr. Nosratollah Mohammadhosseini, "Do All Peoples Have a Prophet?"

Christopher Buck

Native Messengers of God: Another Baha'i Perspective

Abdu'l-Baha's statement in the Tablet to Amir Khan is unambiguous. Who else than Prophets or Messengers can raise the "Call of God?" ... As I just explained above, we can interpret the "Call of God" raised in America as referring to at least one Messenger/Prophet of God in that region—and probably more, since there were a number of Native American and Native Canadian "nations." In a way, it's quite revolutionary because we could add (unofficially) at least another Manifestation of God to the Ones that exist in the Baha'i Faith. We are seeing something quite dramatic unfolding before our very eyes.

Necati Alkan

Baha'u'llah's "Commentary on the Sura of 'The Sun'"

In the "Commentary on the Sura of 'The Sun'," after explaining that by *al-shams* ("the sun") is meant the Manifestation of God, Baha'u'llah affirmed that truth when he stated: "Every nation of the world hath been illuminated by one of these luminous Suns." – Baha'u'llah, "Commentary on the Sura of 'The Sun'," provisional translation by Dr. Nosratollah Mohammadhosseini. See "[Do All Peoples Have a Prophet?](#)"

Dr. Nosratollah Mohammadhosseini

“The ‘Tablet to Amir Khan’ and ‘Tablets of the Divine Plan’ interrelated”

These two passages from Abdu'l-Baha could be interrelated. The first one, from the “Tablet to Amir Khan” – in which Abdu'l-Baha assures us that the “Call of God” was “undoubtedly” raised in the Americas in ancient times – relates beautifully to the promise, in the second quote, from the “Tablets of the Divine Plan,” that “there can be no doubt that they will become so illumined as to enlighten the whole world.”

– Kevin Locke, “[Baha'u'llah as the Return of Ulikron, Panama's Indigenous Messenger](#)” (April 12, 2021).

Kevin Locke

Bahá'í Recognition of Indigenous Messengers of God

From Kevin Locke's foregoing comments, 'Abdu'l-Bahá's "Tablet to Amír Khán" is an authoritative text with an authorized translation that can serve as a basis for establishing Bahá'í recognition of Indigenous Messengers of God sent to the Americas, generally speaking, as a matter of principle. Such official recognition by the Bahá'í Faith, if forthcoming, would have enormous implications for future Bahá'í/Indigenous encounters, with reciprocal recognition, respect, reciprocity, and ideal relations, going forward.

Christopher Buck

KEVIN LOCKE

**“INDIGENOUS MESSENGERS OF GOD” AS
A NEW CATEGORY**

Why the Indigenous Messengers of God Matter

CHRISTOPHER BUCK, KEVIN LOCKE | JUL. 19, 2020
PART 6 IN SERIES: INDIGENOUS MESSENGERS OF GOD

[READ IN ESPAÑOL](#) →



In this installment of our extensive [series of BahaiTeachings.org articles on Indigenous messengers of God](#), Chris Buck and Kevin Locke consult together on why those messengers matter to the modern world.

The views expressed in our content reflect individual perspectives and do not represent the official views of the Bahá'í Faith.





Q: Kevin, let's talk a little more about the whole idea of the Indigenous messengers of God, in general, from a Baha'i perspective, and why those messengers are so important to consider. You and I have very clear reasons for creating this "[Indigenous Messengers of God](#)" series — a very real and practical purpose, in fact. But first, let's review the fundamental basis for the series.

[Baha'u'llah](#), as you know, did not mention the Indigenous messengers of God directly. He did so indirectly, in such passages of his writings as this one, a favorite passage of your late mother, Patricia Locke:

“Unto the cities of all nations He hath sent His Messengers, Whom He hath commissioned to announce unto men tidings of the Paradise of His good pleasure, and to draw them nigh unto the Haven of abiding security, the Seat of eternal holiness and transcendent glory. – Baha'u'llah, [Gleanings from the Writings of Baha'u'llah](#)”

Here, Kevin, you and I agree that “the cities of all nations” must refer to all countries around the world, including the Americas – the “First Nations.”

Now please follow my logic here: The following letter from the [Universal House of Justice](#) states that [Abdu'l-Baha](#) had, in effect, added the Buddha to the Manifestations (Messengers or Prophets) of God not previously mentioned by Baha'u'llah. After quoting this passage below, I will explain the relevance of this interesting point:



Baha'u'llah made no mention of Buddha, and if it had not been for Abdu'l-Baha's statement we would not have been in a position to state definitely that Buddha had been a Manifestation of God. There are a myriad traditions in the legends of peoples that point back to some sort of divine revelation but, as the beloved Guardian's secretary pointed out on his behalf in a letter written to an individual believer on 13 March 1950, "... We cannot possibly add names of people we (or anyone else) think might be Lesser Prophets to those found in the Qur'an, the Bible and our own Scriptures. For only these can we consider authentic Books." We must just accept that there are undoubtedly many prophetic figures of whom all authentic record has been lost. – [Letter, dated 27 October 1986, sent on behalf of Universal House of Justice to an individual.](#) ”

As to those "many prophetic figures of whom all authentic record has been lost," we know that anything lost may later be found. (We'll discuss this idea further in a subsequent article.)

This process of adding to — and thereby augmenting and enriching — the list of names of the messengers of God to those previously mentioned by Baha'u'llah gets more interesting, considering that Abdu'l-Baha also added the name of Krishna to those [messengers of God whom Baha'is recognize](#) as well. In his Tablet to Amir Khan, Abdu'l-Baha also added the category, or class, of Indigenous messengers of God to the Americas, but without mentioning specific names:

How 'Abdu'l-Bahá "Added" Manifestations of God

- ❖ Bahá'u'lláh made no mention of Buddha, and if it had not been for 'Abdu'l-Bahá's statement we would not have been in a position to state definitely that Buddha had been a Manifestation of God.
- ❖ There are a myriad traditions in the legends of peoples that point back to some sort of divine revelation but, as the beloved Guardian's secretary pointed out on his behalf in a letter written to an individual believer on 13 March 1950:
 - ❖ "We cannot possibly add names of people we (or anyone else) think might be Lesser Prophets to those found in the Qur'án, the Bible and our own Scriptures."
 - ❖ "For only these can we consider authentic Books."
 - ❖ We must just accept that there are undoubtedly many prophetic figures of whom all authentic record has been lost.
 - ❖ – [Letter written on behalf of the Universal House of Justice to an individual \(27 October 1986\).](#)
 - ❖ 'Abdu'l-Bahá not only "added" the Buddha to our list of recognized "Manifestations of God," but Krishna as well.
 - ❖ In the Tablet to Amír Khán, 'Abdu'l-Bahá also "added" Indigenous Messengers of God sent to the Americas (as a class).

“Refer to the Indigenous messengers of God with the same level of respect and reverence”

So I would simply recommend that everyone refer to the Indigenous messengers of God with the same level of respect and reverence we naturally give to the best-known founders of Faith – Buddha, Abraham, Moses, Jesus Christ, and Muhammad, for example. After all, as Abdu'l-Baha so clearly said, “The Sun has sent forth many rays to illumine human intelligence, the light is always the same.”

– Kevin Locke, “[Kuksu and Marumda: What Defines an Indigenous Holy Messenger?](#)” (Feb. 15, 2022).

Kevin Locke

KEVIN LOCKE

INDIGENOUS LAND AND SPIRITUAL ACKNOWLEDGMENTS

Indigenous Land and Spiritual Acknowledgment

CHRISTOPHER BUCK, KEVIN LOCKE | JUN 1 2021
PART 18 IN SERIES INDIGENOUS MESSENGERS OF GOD



Have you heard the phrase “Indigenous land acknowledgment?” It comes from a traditional Indian custom that recognizes Indigenous peoples as the original stewards of the land we stand on today.

The views expressed in our content reflect individual perspectives and do not represent the official views of the Bahá'í Faith.



Indigenous Land & Spiritual Acknowledgment

On Sunday, October 17, 2021 (10:00–10:45 a.m. EST)—as part of the online program of the 2021 Parliament of the World's Religions—the Patricia Locke Foundation presented a virtual (remote) session on "Indigenous Land Acknowledgement Centered on Spiritual Reality," by showing a pre-recorded video entitled, "Encouraging Grassroots Indigenous Land & Spiritual Acknowledgements" (44:12), which includes this "Indigenous Land & Spiritual Acknowledgment" as a prayer by Kevin Locke:

Christopher Buck



Kevin Locke's iPhone



we acknowledge the holy ones



Indigenous Land and Spiritual Acknowledgement – A Prayer

- ❖ Grandfather above, we acknowledge the holy ones You have sent upon this land to kindle the sacred fire in the hearts of us – Your grandchildren. We are eternally grateful that, in ancient times, you have sent Deganawida, the Peacemaker, White Buffalo Calf Woman, Breath Maker, Sweet Medicine and a myriad others to breathe holiness and beauty upon this Turtle Island and Your grandchildren here, and to teach us Your laws and to enable us to draw close to You and especially to love and cherish our relative, Grandmother Earth, and all that dwell upon her. In particular we acknowledge the holy ones You have sent to the spot upon which we stand and the nations and kindreds who have been the custodians of that sacred trust. We ask that You breathe upon and fan the embers of the fire of love and faith in our hearts and minds, that our footsteps may tread Your path and we may restore peace and order upon this blessed land.
- ❖ – Kevin Locke, "[Encouraging Indigenous Land and Spiritual Acknowledgements](#)" (May 19, 2022).

Lakota Translation – Indigenous Land and Spiritual Acknowledgement

- ❖ T̃h̃uŋkášila Wak̃h̃áŋt̃h̃aŋka: uŋčh̃áŋtepi éł p̃h̃éta wak̃h̃áŋ waŋ iléyapi kta čha wak̃h̃áŋpi eyá mak̃h̃óčhe kiŋ lé éł uwíčhayaši čhaŋké čhéwičhuŋkiyapi. Eh̃aŋni Tekánawita éna Ptehíŋčala Ská Wíŋ éna Hesaketvmese éna Motsé'eóeve ewíčhakiyapi kiŋ éna tuwáwa k̃h̃ó uwíčhayaši čhaŋké oíhaŋkešniyaŋ philáuŋyayapi. Hená Khéya Wíta éł nithákožapi kiŋ waštéšt̃eya wak̃h̃áŋk̃h̃aŋyaŋ awíčhaniyaŋpi. Hená nithóop̃he kiŋ uŋspéuŋkhiyapi kte, héčhel uŋkíš nik̃h̃áŋyela uŋkúpi na iyótaŋš Uŋčí Mak̃há éna toná akáŋl mániŋpi kiŋ hená iyúha thewíčhuŋkihilapi kte. Hó nakúŋ oyáte eyá wóaih̃peye wak̃h̃áŋ kiŋ hé awáŋglakahaŋpi kiŋ hená k̃h̃ó wačhéwičhuŋkičičhiyapi. Uŋkíth̃awačhiŋpi na uŋčh̃áŋtepi éł wótheh̃ila na wówičala kiŋ p̃hešníža s'e ayániyiŋ kta uŋníčilapi. Héčhel čhaŋkú nitháwa kiŋ ogná maúŋniŋpi na mak̃h̃óčhe wašté kiŋ lé éł ečhél wólak̃h̃óta uŋglókupi kte.
- ❖ – Provisional translation by Elliott Bannister, Language Specialist at Standing Rock Sioux Tribe (December 17, 2022), who recorded the audio as well. (See next slide to hear audio recording.)



Recorded 12-17-2022

Audio Recording of Lakota Translation of Kevin Locke's Prayer

“Q: Kevin, how and when were you inspired to write this beautiful prayer?”

Q: Kevin, how and when were you inspired to write this beautiful prayer?

A: I wrote it just below my late mother's residence. On a flat overlooking the confluence of Mni Šóše (Missouri River) and the Pħaláni Wakpá (Grand River) is an Arikara village site with a mile-long track around its periphery. There I do my devotional runs in the early mornings.

There, the spiritual legacies and footprints of both Mother Corn of the Arikara and White Buffalo Calf Woman of the Lakota conflate and merge into one powerful current of inspiration. Eagles soar over the sacred sites of both nations, visible as one gazes upstream to the Grand River and downstream towards the Missouri River.

– Kevin Locke, “[Encouraging Indigenous Land and Spiritual Acknowledgements](#)” (May 19, 2022).

Kevin Locke

“How to transcend the potential divisiveness of a ‘land acknowledgement’?”

It is there that I take my issues and concerns and place them in the footprints of these Great Ones as I do my prayer-laps around the village site. The direct question I posed while doing this run was **how to transcend the potential divisiveness of a “land acknowledgement”** – and then it became abundantly clear the sacredness of the land is directly related to the Holy Ones who walked upon it and, through their words and teachings, made this land the mirror of heavenly attributes, through the people entrusted with their sacred Covenants.

– Kevin Locke, **“Encouraging Indigenous Land and Spiritual Acknowledgements”** (May 19, 2022).

Kevin Locke

“This prayer is not mine”

This prayer is not mine – and I shudder to see my name associated with it. It is in no way final, just an idea upon which others can build their own acknowledgements and meditations.

– Kevin Locke, “Encouraging Indigenous Land and Spiritual Acknowledgements” (May 19, 2022).

Kevin Locke

Adding a “Spiritual” Dimension to Indigenous Land Acknowledgments

This magnificent prayer is part of Kevin Locke’s enduring legacy. Kevin and I, in one of our many long and rich discussions by phone, decided to try adding a “spiritual” dimension to Indigenous land acknowledgments, and to see how that worked. **To my surprise and utter astonishment, Kevin sent me his “Indigenous Land and Spiritual Acknowledgment” in the form of a prayer. This was a completely original idea on his part.** So Kevin’s inspired prayer was first published in our second article regarding Indigenous land and spiritual acknowledgments: [“The Pawnee Homecoming, and What It Meant for a Lakota”](#) (June 10, 2021), Part 79 in Series: “Indigenous Messengers of God.”

Christopher Buck

INDIGENOUS MESSENGERS OF GOD

ADVANCE PERMISSION

Advance Permission, Appropriation and Sacred Indigenous Knowledge

CHRISTOPHER BUCK & KEVIN LOCKE | FEB 13, 2020
PART 81 IN SERIES INDIGENOUS MESSENGERS OF GOD



In this installment of our continuing series on Indigenous messengers of God, Kevin Locke and Chris Buck tackle the difficult issue of cultural appropriation and Indigenous peoples.

The views expressed in our content reflect individual perspectives and do not represent the official views of the Baha'i Faith.





A: It would be difficult, if not impossible to attempt to follow the various tribal protocols for each and every Indigenous messenger of God whom we present in this series.

Fortunately, previous generations have left much to posterity with their precious, authentic insights. Chief John Arthur Gibson of the Haudenosaunee is perhaps the best example, when, in 1912 — just months before his death later that same year — he recited the epic saga and “The Great Law” of Deganawida, the Peacemaker.

When famed ethnomusicologist Frances Densmore came to Standing Rock in 1911, she made no progress until a consultative body of eminent elders commandeered her research by insisting that, since all light and reality is attributed to the messenger – Ptehíŋčala Ska Wiŋ, White Buffalo Calf Woman — an account of her appearance and legacy must precede all else. Fortunately we have pioneering examples such as these on which to base our articles.

Q: Good point! It’s clear that you’re referring to books like *Concerning the League: The Iroquois League Tradition as Dictated in Onondaga* by John Arthur Gibson, the winner of the 1994 SSILA Book Award; and also to *Teton Sioux Music*, by Frances Densmore. I’d like to now ask you if you agree that, in a sense, “advance permission” has been given if an Indigenous faith-keeper, or elder, had previously given sacred indigenous knowledge to someone, like an anthropologist, for publication. Can that be considered “advance permission”?

A: Many of the aforementioned informants explicitly stated that their motive was to benefit future unborn generations. Today we’re blessed to live in these times, when we can bring this knowledge to fruition.

INDIGENOUS MESSENGERS OF GOD

**THE GREAT SPIRIT SPEAKS: VOICES OF
THE WISE ONES**

Indigenous Messengers of God: Overview

1. Deganawida, the Peacemaker
2. White Buffalo Calf Woman
3. Breath Maker
4. Sweet Medicine
5. Lone Man
6. Quetzalcoatl
7. Viracocha
8. Mother Corn
9. Iyatiku (Corn Woman)
10. Talking God
11. Gluskap
12. Wesakechak
13. Nanabush
14. Chinigchinich
15. Marumda
16. Ulikron
17. Ibeorgun
18. Tunapa
19. Kuuchamaa
20. Bochica
21. Bunjil
22. Rainbow Serpent
23. The Yam Prophet
24. Raven



(1) Deganawida (Haudenosaunee/Iroquois);

(2) White Buffalo Calf Maiden (Lakota);

(3) Sweet Medicine (Cheyenne);

(4) Quetzalcoatl (Toltec);

(5) Viracocha (Inca);

(6) Ulikron (Panama); and

(7) Chinigchinich (a.k.a. Chinigchinix, of the Tongva people of southern California and northern Baja California).

Beyond these relatively well-known Indigenous "culture heroes," Kevin, you and I have written about:

(8) Lone Man (of the Mandan and Hidatsa First Nations);

(9) Breathmaker (of the Seminole and Miccosukee peoples);

(10) Talking God (Navajo/Diné);

(11) Gluskap (Wabanaki and other First Nations);

(12) Wesakechak (Cree);

(13) Nanabush (Anishinaabe [Ojibway]);

(14) Bunjil (Australian Aboriginal);

(15) Rainbow Serpent (Australian Aboriginal).

(15) Rainbow Serpent (Australian Aboriginal).

Also, forthcoming articles in this series will detail the teachings of more Indigenous messengers:

(16) Mother Corn (Arikara);

(17) Kuuchamaa (Kumeyaay);

(18) Ibeorgun of the Guna people of the San Blas Islands in Panama;

(19) Tunupa, of the southern Andean and Qollasuyu region near Lake Titicaca;

(20) Bochica (Nemterequeteba) of the Chibchas in Columbia;

(21) Wangetsmuna, Kamsa in Southern Colombia;

(22) Iyatiku (Corn Woman): Acoma Pueblo.

Vinson Brown also mentions, among many others: Kuksu of the Pomo groups, as well as the Coast, Lake, and Plains Miwok, the Maidu, the Patwin, the Yuki in California; Child-of-the-Water(s) of the Apaches; Slayer-of-Enemy-Gods, also known as Nayenezgani, of the Navajo; and several others too numerous to list. Vinson Brown concluded his listing of these Indigenous messengers of God with this coda:

“Another pattern is that often the culture hero promises that he or one like him will return again when the world gets dark and the Earth needs a Light-bringer. Is not all this evidence suggestive that the Great Spirit has a Great Plan, that He has

“Ideal for reciprocal respect to occur between Lakota and Baha’i beliefs”

A: Yes, it would be ideal for reciprocal respect and understanding to occur between the Lakota and Baha’i beliefs and traditions. From my perspective the revelation of Baha’u’llah offers the only lens through which **we can fully appreciate revelators from the prophetic cycle—such as Moses, Jesus, White Buffalo Calf Woman, Deganawida, Sweet Medicine, Lone Man, Breathmaker, Quetzalcoatl, Viracocha, etc.**—each of whom foretold the future appearance of a divine teacher whose powerful principles, when put into effect, would unify the world.

– Kevin Locke, **“Why Baha’is Respect Indigenous Sacred Traditions”** (June 8, 2019).

Kevin Locke

INDIGENOUS MESSENGERS OF GOD

1. DEGANAWIDA, THE PEACEMAKER

White Buffalo Calf Woman, The Peacemaker, and Baha'u'llah

CHRISTOPHER BUCK & KEVIN LOCKE | JAN 29, 2019
PART 25 IN SERIES INDIGENOUS MESSENGERS OF GOD



In 1992, Iroquois Chief Jacob ("Jake") Thomas, a respected "faith-keeper" and interpreter of Haudenosaunee culture, took the unprecedented step of reciting the "Great Law of Peace."

The views expressed in our content reflect individual perspectives and do not represent the official views of the Baha'i Faith.





The Chief recited those sacred teachings of [Deganawida](#), the Peacemaker in English, first in January, 1992 (over five days) and then in September, 1992 (for nine days).

For further information on Deganawida, the Peacemaker, here is a link to the following article: Christopher Buck, "[Deganawida, the Peacemaker](#)." *American Writers: A Collection of Literary Biographies*. Supplement XXVI. Edited by Jay Parini. Farmington Hills, MI: Scribner's Reference/The Gale Group, 2015. Pp. 81–100.

An estimated 2,000 people—including many non-Iroquois—attended the second event. These events attracted media coverage across Canada. Then again, in the summer of 1994, Chief Thomas repeated the event. Responding to criticism, Chief Thomas, offered this justification:

I think the white man needs to understand. It isn't that he's going to take the law and use it himself. ... They already did! The thirteen colonies already took the Great Law for their so-called Constitution. So what should we be afraid of? ... If they want to learn it, they have a right to. That should have been done 500 years ago, to study and respect the [Iroquois] Confederacy. Maybe we wouldn't have the problems we have today if they would have studied our people, and [would now] understand and honor and respect [us]. – quoted by Michael K. Foster in "Jacob Ezra Thomas: Educator and Conservator of Iroquois Culture," *Histories of Anthropology Annual* 2005, p. 227.

“Indigenous messengers of God” should be highly regarded, recognized and respected”

My intuition tells me that there are several obvious “Indigenous messengers of God” who should be highly regarded, recognized and respected by non-indigenous as well as Indigenous peoples. Among them are Deganawida, the Peacemaker, of the Haudenosaunee peoples; White Buffalo Calf Woman of the Lakota; Sweet Medicine of the Cheyenne; and Breathmaker of the southeastern Muskogean peoples. Other Indigenous spiritual teachers are no less great.”

– Kevin Locke, [“Does Progressive Revelation Include Indigenous Messengers of God?”](#) (Oct. 11, 2021).

Kevin Locke

“Concerning the League – a great holy book”

Yes. In a word, let's transform “cultural (mis)appropriation” into “intercultural appreciation” – with all of the mutual respect and reciprocity it entails, while expanding and enriching our “spiritual literacy.” For instance, the sacred teachings of Deganawida, the Peacemaker, as enshrined in **Concerning the League (recited by Chief John Arthur Gibson in 1912)–a great holy book that we should consider part of the world's sacred literature**–offer an excellent way for all of us to expand and enrich our spiritual literacy.

– Kevin Locke, **“What Can We Do About Cultural Appropriation?”** (July 14, 2019).

Kevin Locke

Concerning the League

The Iroquois League Tradition as Dictated in Onondaga by John Arthur Gibson (newly elicited, edited and translated by Hanni Woodbury in collaboration with Reg Henry and Harry Webster, on the Basis of A A Goldenweiser's manuscript; 1992; pp. lxi,755; 0-921064-09-8)/

Winner of the 1994 SSILA Book Award



Deganawidah, the Peacemaker, and the Children / 1

Thereupon, as to Tekanawita[?], this is what happened: When the children began walking around, and more especially, when they played, some of the children repeatedly quarreled, and they wanted to fight. Thereupon Tekanawita[?] prevented them, saying, "You will stop it because it is sinful for people to hurt one another; you especially, for you are all relatives, and so it is necessary for you to be kind to one another as well as to other people, [#28] those you know and those people you do not know; and you should respect them equally—all of the people—you should be kind to everyone."

Concerning the League

Deganawidah, the Peacemaker, and the Children / 2

Thereupon the children were amazed at what Tekanawita[?] was saying. When they got back to where they had their homes, they repeated what he had said, Tekanawita[?]. Thereupon the elders said, "Now, indeed, they are beginning, the surprising events we heard about that he foretold, [#29] Tekanawita[?], for never, in fact, has it been the case that we might hear someone say, 'It is sinful for people to hurt one another,' nor has anyone ever said, 'You should all respect one another,' nor has anyone said, 'You should be kind to the people you know as well as those you don't know.' Now, indeed, it is coming true, the kind of thing we have heard about.

Concerning the League

Deganawidah, the Peacemaker, and the Children / 3

As to the children, the ones with Tekanawita[?], when he gathered them together, he spoke to the children, [#30] saying, "Now you will listen well: Now it is arriving, the Good Message, also the Power and the Peace. Moreover, now it will stop, the way in which matters are proceeding here on earth beneath the sky, such that they cause pools and streams of human blood to flow. Moreover, when it stops, and when all the people are kind to one another, people of the same kind, then it will stop, human beings killing one another and also scalping one another, then all are relatives, [#31] they becoming brothers, the men, and all the women becoming sisters in future days to come, so that families will continue on." Thereupon the children were surprised at what they heard him say, Tekanawita[?].

Concerning the League.

Deganawidah, the Peacemaker, and the Children / 4

Thereupon Tekanawita⁹ stood up in the center of the gathering place, [#37] and then he said, "First I will answer what it means to say, 'now it is arriving, the Good Message.' This indeed, is what it means: When it stops, the slaughter of your own people who live here on earth, then everywhere peace will come about, by day and also by night, and it will come about that as one travels around, everyone will be related. Then, indeed, [?]in future days to come.

Concerning the League

Deganawidah, the Peacemaker, and the Children / 5

Now again [?], secondly, I say, 'now it is arriving, [#38] the power,' and this means that the different nations, all the nations, will become just a single one, and the Great Law will come into being, so that now all will be related to each other, and there will come to be just a single family, and in the future, in days to come, this family will continue on.

Concerning the League

Deganawidah, the Peacemaker, and the Children / 6

Now in turn, the other, my third saying, 'Now it is arriving, the Peace,' this means that everyone will become related, men and also women, and also [#39] the young people and the children, and when all are relatives, every nation, then there will be peace as they roam about by day and also by night. Now, also, it will become possible for them to assemble in meetings. Then there will be truthfulness, and they will uphold hope and charity, so that it is peace that will unite all the people, indeed, it will be as though they have but [#40] one mind, and they are a single person with only one body and one head and one life, which means that there will be unity."

Concerning the League

Deganawidah, the Peacemaker, and the Children / 7

"Moreover, and most importantly, one is going to assembly in meetings where it will be announced that all of mankind will repent of their sins, even evil people, and in the future, [#41] they will be kind to one another, one and all. When they are functioning, the Good Message and also the Power and the Peace, moreover, these will be the principal things everybody will live by; these will be the great values among the people."

Concerning the League

INDIGENOUS MESSENGERS OF GOD

2. WHITE BUFFALO CALF WOMAN

White Buffalo Calf Woman's Four Sacred Songs

CHRISTOPHER BUCK, KEVIN LOCKE | SEP 8, 2020
PART 68 IN SERIES INDIGENOUS MESSENGERS OF GOD



In our continuing series of conversations on Indigenous beliefs between Lakota Baha'i Kevin Locke and Christopher Buck, this episode focuses on White Buffalo Calf Woman, the Lakota messenger of God.

The views expressed in our content reflect individual perspectives and do not represent the official views of the Baha'i Faith.



Pipe Loading Song



Khólá, léčhel ečhún wo!

Khólá, léčhel ečhún wo!

Khólá, léčhel ečhún wo!

Héčhanuŋ kiŋ, niťhúnkašila

waŋníyaŋg ú kte ló.

Friend, do it in this way.

Friend, do it in this way.

Friend, do it in this way.

When (if) you do that, your Grandfather
will come to see you.

Hóčhoka waŋží ogná flotake čin,

míksuya opáři yo!

Héčhanuŋ kiŋ, táku ehé kiŋ,

iyéčhetu kte ló.

If you sit down inside the sacred circle/altar.

Remember me.

When you do that, then the things you say
will come true.



Čhaŋnúŋpa waŋží yuhá ílotake čin,
míksuya opáǵi yo!

Héčhanuŋ kiŋ, táku yačhín kiŋ,
iyéčhetu kte ló.

If you sit down with a pipe.

Remember me.

When you do that, then the things you want
will come true.

Kǵholá, léčhel ečhún wo!

Kǵholá, léčhel ečhún wo!

Kǵholá, léčhel ečhún wo!

Héčhanuŋ kiŋ, nitǵhúnkašila
waŋníyaŋg ú kte ló.

Friend, do it in this way.

Friend, do it in this way.

Friend, do it in this way.

When (if) you do that, your Grandfather
will come to see you.

Can you tell us about this sacred Lakota prayer song?

“The foundation of Lakota identity – White Buffalo Calf Woman.”

Even though it was forbidden and illegal at the time, my mother's relatives always acknowledged and insisted that **the foundation of Lakota identity and reality was the divine message of the holy revelator: Ptehíŋčala Ska Wiŋ / White Buffalo Calf Woman**. When the noted pioneer ethnomusicologist Frances Densmore came to our Standing Rock Reservation to do research among the most eminent elders in 1911, the elders insisted that the document must begin with the teachings of the divine messenger, White Buffalo Calf Woman.

– Kevin Locke, **“Pressing on to Meet the Dawn: Patricia Locke”** (Aug. 18, 2019).

Kevin Locke

“How key it is to the core of my own Lakota identity”

I well recall the elders' emphasis on the tantamount importance of the divine message of Ptehínčala Ska Wiŋ/White Buffalo Calf Woman, and **how key it is to the core of my own Lakota identity**. This, despite generations of suppression and enforced “forgetting.”

– Kevin Locke, “Remembering “Forgotten” Indigenous Religions” (Sept. 15, 2019).

Kevin Locke

“Even though the lyrics are terse, they are laden with layers of meaning”

Yes. Even though the lyrics are terse, they are laden with layers of meaning. The songs don't have names. But one can identify them by the context in which White Buffalo Maiden sang them:

1. Song of the White Buffalo Maiden
2. Pipe Loading Song
3. Prayer Song
4. Four Directions Song

– Kevin Locke, “[White Buffalo Calf Woman's Four Sacred Songs](#)” (Sept. 26, 2020).

Kevin Locke

“White Buffalo Calf Woman has enriched our world’s spiritual heritage”

Her sublime, radiant, enlightening and universal spirit pervades the accurate and excellent Indigenous sources enshrined in **Teton Sioux Music, which is a great resource** for understanding, appreciating, acknowledging, and respecting the ideal Lakota worldview and way of life. Her simple, yet profound teachings are now so well known and respected that it is safe to say that **White Buffalo Calf Woman has enriched our world’s spiritual heritage.**

– Kevin Locke, “[Kuksu and Marumda: What Defines an Indigenous Holy Messenger?](#)” (Feb. 15, 2022).

Kevin Locke

INDIGENOUS MESSENGERS OF GOD

3. BREATH MAKER

Breathmaker and Seminole Sacred Tradition

CHRISTOPHER BUCK & KEVIN LOCKE | JUN 2, 2019
PART 40 IN SERIES INDIGENOUS MESSENGERS OF GOD



In this newest installment of BahaiTeachings.org's ongoing series about Indigenous Messengers of God, we learn about Breathmaker, the Seminole holy figure, and his teachings.

The views expressed in our content reflect individual perspectives and do not represent the official views of the Bahai Faith.





Traditional Miccosukee people, Eelaponke, always have great respect for this land, this year, and life itself. They believed Feshahkee-ommehche—the Breathmaker—created the land and all living things. ... Breathmaker taught us how to live on and protect the land and how to love nature. He taught us how to understand other people but to maintain our customs and culture. ... Since Breathmaker put this land for us to live on and care for, money cannot buy the land. ... Breathmaker created us out of the clay; it happens to be brown muck, so we turned out to be brown persons. ... We were Breathmaker's people ... People used to be more in control because they knew Breathmaker's law. It's the only law we know. It is simple. We didn't make that law. Breathmaker thought that was the type of law we must use, and we lived with it. ...

Breathmaker talked to us after we were created. He told us, "I will return one day. Carry on what I have taught you to live by or otherwise I will destroy you." We were told before Breathmaker returns we will see signs like people changing to be disrespectful and people doing many wrong things. You'll probably see more hurricanes, tornadoes, and earthquakes. — Buffalo Tiger and Harry A. Kersey, Jr., *Buffalo Tiger: A Life in the Everglades*, pp. 34 and 122.

So, Kevin, it seems that the Seminoles see Breathmaker as both the Creator and the messenger of God, who gave the Miccosukee people—

INDIGENOUS MESSENGERS OF GOD

4. SWEET MEDICINE

Sweet Medicine: Cheyenne Messenger of God

CHRISTOPHER BUCK & KEVIN LOCKE | MAR 5, 2019
PART 30 IN SERIES INDIGENOUS MESSENGERS OF GOD



To learn more about the indigenous Messengers of God in the Americas, [BahaiTeachings.org](https://www.bahaiteachings.org) continues Christopher Buck's interview with Lakota [Baha'i](#), Kevin Locke.

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Q: These are among Sweet Medicine's sacred laws and teachings, as told by Cheyenne tribal historian John Stands in Timber, and recorded by anthropologist Margot Liberty, a collaborative effort:

Many centuries ago the prophet and savior Sweet Medicine came to the prairie people. Before his birth the people were bad, living without law and killing one another. But with his life those things changed. Indians are often called savages, and it was true of the Cheyennes at first, but not after Sweet Medicine's time. ...

"Listen to me carefully, and truthfully follow up my instructions," Sweet Medicine told the chiefs. "You chiefs are peace makers. Though your son might be killed in front of your tepee, you should take a peace pipe and smoke. Then you would be called an honest chief. You chiefs own the land and the people. If your men, your soldier societies, should be scared and retreat, you are not to step back but take a stand to protect your land and your people. Get out and talk to the people. If strangers come, you are the ones to give presents to them and invitations. When you meet someone, or he comes to your tepee asking for anything, give it to him. Never refuse. Go outside your tepee and sing your chief song, so all the people will know you have done something good."

As closely as I can put it, that is what he told them. And the chiefs did keep it in their minds. When I was a boy they used to go up on a hill near camp and talk to the people about all the laws Sweet Medicine had taught so long ago. There were many of them. The Cheyennes were not supposed to marry too young or to anyone related to them; they have forgotten that today. They were not to take anything by force, from another person, or use it without permission, or to say bad things about others, especially the leaders or chiefs. They were to take pride in their bodies and the way they appeared, to keep clean and stay healthy. ...

I learned the laws from my grandfather. — John Stands In Timber and Margot Liberty, *Cheyenne Memories*, pp. 27, 44-45.



The Cheyenne Messenger Sweet Medicine's Sacred Teachings

CHRISTOPHER BUCK · KEVIN LOCKE | NOV 16, 2022
PART 72 IN SERIES: INDIGENOUS MESSENGERS BY GOD



Cheyenne Medicine, a book that explains the sacred teachings of the Cheyenne holy messenger Sweet Medicine, includes a list of those remarkable spiritual principles, which the [Bahá'í](#) principles echo:

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Cheyenne Medicine, a book that explains the sacred teachings of Cheyenne holy messenger Sweet Medicine, includes a list of those remarkable spiritual principles, which the *Waka's* principles echo:

[1] **Peacemaking:** "You chiefs are peace makers. Though your son might be killed in front of your tepee, you should take a peace pipe and smoke. Then you would be called an honest chief."

[2] **Protecting Land and People:** "You chiefs own the land and the people. If your men, your soldier societies, should be scared and retreat, you are not to step back but take a stand to protect your land and your people."

[3] **Consultation:** "Get out and talk to the people."

[4] **Hospitality:** "If strangers come, you are the ones to give presents to them and invitations."

[5] **Generosity and Philanthropy:** "When you meet someone, or he comes to your tepee asking for anything, give it to him. Never refuse. Go outside your tepee and sing your chief song, so all the people will know you have done something good."

[6] **Marriage:** "The Cheyennes were not supposed to marry too young or to anyone related to them."

[7] **Against Theft/Unauthorized Use:** "They were not to take anything by force, from another person, or use it without permission."

[8] **Against Gossip:** "... or to say bad things about others, especially the leaders or chiefs."

[9] **Dignity in Appearance:** "They were to take pride in their bodies and the way they appeared ..."

[10] **Cleanliness:** "... to keep clean ..."

[11] **Health:** "... stay healthy." – John Stands-in-Timber and Marget Liberty, *Cheyenne Memorials*.

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ENROLL

“They were always sure to ascribe these teachings to Sweet Medicine”

In 1972–73, during my freshman year at Black Hills State College (now University), my two best buddies – Larry Medicine Bull and Burt Kaline, both Cheyennes from Birney, Montana – so disliked speaking English that I would rarely hear them use it. When they did speak English, they always spoke very kindly and with great consideration, and were always sure to ascribe these teachings to Sweet Medicine.

– Kevin Locke, [“The Cheyenne Messenger Sweet Medicine’s Sacred Teachings”](#) (Nov. 19, 2020).

Kevin Locke

“Surely this guidance is from a heavenly source”

It is clear from the above testimony that Sweet Medicine adjured the people to rise above their earthly, materialistic tendencies and to set their sights on that which is heavenly and eternal—that is, to forego the ephemeral and transitory things of life. Surely this guidance is from a heavenly source. Sweet Medicine became the conduit for these blessings and guidance that would bring them into alignment with the will of Maheo (the Cheyenne word for God) and enable the Cheyenne peoples to prosper in this world and the worlds to come.

– Kevin Locke, [“Sweet Medicine: Cheyenne Messenger of God”](#) (March 5, 2019).

Kevin Locke

“Early on, the Cheyenne and Lakota became the closest of allies”

Early on, the Cheyenne and Lakota became the closest of allies and sealed their sacred bond through the exchange of prayer songs which are used today in remembrance of the Divine Beings—Sweet Medicine and White Buffalo Calf Woman, who rescued their peoples from starvation and degradation and promised the Day of light and unity that would bring them to all abundance and bounty.

– Kevin Locke, [“Sweet Medicine: Cheyenne Messenger of God”](#) (March 5, 2019).

Kevin Locke

"For over 50 years, I have made regular pilgrimages to Bear Butte"

For over 50 years, I have made regular pilgrimages to Bear Butte. The Lakota have always revered this sacred mountain, being sure to solemnly recognize the fact that this was the place where Sweet Medicine passed through the sacred portal and entered the presence of the heavenly concourse, was invited to be seated beside the "Lord of the Dawn," the Heavenly Grandfather, where Sweet Medicine was given the divine commandments and laws that would eternally bless and guide the earthly grandchildren upon the straight path throughout this world and beyond.

– Kevin Locke, "[The Cheyenne Messenger Sweet Medicine's Sacred Teachings](#)" (Nov. 19, 2020).

Kevin Locke

The Cheyenne's "devotion and piety to Sweet Medicine's teachings"

The Cheyenne have been among the most persecuted and downtrodden kindreds on the planet, yet they retain their devotion and piety to Sweet Medicine's teachings. It delights me to bring this aspect of the spiritual heritage of the Western Hemisphere to the attention of all the BahaiTeachings.org readers.

– Kevin Locke, "[The Cheyenne Messenger Sweet Medicine's Sacred Teachings](#)" (Nov. 19, 2020).

Kevin Locke

INDIGENOUS MESSENGERS OF GOD

5. LONE MAN

Native Messengers: Lone Man and the Mandan Sacred Values

CHRISTOPHER BUCK & KEVIN LOCKE | MAY 26, 2019
PART 20 IN SERIES INDIGENOUS MESSENGERS OF GOD



In this installment of the *Indigenous Messengers of God* series, Kevin Locke explores the nobility and spirituality of the sacred traditions of the Mandan tribe and their holy figure Lone Man.

The views expressed in our content reflect individual perspectives and do not represent the official views of the Bahá'í Faith.



This summarizes what Lydia Sage-Chase taught about "Lone Man" as paraphrased by Zemke:



First Man appeared many times among the Mandan, but is now said to no longer come in physical form, as he has gone to live in the south. ... The reason that First Man ceased coming to the villages may be that the innovation of consolidated fortified villages, with his shrine at the center, was recognized as a final entity of Mandan social organization. The consolidated villages brought the clans into a unified blend, and, the age-grade societies of non-blood related individuals secured an intra-village fidelity of mutual military support and coordination of garden production. The solidarity of social structure would not however have ended the need to continue to interpret the social rules First Man originated. Subsequently, when his guidance was needed the Mandan followed his example as the Lone Man, and they wandered in solitary vigil sending thoughts upon thoughts to him. Each Mandan striving to come to a "single mindedness" so that they might hear his advice. – Ibid., pp. 74–75.

Kevin, what parallels do you see between the Mandan teachings of Lone Man and the Baha'i sacred teachings?

A: As for [Baha'i](#) sacred teachings, the following statement by [Baha'u'llah](#) might go well with the part above about hearing the voice of God while in solitude:

INDIGENOUS MESSENGERS OF GOD

6. QUETZALCOATL

Quetzalcoatl and Indigenous Spiritual Truth

CHRISTOPHER BUCK | APRIL 8, 2018
PART 32 IN SERIES INDIGENOUS MESSENGERS OF GOD

[READ IN ESPAÑOL](#)



Let's revisit the case of Quetzalcoatl, known as the "Plumed Serpent," the spiritual Messenger who taught the Toltec and Mayan peoples in what is now Mexico.

The views expressed in our content reflect individual perspectives and do not represent the official views of the Bahá'í Faith.



(1) Topiltzin Quetzalcoatl was conceivably a genuine historical figure prominently involved with an early stage of Toltec history; (2) if so, he later seems to have become blended and, occasionally, to some extent confused with certain supernatural personalities, particularly an ancient fertility/rain/wind/creator deity, Ehecatl Quetzalcoatl; (3) possibly the son of an important early conqueror, Mixcoatl/Totepauh, he assumed the secular and sacerdotal leadership of a vigorous group of Nahuatl-speakers established at Tollan; (4) while in power, he appears to have introduced or presided over the introduction of significant cultural innovations, especially in the religious sphere but also in other aspects of the culture; (5) due to circumstances that are obscure but which may have primarily involved opposition to his religious doctrines, a conflict developed in Tollan to such proportions that Topiltzin Quetzalcoatl was forced to leave, probably with a sizable number of followers; (6) heading generally in a southeastward direction, with a possible stopover in Cholollan, he reached the Gulf Coast and either moved further eastward, disappeared, or died; (7) the suggestion that "the" Topiltzin Quetzalcoatl of Tollan actually led a group into northern Yucatan and established a new political capital there, Chichen Itza, has often been made and is certainly conceivable, although an alternative hypothesis invoking different leaders bearing the names Kukulcan, Quetzalcoatl, Nacxit, etc., as titles seems more likely; (8) in addition to his religious role, which is stressed in the sources from both Central Mexico and northern Yucatan, Topiltzin Quetzalcoatl appears also to have functioned importantly as a political leader/consolidator and was best remembered by the Toltec-connected dynasts of Highland Guatemala as the dispenser of all valid political authority; (9) the evidence for a widespread belief in his eventual return to reclaim his power, which might have significantly influenced Motecuhzoma II of Mexico Tenochtitlan—who apparently was considered to be the direct dynastic successor of Topiltzin Quetzalcoatl—during his initial dealings with Cortés, is quite strong. — p. 291.

INDIGENOUS MESSENGERS OF GOD

7. VIRACOCHA



BAHÁ'U'LLÁH
EL RETORNO DE
VIRACOCHA

¡Venganza
de los
oprimidos!
¡Venganza
de los
oprimidos!
¡Venganza
de los
oprimidos!

¡Venganza
de los
oprimidos!

The Return of Viracocha, the Prophet of the Incas

CHRISTOPHER BUCK | MAR 28, 2014
PART 4 IN SERIES INDIGENOUS MESSENGERS OF GOD



The supreme deity of the Incas — Iya-Tiqsi Viracocha Pachayachachiq ("Ancient Foundation, Lord, Teacher") — incarnated and dwelled among men, as the Inca prophet of God. Strange to say, Viracocha promised to return one day. That hope persists among the descendants of the Incas to this very day.

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Now for Sarmiento's account of Viracocha's promise to return:

Returning to the subject of the fable, Viracocha continued his journey, carrying out his deeds and teaching the people he created. In this way he arrived at the region where Puerto Viejo and Manta now are, on the equator, where he was joined by his servants. Wishing to leave the land of Peru, he spoke to those he had created, telling them of things that would befall them. He told them that people would come, some of whom would say that they were Viracocha, their Creator, and that they should not believe them. Moreover, in times to come, he would send his messengers to protect and teach them. This said, he and his two servants entered the sea, and they walked over the water, as if on land, without sinking. ... These barbarians have this ridiculous fable of their creation, and they state it and believe in it as if they had actually seen it happen and take place. (54–55.)

The Incas evidently had a rich oral tradition, consisting of prayers, hymns, epic poems, drama, and songs — most of which was destroyed. In his celebrated work on Inca religion, *Historia del Nuevo Mundo* (1653), Father Bernabé Cobo preserves this Incan prayer:

O most happy, fortunate Creator, you have compassion on men and take pity on them! Behold your people here, your children, poor, unfortunate, whom you have made and given life; take pity on them and let them live safe and sound with their children and descendants; guide them in the ways of good health and let them not perceive or think about bad and harmful things; let them live for a long time and not die in their youth; let them eat and drink in peace. – Inca Religion and Customs, p. 120.



Tenochtitlan, the site of present-day Mexico City. Not long after, Francisco Pizarro, the Spanish conqueror of Peru, began his conquest. At first, Inca leaders explained Pizarro and his soldiers' arrival as the return of Viracocha. The Inca elite soon realized that they were sorely mistaken.

Fast forward now to 450 years later, in August, 1975: the picture below, which has inspired my research on the return of Viracocha, is worth a thousand words:



This sign, in Spanish, translates: "Baha'u'llah is the return of Viracocha."

This photograph was taken during the historic Quechua Baha'i "Tandanakuy," the International Quechua Baha'i Conference, held August 20–24, 1975, attended by [Baha'is](#) from Peru, Bolivia and Ecuador. The entire conference was

conducted in the Quechua language, the ancient tongue of the Inca Empire. The guest of honor was Amatu'l-Bahá Rúhiyyih Khánum (1910–2000), wife of [Shoghi Effendi](#), the Guardian of the Baha'i Faith.

These Quechua Baha'is firmly believe that "Baha'u'llah is the return of Viracocha." What does this "return" mean? "Return" is not reincarnation, as [Abdu'l-Baha](#) explains:

INDIGENOUS MESSENGERS OF GOD

8. MOTHER CORN

Mother Corn: Personification or Prophet?

CHRISTOPHER BUCK, KEVIN LOCKE | OCT 26, 2021
PART 82 IN SERIES: INDIGENOUS MESSENGERS OF GOD



Who are the Arikara people? Why are vestiges of their villages on Lakota land, Kevin Locke's actual home and ancestral homeland?

The views expressed in our content reflect individual perspectives and do not represent the official views of the Lutheran Faith.



"Mother Corn." The 1996 book *Myths and Traditions of the Arikara Indians* features the Indigenous narratives of eleven Caddoan-speaking elders living on the Fort Berthold Reservation in North Dakota, which Douglas R. Parks, a distinguished linguist and anthropologist, recorded from 1969 to 1990, presenting 58 stories in English. As originally told in the Arikara language by elders, who were some of the last surviving speakers of their native language, they recount Arikara oral traditions from the nineteenth century. Referring to the Arikaran Supreme Being, known as the "Great Holy One," Parks explained:

Among elderly Arikaras he is characterized as an amorphous power who is overhead in the heavens and is the ultimate source of the world and everything in it. ... Mother Corn tells the people that he is seen in the sky, that he is the one who put everything in the world, and that he used to be called Father by people here on earth. ... Primarily a neutral force, he does not intervene directly in human affairs.

Mother Corn, in contrast, is his intermediary on earth. She is the one who came down to earth from the heavens and is the Mother of people; she is the deity who has helped the Arikara people in the past and continues to help them in times of need. At the beginning of human history she led the Arikaras' ancestors out of the underground world and into the one here on earth; she led them on a journey beset with obstacles to their historic location in the Missouri River valley; she gave them their cultural institutions and moral teachings, and provided them with horticulture, including corn itself. It has been primarily Mother Corn to whom Arikaras have turned for help during the past.

INDIGENOUS MESSENGERS OF GOD

9. IYATIKU (CORN WOMAN)

Iyatiku – Corn Woman – Acoma Pueblo Messenger of God

CHRISTOPHER BUCK | KEVIN LOCKE | APR 30, 2022
PART 87 IN SERIES INDIGENOUS MESSENGERS OF GOD





Q: Kevin, here's what Edward Proctor Hunt says, in brief, about Iyatiku or Iatiku, Corn Woman, who during the prehistoric period known as the Anasazi culture, not only created the Acoma physical and spiritual world, but their cultural world as well. Corn Woman provided the Acoma's first houses, plaza, and kivas – the sacred spaces and chambers, wholly or partly underground, for religious rites by male Pueblo people. She also provided not only the sacred places, but the Pueblo social identity, spiritual principles, ethical precepts, religious practices, political institutions, survival skills, and rituals for healing. As part of this sweeping dramatic arc, Day Break narrates the story in Edward Proctor Hunt's *The Origin Myth of Acoma Pueblo*:

“At this time Iatiku lived alone in a house on an island in a lake. She lived here and the people lived all around her. But only Country Chief visited her. While getting his instructions for making the altar, he ran back and forth to the island. Then Country Chief passed them on to Oak Man. ...”

Iatiku made her fetish with the ear of corn in the center. Into the hollow in the bottom of the cob she blew her breath. This meant her own power, for she had blown her heart, or soul, into it. She added some honey into the hollow as food for her breath. Honey comes from all kinds of plants and stands for all plant foods. Putting it in the cob also meant that it would be the seed or source for all food to come. Then she stoppered the cob with cotton and wrapped it in four layers of corn husk.

Now Iatiku took the skin of the duck's head and a turquoise and laid them under the corn, as its seat. Over the top and around the outside

INDIGENOUS MESSENGERS OF GOD

10. TALKING GOD

Baha'u'llah and the Navajo Talking God

CHRISTOPHER BUCK AND BITAHMI WAYNE WILSON | SEP 29, 2019
PART 54 IN SERIES INDIGENOUS MESSENGERS OF GOD



The Baha'i teachings say that [the Bab](#) and Baha'u'llah, the twin holy messengers who heralded and founded the [Baha'i Faith](#), represent the return of the prophets of the past:

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In Kininaekai

In the house made of dawn.

In the story made of dawn.

On the trail of dawn.

O, Talking God!

His feet, my feet, restore [or: heal]

His limbs, my limbs, restore.

His body, my body, restore

His mind, my mind, restore

His voice, my voice, restore

His plumes, my plumes, restore

With beauty before him, with beauty before me

With beauty behind him, with beauty behind me

With beauty below him, with beauty below me

With beauty above him, with beauty above me

With beauty around him, with beauty around me

With pollen beautiful in his voice, with pollen beautiful in my voice.

It is finished in beauty.

It is finished in beauty.

With beauty around him, with beauty around me

With pollen beautiful in his voice, with pollen beautiful in my voice.

It is finished in beauty.

It is finished in beauty.



If you look at this prayer carefully as a Navajo, it tells a story of a sacred and Holy Place where there is a White House in the East, where the sun rises: "In the house made of dawn. In the story made of dawn. On the trail of dawn." This, too, tells me of a spiritual place. To me, as a traditional Navajo, I know that there is a special meaning within this prayer chant, because it tells us, with reassurance, of this sacred place. Now I'm sure that when Talking God made and gave us this prayer, he was telling his Grand Children and the future generations of this place in some way. It is a message to the future about this Sacred and Holy Threshold, that, we as Baha'is, know of this place that some say is the Holy Land, or Haifa, Israel.

Saying "O, Talking God!" would be like Baha'is praying (by paraphrasing this sacred Navajo prayer chant): "O, Baha'u'llah! Thy feet, my feet, restore [or: heal]. Thy limbs, my limbs, heal. Thy body, my body, heal. Thy mind, my mind, heal. Thy voice, my voice, heal. Thy plumes, my plumes, restore."

INDIGENOUS MESSENGERS OF GOD

11. GLUSKAP

Gluskap the Indigenous Messenger: Tall Tales, or Timeless Truths?

CHRISTOPHER BUCK & KEVIN LOCKE | DEC 15, 2019
PART 57 IN SERIES: INDIGENOUS MESSENGERS OF GOD



Several of the Indigenous tribes in the Americas have been subjected to vigorous study by anthropologists and other scientists – so much, in fact, that jokes have arisen as a result.

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Q: Here is Professor Speck's summary of Gluskap's achievements:

Penobscot mythology credits Gluskabe with some twenty major achievements for the benefit of man, to wit: distributing over the world the game animals, food, fish, hares and tobacco; renewing the warmth of summer; protecting the eagle above who regulates daylight and darkness; moderating the destructive force of the wind; tempering the winter; bringing the summer north; reducing giant animals to a harmless size; domesticating the dog; clearing obstructions from the portages along the routes of hunting and travel; smoothing out the most dangerous waterfalls; creating the whole Penobscot river system; moderating the power of fire; making burns curable; creating sweetgrass; and serving as a source of power for those who come to his distant dwelling with their troubles. His benefits to mankind reach a climax in the mission he allots to himself to watch over his people and to return to the land at some unknown date, against which time he is preparing food and armament to save them in a crisis. By inference the Penobscot are also inclined to attribute to him the origin of their arts and inventions. In some twelve episodes, moreover, he puts into practice the ethical code of the northeastern Indians, by punishing early mankind as well as fabulous beasts. – Ibid., p. 10.

These narratives of exploits and wonders performed by Gluskap may strike some non-indigenous readers as "tall tales"—much like the early American "Paul Bunyan" tales. How best to understand these Gluskap stories? What is their purpose and function? Are they vehicles meant to convey moral and social truths? How should Baha'is regard this sacred tradition, in the context of recognizing and respecting Indigenous messengers of God?

INDIGENOUS MESSENGERS OF GOD

12. WESAKECHAK

Wesakechak, the Cree Sacred Lawgiver and Trickster

CHRISTOPHER BUCK, KEVIN LOCKE | FEB 15, 2021
PART 15 IN SERIES: INDIGENOUS MESSENGERS OF GOD



In what ways does a messenger of God resemble the familiar figure of the trickster in Indigenous myth and belief? Could tricksters fulfil the same function in tribal cultures as prophets and founders of religion do

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This is a teaching that was told about Wesakechak. . . .

Wesakechak was traveling. The Creator told Wesakechak to go to . . . the Cypress Hills in southern what is Saskatchewan now. (Wesakechak didn't tell this story. It was the spirits that told this story about Wesakechak.) So Wesakechak made his journey from the north. . . . (If I am to tell this teaching, it would take a very long time. Because it is a very huge teaching. Everything that I speak about here — it would take a long time. These are the very short versions of these teachings.)

So Wesakechak made his way. And along the way, there was animals that joined him. And he made stops along the way. Those stops along the way are very sacred places now for the Cree people. The most significant of those places are Cypress Hills. So Wesakechak went there. . . . He arrived at Cypress Hills. And the Creator told him: "Go to the highest hill. And when you will go, when you get to the highest hill, I want you to sing four songs."

He made his way to the highest hill. And when he got to the highest hill, he sang the four songs to the four directions. And he turned to the four directions and he sang those four songs. And one of those songs is a woman's song. And when he was done, after he was done singing, it was then the Creator gave him the laws of the Cree people and the Saulteaux [pronounced "Soto"] people. . . . When he gave the laws to Wesakechak, the Creator told him: "Give these to the people to follow for all time."

And he came down that hill. And he took those laws to the people. And the people are to follow these laws for all time. And it is from there he traveled. He traveled all of the lands. And he told the people: "These are the laws that the Creator gave us that we must follow." . . .

These are all very, very profound laws. And they are not human-created. . . . So these laws are to guide and govern Indigenous people in everything that they do. This is how come our connection to the Creator was so sacred, so powerful because of these laws. — Sylvia McAdam, "Wesakechak" (Aug. 20, 2014).

INDIGENOUS MESSENGERS OF GOD

13. NANABUSH

Nanabush, the Anishinaabe (Ojibway) Sacred Teacher and Trickster

CHRISTOPHER BUCK & KEVIN LOCKE | FEB 16, 2021
PART 16 IN SERIES INDIGENOUS MESSENGERS OF GOD



In this installment of our continuing [series on Indigenous messengers of God](#), we examine the life and teachings of Nanabush, the Anishinaabe (Ojibway) sacred teacher and trickster.

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CB: In my own investigation, I have tried to learn something about Nanabush. Here's what Henry Rowe Schoolcraft — based on the information provided by "his Anishinaabe wife, Jane Johnston Schoolcraft (Bamewawogezhikoquay) and her family and friends" — said in his book *The Myth of Hiawatha, and Other Oral Legends, Mythologic and Allegoric, of the North American Indians*:

The myth of the Indians of a remarkable personage, who is called Manabozho by the Algonquins, and Hiawatha by the Iroquois, who was the instructor of the tribes in arts and knowledge, was first related to me in 1822, by the Chippewas of Lake Superior. He is regarded as the messenger of the Great Spirit, sent down to them in the character of a wise man, and a prophet. But he comes clothed with all the attributes of humanity, as well as the power of performing miraculous deeds. He adapts himself perfectly to their manners, and customs, and ideas. He is brought up from a child among them. He is made to learn their mode of life. He takes a wife, builds a lodge, hunts and fishes like the rest of them, sings his war songs and medicine songs, goes to war, has his triumphs, has his friends and foes, suffers, wants, hungers, is in dread or joy —and, in fine, undergoes all the vicissitudes of his fellows. His miraculous gifts and powers are always adapted to his situation.

When he is swallowed by a great fish, with his canoe, he escapes by the exertion of these powers, but always, as much as possible, in accordance with Indian maxims and means. He is provided with a magic canoe, which goes where it is bid; yet, in his fight with the great wampum prince, he is counselled by a woodpecker to know where the vulnerable point of his antagonist lies. He rids the earth of monsters and giants, and clears away windfalls, and obstructions to the navigation of streams. But he does not do these feats by miracles; he employs strong men to help him. When he means to destroy the great serpents, he changes himself into an old tree, and stands on the beach till they come out of the water to bask in the sun. Whatever man could do, in strength or wisdom, he could do. But he never does things above the comprehension or belief of his people; and whatever else he is, he is always true to the character of an Indian.

INDIGENOUS MESSENGERS OF GOD

14. CHINIGCHINICH

Indigenous Land and Spiritual Acknowledgment

CHRISTOPHER BUCK, KEVIN LOCKE | JAN 1, 2021
PART 18 IN SERIES: INDIGENOUS MESSENGERS OF GOD



Have you heard the phrase "Indigenous land acknowledgment?" It comes from a traditional Indian custom that recognizes Indigenous peoples as the original stewards of the land we stand on today.

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Here is a summary of an early narrative I came across in the course of my research, from *Chinigchinich* (an account of the natives in the area of the San Juan Capistrano mission, written in 1826), by Friar Gerónimo Boscana, an early Franciscan missionary:

After concluding the functions and ceremonies of the burial of their Chief Oiot, that is, after having burned him, they all assembled for a great council, at which they discussed in what way they could have wild seeds to eat, such as acorns, Wild Amaranth, chia, etc., and also game such as deer, cottontail rabbits, jackrabbits, quails, ground-squirrels, rats, etc. While all were at the above mentioned meeting, they saw on various days and many times one like a phantom, different from themselves, who kept appearing to them and disappearing, sometimes in one direction, sometimes in another, and finding themselves in suspense and fear at what they were seeing, they decided to call him to them. They called him, he came to them and they asked him if he was their Chief Oiot [sic]. "I am not Chief Oiot [sic]," he answered them, "but a greater chief, and I am called *Chinigchinix*." They asked him where he lived, and he answered: "My habitation is above." He asked them what matter they were discussing at the meeting and why they were all gathered there. They answered him that it being that their Chief Oiot had died, they were discussing how they could support themselves with wild seeds and game, and not have to subsist any longer on the clay that they were eating.

In consideration of these motives *Chinigchinix* answered them and told them: "I make all things, and I shall create people for you people, distinct from yourselves, whom you soon shall see. And now, from this moment on I give unto you power and faculty, to each one of you, that one shall make it rain, that another shall make the weather clear up, that another shall produce acorns, that another shall produce chia, that another shall produce Wild Amaranth, etc.; likewise that another shall produce cottontail rabbits, that another shall produce ducks, that another shall produce geese, that another shall produce deer, etc. To each one he gave the power, now to produce seeds, now animals, of the kind that they eat. And still at the present time, those who pretend to be their descendants, claim to have this power, and the [other] Indians consult them ...

INDIGENOUS MESSENGERS OF GOD

15. MARUMDA

The Search for Truth: Finding Marumda

CHRISTOPHER BUCK, KEVIN LOCKE | MAR 5, 2023
PART 50 IN SERIES INDIGENOUS MESSENGERS OF GOD

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How do we search for the truth in Indigenous spiritual traditions, when so many of the sources can be contradictory and confusing? In this installment of our series, Chris and Kevin explore that question, and make a new discovery.

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“The man who dictated the text to me is William Ralgalan Benson, hereditary chief of the “Stone people” and “Water-lily people”. These two groups, or sub-tribes of the Pomo, lived on the shores of Clear Lake in California. ...”

“The authenticity of the present document is, I believe, not open to doubt. My informant is a man of seventy, exceptionally well informed concerning all the customs and ceremonials of his people, and in the preservation of which he has always taken special interest. A man of great intelligence, he learned by himself to read and write English, and in the course of many years of contact with anthropologists he has learned to appreciate the value of accuracy. He himself wrote down the present myth on a typewriter in his own language, and it was from that draft that he dictated to me. ...”

“His [Marím’da’s] older brother, Kuksu, is the same personage who initiates the boys every year (the ceremony has not been performed in the last fifty years). He wears a mask made of black feathers. I [sic: it] might better be called a hood for it covers the whole head and shoulders. From the forehead comes a horn-like projection made of white feathers. This Kuksu (sometimes there may be two, three, or even four Kuksu’s) emerges from the woods, armed with a long pole. At the sight of him the boys scattered in all directions. The Kuksu ran after them, tripped them up with his long pole, herded them into the dance-house, herded them around the center-post. Then he went around them four times. Then he sat down and the singers sang a song. Then the Kuksu ran out of the house and disappeared into the woods. That is all that is known of this mysterious personage, except that he was one of the two creators of the world, according to this tale. ...”

INDIGENOUS MESSENGERS OF GOD

16. ULIKRON

Baha'u'llah as the Return of Ulikron, Panama's Indigenous Messenger

CHRISTOPHER BUCK & KEVIN LOCKE | APRIL 12, 2011
PART 17 IN SERIES: INDIGENOUS MESSENGERS OF GOD



The noble Indigenous Ngöbe-Buglé people of Panama and Costa Rica, once called the "Guaymí" tribe, received a promise from their prophet Uli-kron: that he would return one day.

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The Ulikron

They sing:

The Ulikron, Ngobo Ulikron (Ulikron means the orphan of the Virgin) traveled from the north, the far, far north, the cold, cold north. He talked to stout little men, to tall red men, to men in huts, to men in tall houses made of stone, to men who make broad roads and wear fine soft clothes, and pearls and silver and gold, to men who look like the sun in their dress and wisdom and might. Yes, the Ulikron passed among them long, long ago and told the men to be good, to do good, to love good. The Ulikron passed and talked; the Ulikron was lovely; his eyes were soft and seeing; his eyes saw through men; the Ulikron's eyes saw and saw and saw, and men looked on and wept and stopped their wars; they stopped their hate; their bows and arrows shot the deer, but never man again; and long they walked the Ulikron way and talked of him till one great chief began to war and build big houses of stone. Yes, the Ulikron went down to the end of the earth. He went to the far south and talked. He saw the land of gold and the land of great waters and great stone houses and men who dressed in gold and soft clothes and built long roads – men of great wisdom born of the stars.

The Ulikron pointed to the stars. He talked of the Meselen (the Crab), the Tolen (the Plough), the Men (the Great Bear). He talked of the God above those stars, and he told men to be good and that He would come again for all good men; and men begun to be good.

All Indians wait for the "Ulikron." – Ephraim S. Alphonse, "Guaymí Grammar and Dictionary: With Some Ethnological Notes," Bureau of American Ethnology Bulletin, Volume 162: p. 125.



INDIGENOUS MESSENGERS OF GOD

17. IBEORGUN

Ibeorgun, Spiritual Founder of Guna Culture

CHRISTOPHER BUCK, KEVIN LOCKE | NOV 2, 2021
PART 24 IN SERIES INDIGENOUS MESSAGERS OF GOD



In choosing the Indigenous messengers of God we've written about in this series, we looked for the kind of higher moral code the Baha'i teachings [define](#) as the fundamental intentions and ideas of religion:

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Here, I think that the Guna/Kuna/Cuna name of their high god, "Baba," was somehow transposed into the similar-sounding name, "Baha." According to Atencio Lopez, who wrote *The Kuna of Panama: Building Political Autonomy Through Maintaining Ancestral Knowledge and the Traditional Economy*, Ibeorgun is universally recognized and revered as the Indigenous messenger of God who founded the Guna culture and social order:

The Congress — the central decision-making and administrative body of the Kuna people — is organized to uphold the principle of self-determination. It dates back to time immemorial, having been established by Ibeorgun, the Kuna prophet who is also sometimes called Orgun, who taught the Kuna to live together as a people through the Onmaked Nega or House of Congress. Ibeorgun was the first to foretell the arrival of the great nelegan, the group of Kuna prophets, and is considered to be the father of Kuna culture. Ibeorgun consolidated Kuna culture and organized the entire socio-political structure of the people. ...

According to Kuna tradition, when he first came to the village, Ibeorgun began to greet the elders. The manner of his greeting was the first of Ibeorgun's teachings to them. Prior to his arrival, the elders did not know how to greet each other. Then Ibeorgun began to speak of his origins and of his presence, thereby showing us that his next teaching related to Baba (Supreme Being). The basis of Kuna oral history is the Bab Igala and the entire Kuna oral tradition revolves around Baba, who is the pillar that upholds the Kuna cosmos.

INDIGENOUS MESSENGERS OF GOD

18. TUNAPA

Tunupa, the Aymara Messenger of God from Lake Titicaca

CHRISTOPHER BUCK, KEVIN LOCKE | NOV 9, 2021
PART 85 IN SERIES INDIGENOUS MESSENGERS OF GOD

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Previously, in this series of essays we've written about and discussed the Incan prophet of God Viracocha – but he was not the only Incan Indigenous messenger.

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Some years after the devils called *Hapi-Ahuas* Achacollas had been driven out of the land, there arrived, in these kingdoms of *Ttahuantín-suyu* a bearded man, of middle height, with long hair, and in a rather long shirt. They say that he was somewhat past his prime, for he already had grey hairs, and he was lean. He travelled with his staff, teaching the natives with much love, and calling them all his sons and daughters. As he went through all the land, he performed many miracles. The sick were healed by his touch. He spoke all languages better than the natives. They called him *Tonapa* or *Tarepaca* (*Tarepaca* means an eagle) ... Although he preached the people did not listen, for they thought little of him. He was called *Tonapa Uiracocha nipacochan*; but was he not the glorious apostle St. Thomas? ...

They say that this man came to the village of a chief called *Apo-tampu* ... very tired. It was at a time when they were celebrating a marriage feast. His doctrines were listened to by the chief with friendly feelings, but his vassals heard them unwillingly. From that day the wanderer was a guest of *Apo-tampu*, to whom it is said that he gave a stick from his own staff, and through this *Apo-tampu*, the people listened with attention to the words of the stranger, receiving the stick from his hands. Thus they received what he preached in a stick, marking and scoring on it each chapter of his precepts. The old men of the days of my father, *Don Diego Felipe*, used to say that *Caqi-caqi* were the commandments of God, and especially the seven precepts ... This worthy, named *Thonapa*, is said to have visited all the provinces of the *Colla-suyu*, preaching to the people without cessation ...

So, afterwards, *Tonapa* was taken prisoner and shorn, near the great lake of *Carupucu*. ... They say that, when day broke, when *Tonapa* was a prisoner, a very beautiful youth came to him, and said:—“Do not fear ...” So saying, he touched the cords, by which *Tonapa* was tied hand and foot, with his fingers. There were many guards, for *Tonapa* had been condemned to a cruel death. But at dawn, being five in the morning, he entered the lake with the youth, his mantle bearing him up on the water and serving in the place of a boat. ... They say that *Tonapa* after he had

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19. KUUCHAMAA

Kuuchamaa, the Kumeeyaay Indigenous Holy Messenger

CHRISTOPHER BUCK, KEVIN LOCKE | OCT 29, 2021
PART 23 IN SERIES: INDIGENOUS MESSENGERS OF GOD

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In this installment of our series on the Indigenous messengers of God, Chris and Kevin recount the story of another holy messenger – Kuuchamaa, the holy prophet of the Kumeeyaay people in what is now

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Today, the Kumeyaay people now have a [website](#) that officially discloses and makes public information about Kuuchamaa, their Indigenous messenger of God; and how he is associated with the sacred Kumeyaay mountain (also known as Tecate Peak). The Kumeyaay have included Dr. Shipek's original journal article on their website, which explains:

According to the Kumeyaay, the Creator God Spirit, Maayhaay, put the mountain there as the most sacred place. The mountain was named Kuuchamaa by God and designated as the central location for acquiring power for good, for healing and peace. ... Kuuchamaa was the central place, more sacred and more powerful than any other.

The Kumeyaay creation belief states that when God created the world and humans, the mountain was created as a special place for the home of the spirit of Kuuchamaa. The coming of Kuuchamaa as a man was foretold in the creation legend. When he came as a man, he lived on the south side of the mountain peak. As a man he was a shaman, kuseyaay, having more power, leading and teaching all others. When living, he regularly called all the shamans, both the Kumeyaay kuseyaay and those from all the tribes around, the Kuliway [Luiseño or Payómkawichum and Juaneno], the Cahuilla, Cupeho, Quechan, Cocopa, Paipai, and the Kiliwa. Kuuchamaa taught them all and lectured to them to stop fighting, that they should all live at peace with each other and help each other. He lectured them about all types of proper behavior, and instructed them to cooperate and help each other. He then sent them back to teach their own people. He taught them rituals, that is, singing and dancing which they were to use to train and teach the people peaceful behavior, cooperation, and the helping of one another. But the people did not obey and all the shamans had to be called to the mountain again and again. ...

INDIGENOUS MESSENGERS OF GOD

20. BOCHICA

Bochica, Indigenous Messenger of God in Colombia

CHRISTOPHER BLICK, KEVIN LOCKE | NOV 15, 2021
PART 85 IN SERIES: INDIGENOUS MESSENGERS OF GOD

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Indigenous messengers of God have appeared to ancient peoples throughout the Americas – although we probably know more about the spiritual traditions of North America than the Southern continent.

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According to Chibcha legends, Bochica was a bearded man who came from the east. He taught the primitive Chibcha people ethical and moral norms and gave them a model by which to organize their states, with one spiritual and one secular leader. Bochica also taught the people agriculture, metalworking and other crafts before leaving for the west to live as an **ascetic**. When the Muisca later forsook the teachings of Bochica and turned to a life of excess, a **flood** engulfed the **Savannah of Bogotá**, where they lived. Upon appealing for aid from their hero, Bochica returned on a rainbow and with a strike from his staff, created the **Tequendama Falls**, through which the floodwaters could drain away.

Fast-forward to recent scholarly analysis. According to John Holmes McDowell, the author of *Sayings of the Ancestors: The Spiritual Life of the Sibundoy Indians*, Bochica is part of a wider complex of Andean "culture heroes:"

Inspection of pre-Colombian religious systems in the Andes, as portrayed in ethnohistorical documents, affords some notion of the general distribution of key elements in Sibundoy Valley cosmology. Knowledge of religious beliefs and practices in the northern Andes is scanty but very suggestive. The culture-hero complex among the Paez, Guambiano and other Chibchan nations of central Colombia, associated with figures like Guequiau (Castillo y Orozco 1877), Bochica (Simon 1953; Triana 1951), and Juan Tama (Rappaport 1978), evinces numerous parallels to Sibundoy Valley motifs.

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21. BUNJIL

Bunjil the Aboriginal Deity and Why You Should Learn More About Him

CHRISTOPHER BUCK | APR 21, 2019
PART 34 IN SERIES INDIGENOUS MESSENGERS OF GOD



On the wings of the royal Falcon, I caught a glimpse of the Aboriginal Eagle—and I beheld the relationship of those two great birds. Let me



Wenberi's Song

We go all!
 The bones of all
 Are shining white.
 In this Dular land!
 The rushing noise
 Of Bunjil, Our Father,
 Sings in my breast.
 This breast of mine

It is said that the spirit of Bunjil enters the heart of the singer who performs this sacred song. Bunjil, then, represents wisdom and knowledge, just as every divine Prophet and Messenger does:

Bunjil was the sky-being for the Kulin nation and the Wotjobaluk in Western Victoria. Bunjil meant eagle-hawk and was considered an old, benign father of all the people, who had two wives and a son by the name of Binbeal, who was the rainbow. He lived on earth but moved to the sky in a whirlwind where he has been ever since, watching the Kulin. ... He was the creator of the earth, trees, and men, and his name stood for wisdom or knowledge. Before he went to live in the sky, Bunjil taught men the use of nets, canoes, and weapons. This emerging differentiation between the human and the environment and the objectification of order in the human alone is also typical of sky-beings in other districts of South-East Australia. – Hans Mol, *The Firm and the Formless: Religion and Identity in Aboriginal Australia*, pp. 18–19.



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INDIGENOUS MESSENGERS OF GOD

22. RAINBOW SERPENT

How the Australian Aboriginal Divine Messengers Appeared

ESTABLISHED 2018 | 1000+ ARTISTS | 2020-2022
 PART 101 IN SERIES INDIGENOUS MESSAGERS OF GOD



We would like to honor the late Philip Chali, also known as Wagan Guburu, an elder of the Wadja Tribe of Northern Queensland in Australia, who passed away in 2021. This article is dedicated to his memory.

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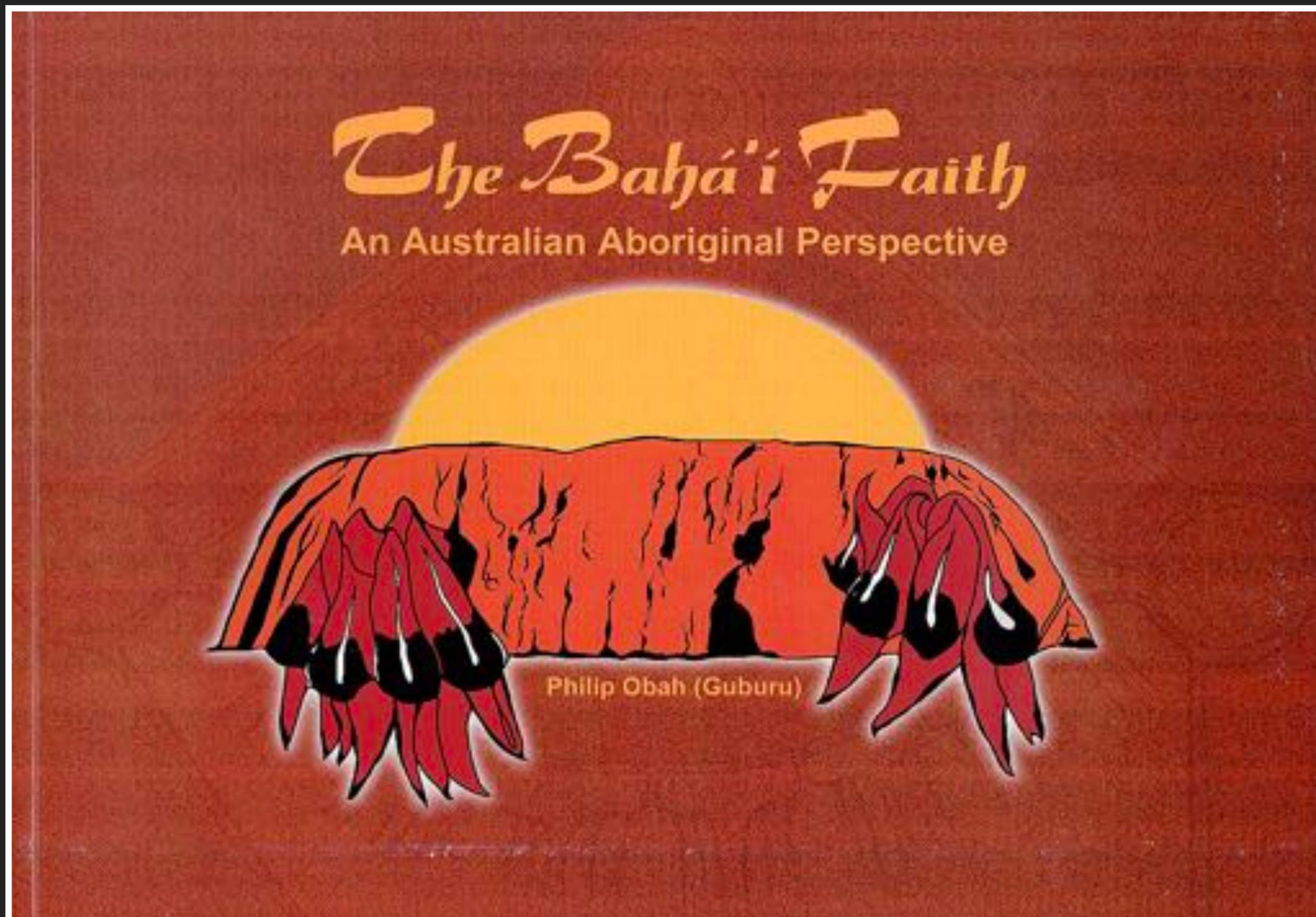


holiest mountain in the world.” In your [journal](#), you wrote:

“**May 19–20, 2001 London**

Arrived pretty well on time in Heathrow and started out on my now familiar path to the Piccadilly Line. ... Right away I came upon Philip Obah and another Aboriginal fellow from near Alice Springs, Australia. They were both transiting through London on their way to Haifa. I asked Philip if he could share a little with the largely non-Baha’i hip Londoners there. There were several excellent musical presentations, and then Sandy asked me to share. I did just a short song and then I introduced Philip, and he shared his paintings depicting “Progressive Revelation” and “Carmel Projects.” His perspective is so unique and so Aboriginal that the listeners were spellbound and didn’t even mind his direct references to the Messengers of God, and that Baha’u’llah is the Messenger for this Day. Nor did they mind it when Philip spoke of the new [Baha’i] laws that are imperative for this day. He put these in context with the former laws — all of this is strictly taboo in polite European society — but Philip totally got away with it. I told Philip that I would double-check that his time will be fully utilized during his visit to South Dakota in a couple of weeks!







"Twin luminaries that heralded the advent of the Faith of the Báb, prophesied that at the appearance of the Promised One all things would be reversed, the last would be first, the first last."

Bahá'í Will: Kitáb-i-Aqdas: Notes, Pages 239-240

This is the straight Path, the fixed and immovable foundation.

Bahá'í Will: Cleanings, Page 215

"Think not that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the fingers of might and power. To this beareth witness that which the Pen of Revelation hath revealed. Meditate upon this, O men of insight!"

Bahá'í Will: The Kitáb-i-Aqdas, Page 21

The Baha'i World Centre

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountain, and shall be exalted above the hills; and all nations shall flow unto it."

Isaiah: Coming of Christ's Kingdom Prophesied, Chapter 2, The Holy Bible, King James

"Call out to Zion, O Carmel, and announce the joyful tidings: He that was hidden from mortal eyes is come! Ere long will God sail His Ark upon thee, and will manifest the people of Bahá."

(Bahá'u'lláh: Tablets of Bahá'u'lláh, Page 13)



This painting represents the Terraces of the Shrine of the Báb, the Shrine of Bahá'u'lláh and the Universal House of Justice, with the Rainbow Serpent coming out of the Shrine of Bahá'u'lláh with a renewed Spiritual Law, taking the message to Aboriginal people, animals and the land.

INDIGENOUS MESSENGERS OF GOD

23. THE YAM PROPHET

The Peaceable Yam Prophet in Papua New Guinea

ERNEST BLAM VOLKER, CHRISTOPHER BUCK & KEVIN LOCKE | FEB 5, 2018
PART 21 IN SERIES: INDIGENOUS MESSENGERS OF GOD

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The Baha'i teachings, as explained here in a 1988 message written on behalf of the Universal House of Justice, urge everyone to recognize that revelation and spirituality belong to all human beings.

The views expressed in our content reflect individual perspectives and do not represent the official views of the Baha'i Faith.



Papua New Guinean cultures are incredibly diverse, and I cannot pretend to be really knowledgeable about any other than the Nalik culture, where my home is. But I would say that the only place where I have heard mention of a specific individual was in the Maprik area of the East Sepik Province, where I lived for two years in the 1980s, just as the area was opened up to Baha'i teachings. People in the Maprik area stand out physically because they look healthier and stronger than their neighbors. This was explained to me by the fact that they had been following the teachings of the "Yam Prophet," who had brought a new way of life some centuries ago. He stopped tribal fighting by replacing warfare with contests to see who could grow the biggest yams. These yams also replaced the staple food in the Sepik region, which is sago. In contrast to yams, sago has few nutrients and almost no protein. It's basically just a stomach filler so that elsewhere in the Sepik there is a lot of undernourishment. You even see children with swollen stomachs, something that is exceptionally rare otherwise in Papua New Guinea.

RELATED: [Patricia Locke on Native American Manifestations of God](#)

Maprik people credit the Yam Prophet with stopping warfare and improving nutrition by using spiritual teachings. They mentioned this when learning about the Baha'i Faith, and I replied that this was proof that God has spoken in many ways to all people. That was back in the

INDIGENOUS MESSENGERS OF GOD

24. RAVEN (PENDING)



I think creativity and making things is integral to the culture that I was raised in.

Play (k)

▶ ⏩ 🔊 4:14 / 6:08

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Patricia Locke Foundation Parliament of World Religio...



Watch later



Share

207



NGAN', TO CHUX, NE', NTHEGH

IS THE LAND & THE SEA & THE ISLAND & THE MEADOW

George



21:05 / 44:12



YouTube





KEVIN LOCKE

RESPECT FOR INDIGENOUS SPIRITUAL TRADITIONS

To “Reverence the Profound Spiritual Truths” in Indigenous Religions

CHRISTOPHER BUCK & KEVIN LOCKE | JUN 8, 2020
PART 65 IN SERIES INDIGENOUS MESSENGERS OF GOD



In this continuing conversation about Indigenous beliefs and their relationship to the [Bahá'í](#) teachings, Chris Buck and Kevin Locke discuss seeing the profound spiritual truths in both.

The views expressed in our content reflect individual perspectives and do not represent the official views of the Bahá'í Faith.





Q: Kevin, could you please comment on this Baha'i policy from the Universal House of Justice, the governing body of the world's Baha'is?:

“The Baha'i attitude to earlier religions, therefore, is not that they are false or “heathen”, but that, at root, they are all true and that these fundamental truths still persist within them. Baha'is encourage Indians in South America, for example, to see and reverence the profound spiritual truths which are to be found in both their pre-Christian religions and in the Catholicism which, in later centuries, has to varying degrees supplanted or overlaid their archaic faiths. – The Universal House of Justice, [Letter to a National Spiritual Assembly](#).”

A: Thanks, Chris, I'd love to discuss this powerful concept. When one goes beyond the Disney World-esque bubble ride, pre-packaged for tourists experience in the Andes, one finds a universe peopled by very non-European ancestry. The colonizers were not successful in eradicating the core Indigenous identity and language from most of the Andean region. In large part, because of their core spiritual identity, the Indigenous Andean region was the first place where large numbers of Indigenous people became Baha'is in the western hemisphere. I will never forget visiting Machu Picchu with Baha'i Quechua and Aymara elders, who shared the true history and significance of this sacred spot and were able to perform the proper protocols of reverence for Inti Punku (“Gate of the Sun”) and other sacred sites there.

“Bahá’ís encourage Indians in South America to . . .”

- ❖ It is suggested that, instead, you present the Bahá’í concepts, as expressed by ‘Abdu’l-Bahá, namely that the fountain-head of all religions is to be found in God through the Teachings of His Prophets, and that all peoples have drunk at this ocean of divine Revelation. . . .
- ❖ The Bahá’í attitude to earlier religions, therefore, is not that they are false or “heathen”, but that, at root, they are all true and that these fundamental truths still persist within them.
- ❖ Bahá’ís encourage Indians in South America, for example, to see and reverence the profound spiritual truths which are to be found in both their pre-Christian religions and in the Catholicism which, in later centuries, has to varying degrees supplanted or overlaid their archaic faiths.
- ❖ Through the Bahá’í teachings, the inner conflict which many still feel between their ancient religions and Christianity is resolved
- ❖ An example of the Bahá’í attitude is to be found in the operation of such radio stations as Radio Bahá’í Ecuador, which has a policy of encouraging Indian arts and music and fostering in the Indians pride in their heritage.
- ❖ – [Letter dated 22 March 1988](#), written on behalf of the Universal House of Justice to a National Spiritual Assembly.



the Incas,” Part 4 in this “Indigenous Messengers of God” series), Hooper Dunbar, retired [Universal House of Justice](#) member, said:



Gate of the Sun at Tiahuanaco in La Paz, Bolivia.

“... from a Baha’i point of view, all the teachers have been at the same college.

That is, they’re inspired with the same universal knowledge. But they’re not able to deliver a message which is not relative to the time that they appear in. Christ is going to call us to a united mankind? Let the globe be one? Let the earth be one? The earth was flat when he spoke. It was still flat. Nobody knew about America except the Americans, the early Americans. They had their own messengers. But you go amongst the tribes in South America, and so on. They’ve had lesser guides and they have had greater guides. Viracocha was the great Incan prophet And he taught the basic virtues is what he taught. And when the Christian missionaries go and speak to them and tell them that Christ walked on the water in the Sea of Galilee, they said, ‘Oh, he may be then. He may be right, because our Viracocha walked on the Lake Titicaca. We have traditions about that!’” — Hooper Dunbar, [“Introduction to the Baha’i Faith”](#) (January 2019, Pasadena, CA).

“Bahá’ís . . . have respect for . . . these [Indigenous] religions”

- ❖ Bahá’ís, believing in all revealed religious truth of past ages as an unfoldment of one divine plan, have **respect for the customs and traditions relating to these religions and cultures**. They desire to **preserve the cultural elements** that contribute to the well-being of man.
- ❖ **An effort is made to acquaint people with their own history on earth. . . .** Because of the a belief in the unity of mankind, all people are recognized as valued members of society and play an equally important part in building world order.
- ❖ “On the Rights of Indigenous Populations,” Bahá’í International Community (1975), submitted for a “Study of the Problem of Discrimination against Indigenous Populations.”
- ❖ “Undertaken by the United Nations Subcommission on Prevention of Discrimination And Protection of Minorities.”
- ❖ [U.S.] [Bahá’í News \(February, 1975\), p. 19.](#)

KEVIN LOCKE & CHRISTOPHER BUCK

**INDIGENOUS STEPS TO “ENLIGHTEN THE WHOLE
WORLD”**

4 Indigenous Steps to “Enlighten the Whole World”

CHRISTOPHER BUCK & KEVIN LOCKE | JAN 30, 2020
PART 59 IN SERIES INDIGENOUS MESSENGERS OF GOD



This extensive series of articles on Indigenous Messengers of God has now become a visual presentation on the [Baha'i](#) prophecy that “these Indians ... will ... enlighten the whole world.”

This new slideshow basically presents our thoughts and reflections on two *key statements* by [Abdu'l-Baha](#) regarding the importance and eventual destiny of the Indigenous peoples of the Americas:

The views expressed in our content reflect individual perspectives and do not represent the official views of the Baha'i Faith.

Interested in Other Topics?

We've got something for everyone.



1. Building Spiritual Parity between Traditions



Q: Next, Kevin, you and I offer four proposed steps for helping to hasten the fulfillment of Abdu'l-Baha's remarkable prophecy that the Indigenous peoples of the Americas could enlighten the world. So let's go one step at a time – the first step, as we see it, builds equal spiritual parity between Baha'i and Indigenous sacred traditions. Would you agree, Kevin, that the first precondition for the fulfillment of Abdu'l-Baha's remarkable prophecy is a dynamic interaction, or interplay, between the sacred teachings of the Baha'i Faith and sacred Indigenous traditions? Could the dynamic and exemplary synergy between the two become the greatest cause of the enlightenment foreseen and foretold by Abdu'l-Baha?

A: Abdu'l-Baha's "Tablet to Amir Khan" assures us that the "Call of God" had been raised in this land, long ago, before Europeans reached the Americas. The continuity, and survival, of the teachings of those Indigenous messengers who raised that Call, against all odds, could be construed as a proof of the power and efficacy of the universality of those teachings. For a community which has survived 500 years of unparalleled genocide and marginalization, a Herculean effort must be made to achieve the fulfillment of Abdu'l-Baha's remarkable prophecy.

For that synergy to occur, first there needs to be reciprocal recognition and respect of Indigenous and Baha'i spirituality. Spiritual parity between Baha'i and Indigenous sacred traditions, as equal, is a first step

“Spiritual parity between Baha’i and Indigenous sacred traditions, as equal, is a first step”

Abdu’l-Baha’s “Tablet to Amir Khan” assures us that the “Call of God” had been raised in this land, long ago, before Europeans reached the Americas. ...

A Herculean effort must be made to achieve the fulfillment of Abdu’l-Baha’s remarkable prophecy. For that synergy to occur, first there needs to be reciprocal recognition and respect of Indigenous and Baha’i spirituality. **Spiritual parity between Baha’i and Indigenous sacred traditions, as equal, is a first step in the process of progress and fulfillment of Abdu’l-Baha’s prophecy.**

– Kevin Locke, “[4 Indigenous Steps to ‘Enlighten the Whole World’](#)” (Jan. 30, 2020).

Kevin Locke

The Spiritual Destiny of Indigenous Peoples

CHRISTOPHER BUCK & KEVIN LOCKE (FEB 5, 2020)
PART 60 IN SERIES INDIGENOUS MESSENGERS OF GOD



Previously in this series, we discussed a potential first step in the fulfillment of the Baha'i prophecy that tribal peoples in the Americas "will become so illumined as to enlighten the whole world":

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2. Parity in Consultation

Q: Kevin, would you please tell us your thoughts about the spiritual and social implications of achieving parity in consultation between Baha'is and Indigenous peoples in the Americas? Of course, since many Indigenous people are Baha'is, when we say [Baha'i](#) and Indigenous, we want our readers to understand that these two groups overlap, since many Indigenous people belong to both groups. Given that fact, how do you think more Baha'i and Indigenous consultation can and should occur on an equal basis?

A: Reviewing historical documentation on the interactions between Indigenous peoples and colonists, we can see that, in every instance, the Indigenous peoples invoked the principle of spiritual unity. They would always kindle the sacred fire and beseech God to bend low and give ear and bless the meeting, so that truth and divine abundance would ensue. Parity in consultation has ever been a requirement for progress and release of the pent-up divine blessings. Unfortunately, in the past, this goodwill, based on such good-faith consultation, was reciprocated with deceit and betrayal by the colonizers. Now, in this new day, as the Baha'i teachings define it, the consultative process must be transformed and placed firmly on a heavenly foundation of parity and love — that is, of equality, mutual respect, and true friendship. This takes dedication, work and patience. In fact, it resembles how [Shoghi Effendi](#), the Guardian of the [Baha'i Faith](#), described the reconciliation Baha'is should endeavor to create between black and white people:



3. Parity in Social Action: Baha'is and Indigenous Peoples as Equal Partners

Q: What's the next step, Kevin?

A: Step Three involves Baha'is and Indigenous peoples becoming equal partners in social action. Baha'is have a clear mission — to unify the world and to make this world a better place. This mission does not make Baha'is missionaries. Instead, it asks each Baha'i to become an ambassador of the Baha'i universal teachings of harmony and unity among all peoples.

Q: So how can Baha'is and Indigenous groups best work together? If there is agreement to go forward with any initiative, can Baha'i and Indigenous groups work together as equal partners?

A: Yes, now that we are equipped with the mandate and practical tools for individual and societal transformation, we must transcend all of the old, outworn and destructive paradigms and go forward, together, with parity, vision and resolve. That way we can initiate and carry out social action projects to enhance and advance the quality of Indigenous community life across the Americas, throughout the far reaches of the Western Hemisphere.



4. Parity in Education: Baha'i and Indigenous Models to Enlighten the World



Q: Can you explain the final step, Kevin?

A: Step Four – parity in education – has tremendous spiritual and social implications. Through this kind of parity – equal and collaborative participation in the literary, cultural, moral and spiritual education of Indigenous children and youth (as well as adults), Baha'i and Indigenous groups can develop social models to enlighten the world.

[Abdu'l-Baha](#), over 100 years ago, famously asked the Baha'is to:

“Attach great importance to the Indigenous population of America. ... Likewise, these Indians, should they be educated and guided, there can be no doubt that they will become so illumined as to enlighten the whole world. – Tablets of the Divine Plan, p. 33.”

Notice that the conditional verb, “should,” occurs before the words, “educated and guided.” Education and guidance are key to the fulfillment of Abdu'l-Baha's prophecy of the future destiny of the Indigenous peoples of the Americas, which is also a social mandate. In other words, Abdu'l-Baha gives instructions — a social formula, if you will — as to how we can help hasten the time when the fulfillment of

IN HONOR OF KEVIN LOCKE

“HASTENING” PROPHECY FULFILLMENT



Attach great importance to the indigenous population of America. ... Likewise, these Indians, should they be educated and guided, there can be no doubt that they will become so illumined as to enlighten the whole world.

'Abdu'l-Bahá, Tablets of the Divine Plan (April 8, 1916), p. 33.



PHOTO LF

PHOTO RT

A CLASS AT BAHÁ'Í-INSPIRED "RUHI ARBAB SCHOOL" (JAMUNDI-ROBLES, COLOMBIA) RADIO ANNOUNCER IN THE STUDIO AT "RADIO BAHÁ'I" (CARACOLLO, BOLIVIA)

TOP CTR

CLASS, RUHI ARBAB SCHOOL (COLOMBIA)

LOWER CTR

CLASS AT BAHÁ'Í-INSPIRED SIMMONS SCHOOL (COLOMBIA)

When and how it will happen depends on time and circumstance

- ❖ This prophecy requires the will and wisdom to fulfill and to be fulfilled.
- ❖ Although this prophecy is certain to occur, when and how it will happen depends on time and circumstance.
- ❖ In other words, the conditions first must be right, i.e. **ripe**.
- ❖ As with the "Lesser Peace" (which has its own progressive stages), 'Abdu'l-Bahá's prophecy involves a "process" of fulfillment over time.
- ❖ This process, ideally, is progressive in nature.

This Prophecy is Not Self-Executing

- ❖ 'Abdu'l-Bahá's remarkable prophecy is a true prophecy.
- ❖ But the prophecy has yet to come true.
- ❖ This prophecy is not self-authenticating.
- ❖ The conditions must first be right – and "ripe" for fulfillment.
- ❖ 'Abdu'l-Bahá foresaw the future – when the Indigenous peoples of the Americas will enlighten the world.
- ❖ This prophecy, Bahá'ís believe, will come true.
- ❖ Not a matter of "if" – but of "how" and "when."
- ❖ But what about the "process" of its fulfillment?
- ❖ That's what the Bahá'í-inspired "community building," "social action," and "public discourse" efforts are all about!



LF PHOTO

BAHÁ'Í-INSPIRED CHILDREN'S CLASS (NEDRINI, PANAMA)

RT PHOTO

JUNIOR YOUTH SPIRITUAL EMPOWERMENT GROUP (TARABUCO, BOLIVIA)

TOP CTR

BAHÁ'Í STUDY CIRCLE (NEDRINI, PANAMA)

LOWER CTR

BAHÁ'Í DEVOTIONAL GATHERING (BOCA DE BALSA, PANAMA)

“Hastening the period prophesied by the Master when the Indian peoples”

- ❖ We cherish the hope that at this final Conference the friends will arise with enthusiasm and determination not only to win the remaining goals of the Plan but to carry out Shoghi Effendi's injunction to win the allegiance of members of the various tribes of American Indians to the Cause, **thereby hastening the period prophesied by the Master when the Indian peoples of America would become a source of spiritual illumination to the world.**
- ❖ Universal House of Justice (February 1977).
- ❖ Whether in Alaska's southeastern islands and rugged mountains, or in Canada's huge Indian reserves from the west to the east, many Amerindian believers have arisen to serve the Cause, and through their joint efforts, their sacrificial endeavors and distinctive talents they bid **fair to accelerate the dawn of the day when they will be so "illuminated as to enlighten the whole world."**
- ❖ Universal House of Justice (July 1976).

“This Great One” (Bahá’u’lláh): “His voice is the voice of the Great Spirit”

- ❖ The All-Wise Creator of earth and heaven has from the beginning which has no beginning sent to His peoples Divine Messengers to guide them to the Straight Path.
- ❖ These Wise Ones have come to establish the unity of the Kingdom in human hearts.
- ❖ This great evolutionary process of building the organic unity of the human race has entered a new stage with this mighty message of Bahá’u’lláh.
- ❖ His voice is the voice of the Great Spirit. His love for human kind is the force of the New Age.
- ❖ He who sends the rain, who causes the sun and the stars to shine, the rivers to flow, the winds to blow and the earth to give forth her bounties has in this Great Day sent to all mankind Bahá’u’lláh.
- ❖ It is this Great One who has opened the door of divine knowledge to every soul.
- ❖ It is His teachings that will establish world unity and bring about universal peace. . . .
- ❖ The old ones have all longed for this sweet message.
- ❖ [The Universal House of Justice \(18 May 1972\).](#)

IN HONOR OF KEVIN LOCKE

**PRESENTATION BY THE PATRICIA LOCKE
FOUNDATION: DR. LITTLEBRAVE BEASTON**

IN HONOR OF KEVIN LOCKE

**PRESENTATION BY DENNIS STAFFORD, "KEEPING
KEVIN LOCKE'S LEGACY ALIVE"**