

PHOTO: This sign, in Spanish, translates: "Baha'u'llah is the return of Viracocha." (Aug. 1975, Cusco, Peru.)

TOPIC

INDIGENOUS MESSENGERS OF GOD

CHRISTOPHER BUCK & KEVIN LOCKE

DATE

OCTOBER 9, 2021

HOST

GREEN ACRE BAHÁ'Í SCHOOL

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)

This is a work-in-progress.

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

(Photos are linked: Click on each photo to view source.)

Feedback invited.

– Christopher Buck & Kevin Locke (October 9, 2021)

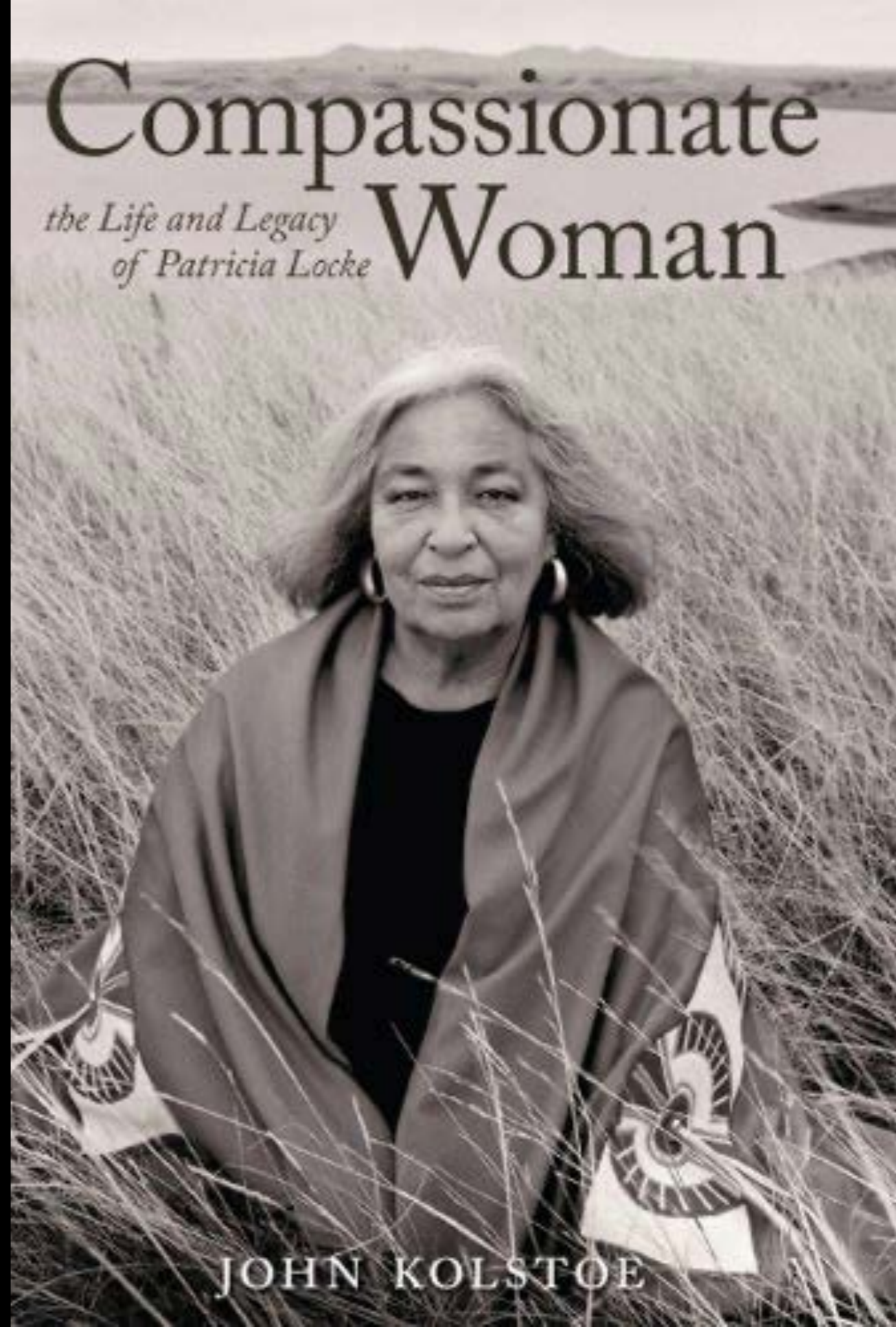
DEDICATED TO PATRICIA LOCKE

- Patricia A. Locke (Tǰawáčhiŋ Wašté Wiŋ, Compassionate Woman, January 21, 1928 – October 20, 2001) was a member of the Lakota (Hunkpapa band), and White Earth Chippewa (Mississippi band).
- A defender of the basic human rights, she was one of the principal authors of the American Indian Freedom of Religion Act (1978) which afforded basic religious freedom for Indigenous people in the US.
- <https://patricialockefoundation.org/who-is-patricia-locke/> & <https://www.womenofthehall.org/inductee/patricia-a-locke/>



ACKNOWLEDGEMENT OF THE MYRIAD OF [INDIGENOUS] MESSENGERS OF THE CREATOR

- One hundred years ago, during the 1893 Parliament of World Religions, the profoundly religious Original Peoples of the Western Hemisphere were not invited.
- Our spiritual and physical survival continues to be threatened all over the hemisphere, we feel compelled to ask you to join us in restoring the balances of humanity and Mother Earth in these ways:
- [A. Acknowledgement of the myriad of messengers of the Creator, the Great Mystery, to the peoples of the Western Hemisphere.](#)



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.

- DECLARATION OF VISION / 1
- Toward the Next 500 Years from the gathering of the 1993 United Indigenous Peoples at the Parliament of World's Religions Chicago, Illinois, 1993.
- We as Indigenous Peoples and Native Nations, honoring our ancestors and our future generations, do hereby declare our present and continuing survival within our sacred homelands in the Western Hemisphere.
- Since time immemorial, we have lived in a spiritual way in keeping with our sacred laws, principles and values given to us by the Creator. Our ways of life are based on respect for Mother Earth, a sacred regard for all relations and the survival of our languages, cultures and traditions.
- In the "Year of the Indigenous Peoples," while the United Nations Universal Declaration on the Rights of Indigenous Peoples is still being prepared, we ask for solidarity in our cause from the religions of the world.

- DECLARATION OF VISION / 2

- We call upon the People of conscience in the many other organized religions whose historical actions have participated in the dehumanization of our Indigenous Nations, to help us put an end to the violation of our Peoples human rights.
- We call for an end to the deafening silence of religious denominations and groups regarding the violations of our peoples' rights, because this silence implies complicity and tolerance of the effects.
- One hundred years ago, during the 1893 Parliament of World Religions, the profoundly religious Original Peoples of the Western Hemisphere were not invited. We are still here and still struggling to be heard for the sake of our Mother Earth and our children.
- Our spiritual and physical survival continues to be threatened all over the hemisphere, we feel compelled to ask you to join us in restoring the balances of humanity and Mother Earth in these ways:

- DECLARATION OF VISION / 3

- A. Acknowledgement of the myriad of messengers of the Creator, the Great Mystery, to the peoples of the Western Hemisphere.
- B. Support in promoting, preserving and maintaining our Indigenous languages and cultures.
- C. Involvement in the world outcry against the continuing genocide of Indigenous Peoples of the Americas, by taking direct action in support of the International Conventions prohibiting genocide in their various countries.
- D. Protection and return of the sacred sites and traditional lands of the Indigenous Peoples.
- E. Reversal of the environmental degradation that endangers our traditional lifeways and threatens our very existence.
- F. Repatriation of our ancestors and sacred objects from the museums and holdings of the world.
- WITH RESPECT FOR ALL LIFE, WE THANK YOU.

Universalizing Bahá'í Universalisms

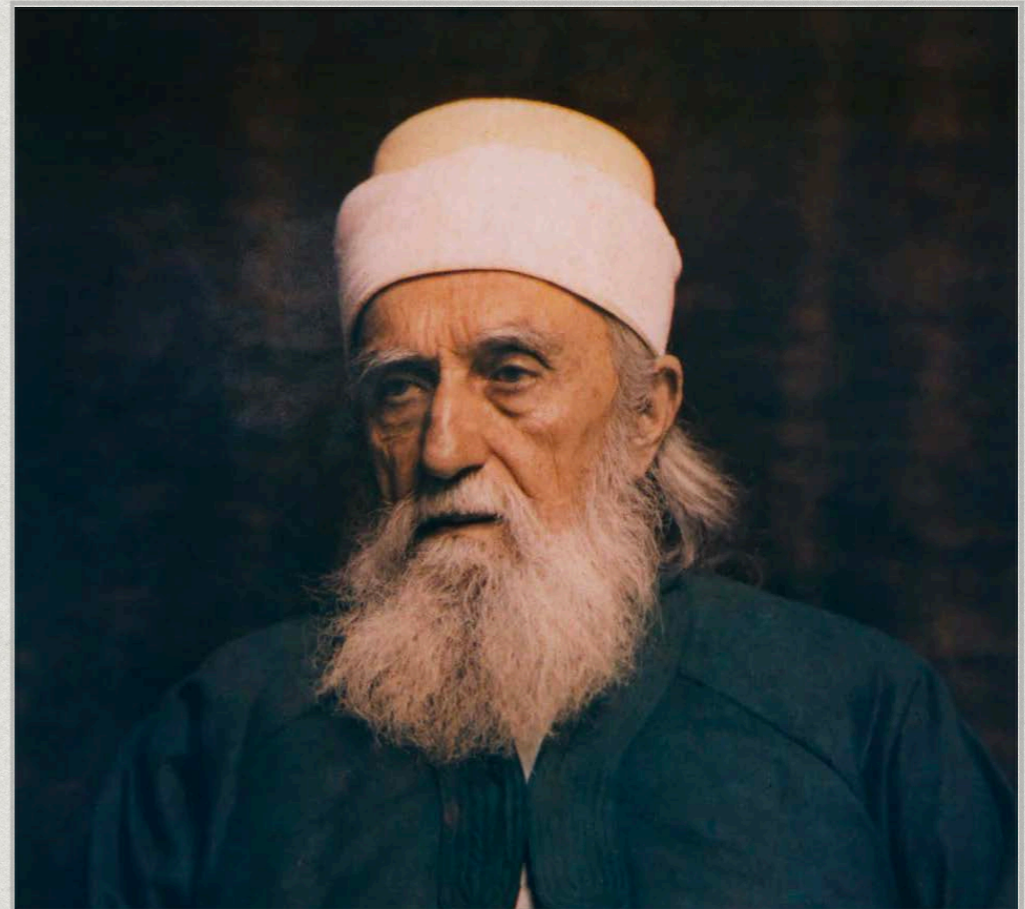
Expanding Our Understanding of “Progressive Revelation”



- Patricia's Locke's favorite passage:
- “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.
- (Gleanings from the Writings of Bahá'u'lláh)
- www.bahai.org/r/247306666

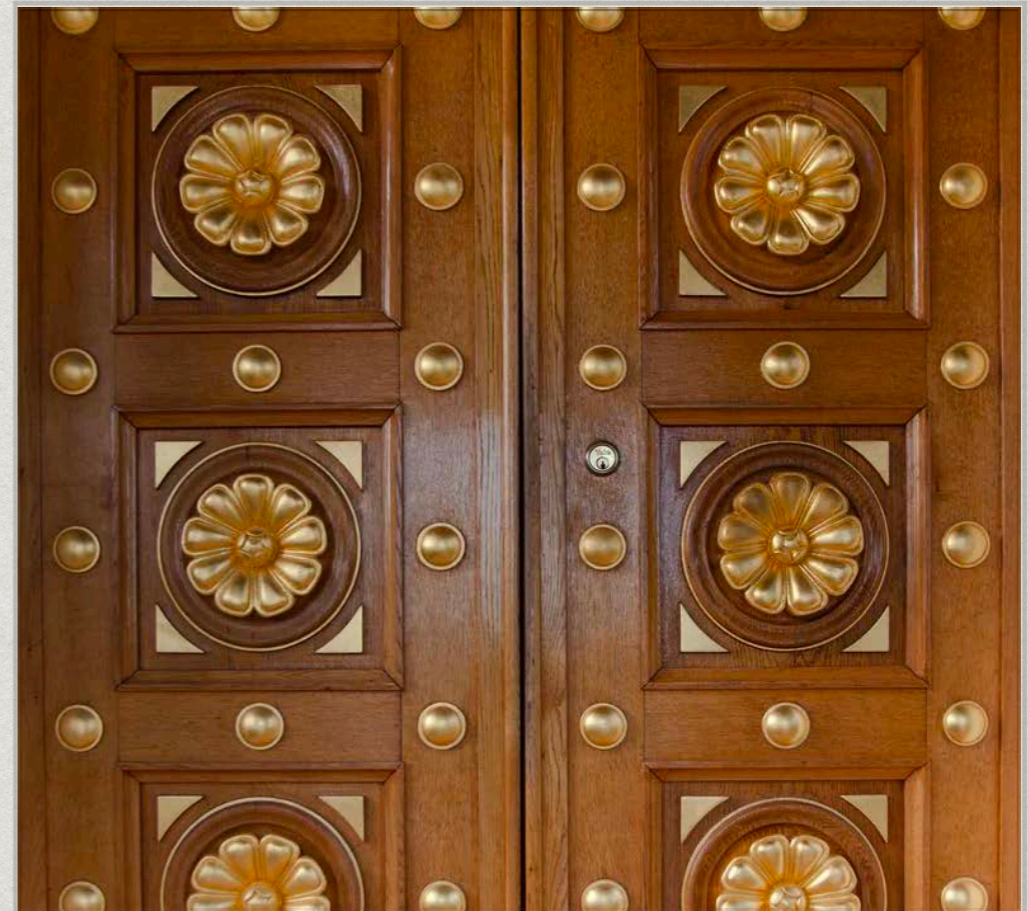
‘Abdu’l-Bahá’s Indigenous Prophecy

- “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*, p. 33.

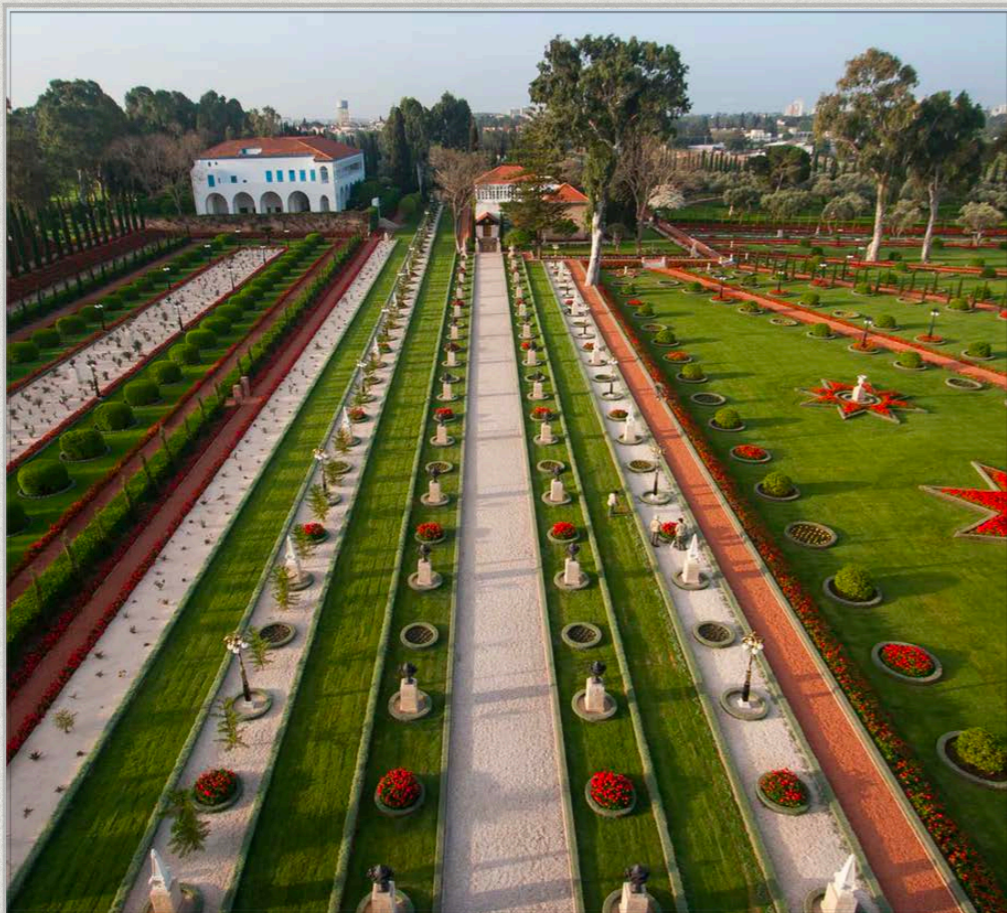


This prophecy will come true — but how?

- * ‘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?



The will and wisdom to fulfill.



- * 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.
- * That's where we come in!

Hastening Prophecy Fulfillment

- * 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).

Destiny of Native Americans – as an Illumined People –
Linked to **Quality of Response** to Revelation of Bahá'u'lláh

Indeed, the **purpose of the coming of Bahá'u'lláh** is to lift the yoke of **oppression** from his loved ones, to liberate all the people of the world, and to provide the means for their abiding happiness.

In this regard, the **Tablets of the Divine Plan** addressed by 'Abdu'l-Bahá to North America make it clear that the destiny of the native Americans as an illumined and fulfilled people is linked to the **quality of their response to the Revelation of Bahá'u'lláh**.

– The Universal House of Justice ([12 February 2002](#)).

Synergy: Bahá'í & Indigenous Teachings

- * The first precondition for the fulfillment of this prophecy is a dynamic interaction, or interplay, between the sacred teachings of the Bahá'í Faith and sacred Indigenous traditions.
- * It is the dynamic and exemplary “synergy” between the two that will probably become the greatest cause of the enlightenment foreseen and foretold by ‘Abdu’l-Bahá.
- * We see this process as a gradual and progressive fulfillment of ‘Abdu’l-Bahá’s prophecy.
- * Here’s a way to start (see next slide).



One Approach: Indigenous Land & Spiritual Acknowledgments



- See “[Indigenous Land and Spiritual Acknowledgment](#)” (Part 78).
- “[The Pawnee Homecoming, and What It Means to Live on Native Land](#)” (Part 79).
- “[Going Beyond Indigenous Recognition to Action](#)” (Part 80).

“Bahá’ís ... have respect for ... these 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 Bahá’í 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.
- From information submitted by the Baha’i International Community 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.
- https://bahai.works/index.php?title=File:Baha%27i_News_527.pdf&page=21.

Message to Bahá'í Unity Conference (Ganado, Arizona, 18 May 1972)

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 humankind 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. Praise God that you have found it.

– The Universal House of Justice ([12 February 2002](#)).

“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.
- https://bahai-library.com/compilation_cultural_diversity_maturity



PHOTO LF

PHOTO RT

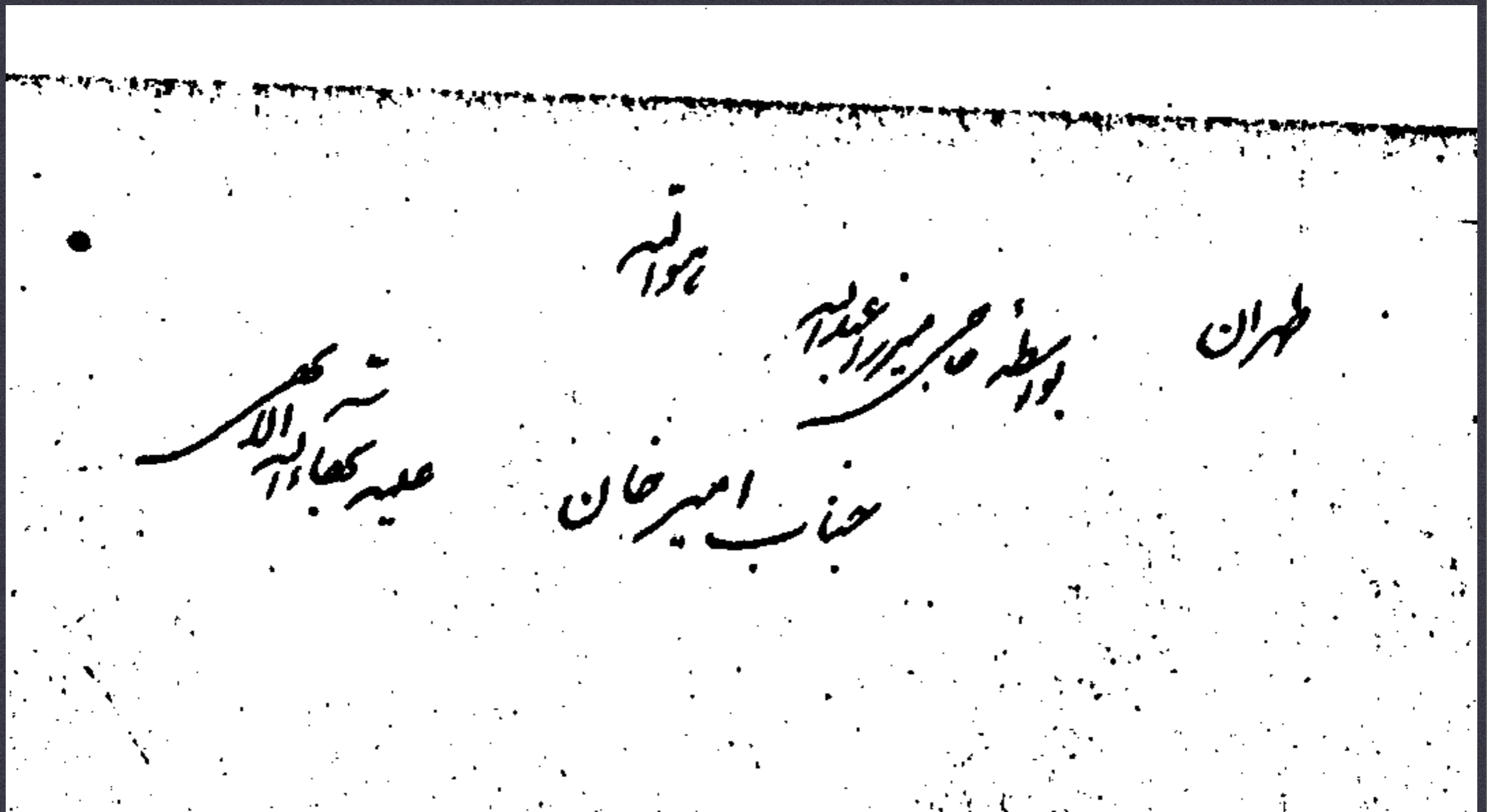
A CLASS AT BAHÁ'Í-INSPIRED "RUHI ARBAB SCHOOL" (JAMUNDI- RADIO ANNOUNCER IN THE STUDIO AT "RADIO BAHÁ'I"

TOP CTR CLASS, RUHI ARBAB SCHOOL (COLOMBIA)

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

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.)
- * https://www.bahai.org/library/authoritative-texts/the-universal-house-of-justice/messages/19861027_001/19861027_001.xhtml.
- * 'Abdu'l-Bahá "added" 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).



TOPIC

TABLET TO AMIR KHAN

PHELPS INVENTORY, P. 471

CAT NO

AB05069

SOURCE

BAHA'I WORLD CENTRE

TABLET TO AMIR KHAN

English & Persian

- "Undoubtedly in those regions [the Americas] the Call of God must have been raised in ancient times, but it hath been forgotten now."
- Original Persian (transliterated):
- *al-battih dar án şafahát níz dar azmanih-yi-qadímih vaqtí nidá-yi-iláhí buland gashtih va-lákin hál farámush shudih ast.*
- Courtesy of the Bahá'í World Centre.

۱۲۰۲

درین بزم
شعیت از عدم اتقان در صناع
صنایع
تعدد صنایع سبب تفریق حواس است
بسیار از این صنعتها
و جهد و کوشش کن تا اتقان نماید
در این امر
که صنایع متعدد همه ناقص ماند
اینها را یک
در ازمنه قدیم از جهت شمار نواقص
با یکدیگر
یعنی خلجی فاصله است
لذا از جهت نماید
مرد شده است
و علامت دیگر نیز در است
مراوده
اما بحیثیت نبوت
آن نفوس معذوره
در قرآن میفرماید
و اما کن معذین
ختر نبوت
است
در اینصفت نیز در ازمنه قدیم
قرن در الهی بلند شده
لکن حال
از خدا میطلبیم
که خدا شما را تائید فرماید
صنعتی
از صنایع را تائید فرماید
علیه التعمیر
و التعمیر

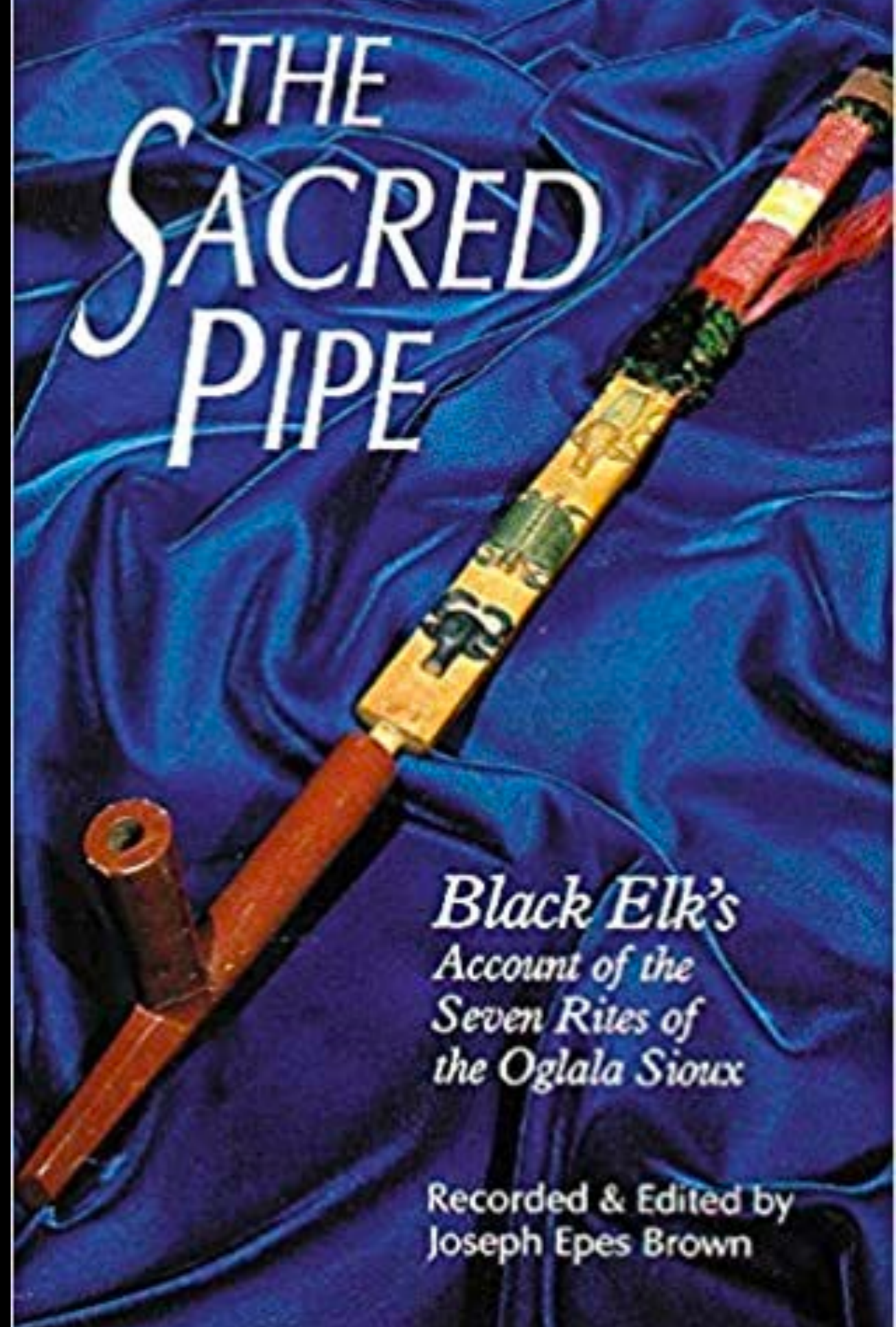
Messengers of God to First Nations

- * Here, ‘Abdu’l-Bahá clearly establishes this “new” dimension to the Bahá’í principle of “Progressive Revelation”:
- * “Indigenous Messengers of God” (to the Americas” (and elsewhere).
- * Although the “names” of these Indigenous Messengers of God cannot be “added” to the official Bahá’í list of “Manifestations of God,” they can be recognized and respected by Bahá’ís — provisionally and popularly, i.e. informally.



INDIGENOUS MESSENGERS OF GOD

- 1. Deganawida, the Peacemaker. (See Parts 5, 6, 7, 8, 13, 14, 17, 18, 22 & 25.)
- 2. White Buffalo Calf Woman. (See Parts 3, 16, 19, 23, 24, 25, 27, 28 & 94.)
- 3. Sweet Medicine. (See Part 30.)
- 4. Lone Man. (See Parts 38 & 39.)
- 5. Breath Maker. (See Part 40.)



Black Elk's
Account of the
Seven Rites of
the Oglala Sioux

Recorded & Edited by
Joseph Epes Brown

INDIGENOUS MESSENGERS OF GOD

- 6. Quetzalcoatl. (See Parts 2 & 32.)
- 7. Viracocha. (See Parts 4 & 87.)
- 8. Talking God. (See Part 54.)
- 9. Bunjil. (See Part 34.)
- 10. Gluskap. (See Parts 56, 57, 58 & 73.)

ARTS OF



ENGAGEMENT

*Taking Aesthetic
Action In and
Beyond
the Truth and
Reconciliation
Commission
of Canada*

DYLAN ROBINSON and KEAVY MARTIN, editors

INDIGENOUS MESSENGERS OF GOD

- 11. Wesakechak. (See Parts 74 & 91.)
- 12. Nanabush. (See Part 75.)
- 13. Ulikron. (See Part 76.)
- 14. Rainbow Serpent. (See Part 77.)
- 15. Chinigchinich. (See Part 78.)

Third edition

Aboriginal Art

Wally Caruan



Thames & Hudson **world of art**

INDIGENOUS MESSENGERS OF GOD

- 16. Mother Corn (Arikara/Sahnish). (See Part 82.)
- 17. Kuuchamaa (Kumeyaay). (See Part 83.)
- 18. Ibeorgun (Guna/Kuna/Cuna). (See Part 84.)
- 19. Tunupa (Aymara). (See Part 85.)
- 20. Bochica (Chibcha or Muisca). (See Part 86.)

INDIANS OF THE ANDES



ANTHROPOLOGY AND ETHNOGRAPHY

INDIGENOUS MESSENGERS OF GOD

- 21. Wangetsmuna (Kamsá).
(See Part 88.)
- 22. Iyatiku (Corn Woman)
(Acoma Pueblo). (See Parts
92 & 93.)
- 23. Raven (Tlingit/
Athabaskan). (See Part 95,
in progress.)

» SAYINGS « » » OF THE « « ANCESTORS

» » » « « «
The Spiritual Life of
the Sibundoy Indians

JOHN HOLMES McDOWELL



DEGANAWIDA, THE PEACEMAKER

- Read about this Haudenosaunee Messenger of God in Parts 5, 6, 7, 8, 13, 14, 17, 18, 22 & 25 of the "Indigenous Messengers of God" series.
- "White Buffalo Calf Woman, The Peacemaker, and Baha'u'llah"

THE IROQUOIS BOOK OF LIFE WHITE ROOTS OF PEACE



Paul Wallace

Illustrated by John Kahlonhas Fadden

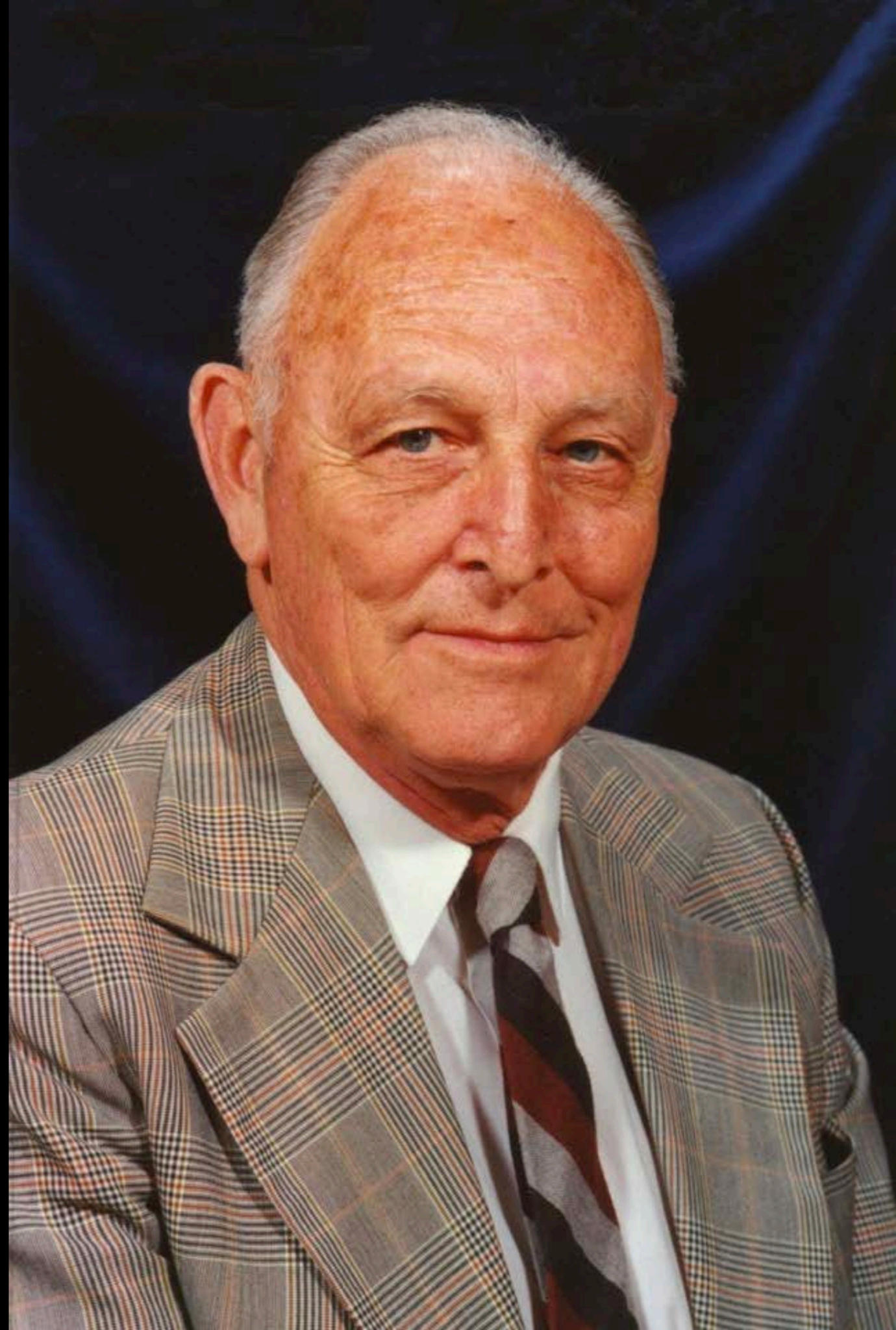
Foreword by Chief Leon Shenandoah

Message from Chief Sidney I. Hill

Epilogue by John Mohawk

A BAHÁ'Í TRIBUTE TO THE PEACEMAKER

- To the warring tribes 700–800 years ago there came an astonishing Prophet of Peace—**Deganawidah** united five, later six, mutually hostile tribal groups in a federal union based on democracy, the first in the Western Hemisphere. He cemented this union with a “Great Law of Peace,” a constitution which propounded one expansive human family. ...
- And of course the Iroquois foreshadowed, in their Longhouse of sky and earth, the planetary message of the Bahá'í Faith for today.
- – Dr. David S. Ruhe (1914–2005, former member of the Universal House of Justice), Hasan M. Balyuzi Memorial Lecture, presented at the 18th Annual Conference of the Association for Bahá'í Studies at Harvard on August 13, 1994, later published: “A New Evolution: Religious Bonding for World Unity,” *Journal of Bahá'í Studies* 6.4 (1994-1995): 45–57 [45].





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

Memoir 9

ALGONQUIAN AND IROQUOIAN LINGUISTICS

From “Concerning the League”

- * “Thirdly, this is what ‘Peace’ means: now it will stop, the massacre of humans and the scalping and bloodletting among themselves, specifically, among the people of the various nations.”
- * “Now as to that, it will end, the human slaughter, because the Great Spirit never planned for humans to hurt one another nor to slaughter one another.
- * “So now it will end, the warpath, and everywhere it will become peaceful; **the different nations’ villages are as neighbours.**”
- * “And as to the localized families and their children, what will happen is that they all will be very close relatives.”
- * **“And it will come to pass that they will become just like one family which will encompass every nation and every language.”**

AMERICAN WRITERS

SUPPLEMENT XXVI

EDITED BY JAY PARINI

ANDREWS
ASCH
BESTON
BISS
DAVISON
DEGANAWIDA
GANSWORTH
GOODMAN
HAYES
HUDDLE
JOHNSON
KITTREDGE
MCBRIDE
NGUYEN
OPPEN
TOOLE
VAZ
WELLS

CUMULATIVE INDEX TO
VOLUMES I-IV AND SUPPLEMENTS I-XXVI
AND RETROSPECTIVE SUPPLEMENTS I-II

DEGANAWIDA, THE PEACEMAKER

(c. 1150 CE: Native traditional/academic; c. 1450–1550 CE: non-Native academic)

Christopher Buck

DEGANAWIDA, A NAME traditionally considered too sacred to pronounce (yet fine in printed form), is respectfully referred to as “the Peacemaker” by the Iroquois people, who are more properly known as the Haudenosaunee (“People of the Longhouse”). The Iroquois were aboriginal inhabitants of lands bordering Lakes Huron, Erie, and Ontario and the St. Lawrence River, an area comprising nearly all of present-day New York State, part of Pennsylvania, and southern Ontario and Quebec. The Peacemaker is a legendary yet historical figure, memorialized in traditions held to be sacred by indigenous peoples among the Iroquois Nations—and, generally, among Native Americans and Native Canadians today. This article takes a look at the Deganawida epic, a cycle of narratives that exists in some forty versions—composites of Iroquois sophiology, as it were—recorded largely as part of a process of Haudenosaunee survival and revival, culturally, spiritually, and politically.

The version privileged here is titled *Concerning the League*, translated by the linguist Hanni Woodbury in collaboration with two native speakers of Onondaga, the late Reg Henry and the late Harry Webster. This version (hereafter abbreviated *CL* in page references) provides a direct, authentic link to the past. Other major versions will be referred to as well.

WIDENING THE AMERICAN CANON: ORATURE AS LITERATURE

It may surprise readers to characterize Deganawida (a.k.a. Tekanawita? and other variant spellings) as an “American writer.” Yes, the

Peacemaker was “American” in that he was a Native American—and possibly Native Canadian, that is, a “dual citizen,” if his Canadian birth “on the northerly side of the lake, Lake Ontario” (*CL*, p. 2) has any credence—and was certainly a Native North American. (Obviously the United States and Canada, as nations, did not exist during the founding of the Confederacy.) Not being a “writer” in the traditional sense, the Peacemaker was a charismatic figure—orator, author, and author of a living tradition. Thus, Deganawida, the Peacemaker, with the assistance of Hiawatha and Jigonsaseh (the leader of the corn-planting “Cultivators,” also called the “Peace Queen”), united five warring Haudenosaunee (Iroquois) nations into a formidable and enduring federation—a consensus-based matrilineally hereditary federal council of fifty chiefs (“sachems,” or spokesmen), each appointed by local councils of clan matrons, with protocols rooted in “Condolence” ceremonies that served as a vehicle for political decision-making. Never would Deganawida have been able to accomplish this had he and his illustrious cohorts not met face-to-face with the warlords of belligerent tribes and skillfully persuaded them to become close allies, replacing war with a sophisticated system of peaceful conflict resolution by democratic consultation and collective decision-making. Barbara Mann refers to Deganawida, Hiawatha, and Jigonsaseh as “the peace trio” (*Iroquoian Women*, p. 38). J. N. B. Hewitt, for instance, speaks of the peace trio as “the swart statesmen Dekanawida [*sic*], Hiawatha, and ... the equally astute stateswoman Djigonsasen [*sic*], a chieftainess of the powerful Neutral Tribe” (“Some Esoteric Aspects,” p. 322).

WHITE BUFFALO CALF WOMAN

- Read about this Lakota Messenger of God in Parts 3, 16, 19, 23, 24, 25, 27, 28 & 94 of the "Indigenous Messengers of God" series.
- "White Buffalo Calf Woman's Four Sacred Songs"
- *Mitákuye Oyás'inŋ* ("All Are Related"): White Buffalo Calf Woman



The chief made a speech welcoming the Maiden, as follows:

"My dear relatives: This day Wakan'tanka has again looked down and smiled upon us by sending us this young Maiden, whom we shall recognize and consider as a sister. She has come to our rescue just as we are in great need. Wakan'tanka wishes us to live. This day we lift up our eyes to the sun, the giver of light, that opens our eyes and gives us this beautiful day to see our visiting sister. Sister, we are glad that you have come to us, and trust that whatever message you have brought we may be able to abide by it. We are poor, but we have a great respect to visitors, especially relatives. It is our custom to serve our guests with some special food. We are at present needy and all we have to offer you is water, that falls from the clouds. Take it, drink it, and remember that we are very poor."

Then braided sweet grass was dipped into a buffalo horn containing rain water and was offered to the Maiden. The chief said, "Sister, we are now ready to hear the good message you have brought." The pipe, which was in the hands of the Maiden, was lowered and placed on the rack. Then the Maiden sipped the water from the sweet grass.

Then, taking up the pipe again, she arose and said:

"My relatives, brothers and sisters: Wakan'tanka has looked down, and smiles upon us this day because we have met as belonging to one family. The best thing in a family is good feeling toward every member of the family. I am proud to become a member of your family—a sister to you all. The sun is your grandfather, and he is the same to me. Your tribe has the distinction of being always very faithful to promises, and of possessing great respect and reverence toward sacred things. It is known also that nothing but good feeling prevails in the tribe, and that whenever any member has been found guilty of committing any wrong, that member has been cast out and not allowed to mingle with the other members of the tribe. For all these good qualities in the tribe you have been chosen as worthy and deserving of all good gifts. I represent the Buffalo tribe, who have sent you this pipe. You are to receive this pipe in the name of all the common people [Indians]. Take it, and use it according to my directions. The bowl of the pipe is red stone—a stone not very common and found only at a certain place. This pipe shall be used as a peacemaker.¹ The time will come when you shall cease hostilities against other nations. Whenever peace is agreed upon between two tribes or parties this pipe shall be a binding instrument. By this pipe the medicine-men shall be called to administer help to the sick."

Turning to the women, she said:

"My dear sisters, the women: You have a hard life to live in this world, yet without you this life would not be what it is. Wakan'tanka intends that you shall bear much sorrow—comfort others in time of sorrow. By your hands the family moves. You have been given the knowledge of making clothing and of feeding the family. Wakan'tanka is with you in your sorrows and joins you in your griefs. He has given you the great gift of kindness toward every living creature on earth. You he has chosen to have a feeling for the dead who are gone. He knows that you remember the dead longer than do the men. He knows that you love your children dearly."

Then turning to the children:

"My little brothers and sisters: Your parents were once little children like you, but in the course of time they became men and women. All living creatures were once small, but if no one took care of them they would never grow up. Your parents love you and have made many sacrifices for your sake in order that Wakan'tanka may listen to them, and that nothing but good may come to you as you grow up. I have brought this pipe for them, and you shall reap some benefit from it. Learn to

respect and reverence this pipe, and above all, lead pure lives. Wakan'tanka is your great grandfather."

Turning to the men:

"Now my dear brothers: In giving you this pipe you are expected to use it for nothing but good purposes. The tribe as a whole shall depend upon it for their necessary needs. You realize that all your necessities of life come from the earth below, the sky above, and the four winds. Whenever you do anything wrong against these elements they will always take some revenge upon you. You should reverence them. Offer sacrifices through this pipe. When you are in need of buffalo meat, smoke this pipe and ask for what you need and it shall be granted you. On you it depends to be a strong help to the women in the raising of children. Share the women's sorrow. Wakan'tanka smiles on the man who has a kind feeling for a woman, because the woman is weak. Take this pipe, and offer it to Wakan'tanka daily. Be good and kind to the little children."

Turning to the chief:

"My older brother: You have been chosen by these people to receive this pipe in the name of the whole Sioux tribe. Wakan'tanka is pleased and glad this day because you have done what it is required and expected that every good leader should do. By this pipe the tribe shall live. It is your duty to see that this pipe is respected and revered. I am proud to be called a sister. May Wakan'tanka look down on us and take pity on us and provide us with what we need. Now we shall smoke the pipe."

Then she took the buffalo chip which lay on the ground, lighted the pipe, and pointing to the sky with the stem of the pipe, she said, "I offer this to Wakan'tanka for all the good that comes from above." (Pointing to the earth:) "I offer this to the earth, whence come all good gifts." (Pointing to the cardinal points:) "I offer this to the four winds, whence come all good things." Then she took a puff of the pipe, passed it to the chief, and said, "Now my dear brothers and sisters, I have done the work for which I was sent here and now I will go, but I do not wish any escort. I only ask that the way be cleared before me."

Then, rising, she started, leaving the pipe with the chief, who ordered that the people be quiet until their sister was out of sight. She came out of the tent on the left side, walking very slowly; as soon as she was outside the entrance she turned into a white buffalo calf.¹

It is said that the chief who received the pipe from the White Buffalo Maiden was Buffalo Stands Upward (Tatan'ka-woslal'-nažin). The pipe has been handed down from one generation to another, and is said to be now in the possession of Elk Head (Helia'ka-pa), who lives at Thunder Butte, on the Cheyenne River Reservation. He is said to be of "about the third generation" which has kept the pipe, and is 98 years of age.² Each preceding keeper of the pipe lived to be more than a hundred years old.

The Indians named the pipe the White Buffalo Calf pipe. Duplicates of it were made, and soon every male member of the tribe carried a similar pipe. The stem was made to resemble the wind-pipe of a calf. Whenever this pipe is used in a smoking circle, or even when two men are smoking together, the rule is that the pipe

¹ Cf. Bulletin 53, pp. 143, 144, in which a woman is said to have been the supernatural means of bringing permanent peace between the Chippewa and Sioux.

¹ It is interesting to observe that the identity of a dream object often is unrecognized until it turns to depart. See Bulletin 53, p. 207; also p. 185 of this volume.

² Elk Head died in January, 1916, after the above paragraph was written.

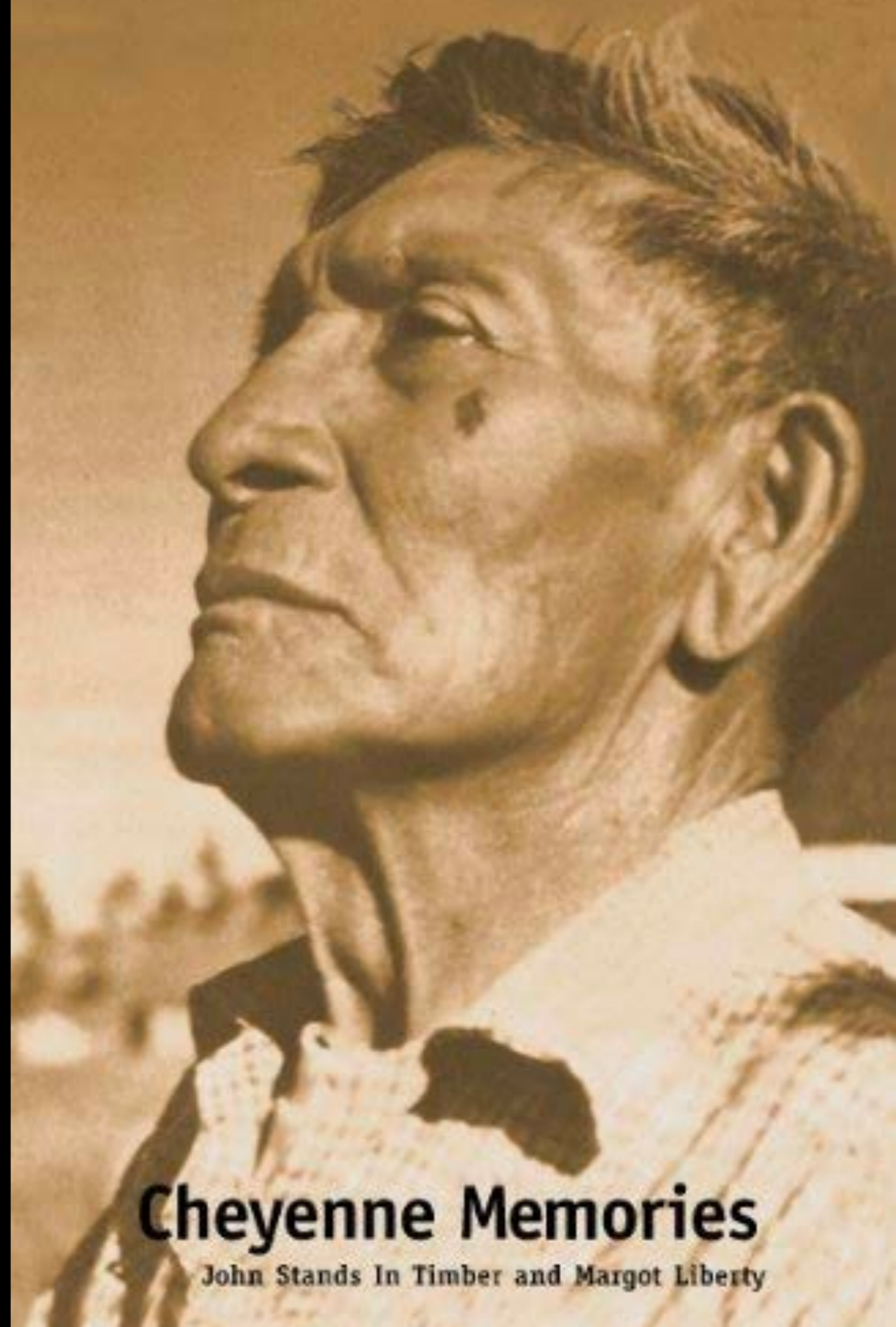
WBCW's Ten Ethical Teachings

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).

SWEET MEDICINE

- For more information on this Cheyenne Messenger of God, see Part 30 and 70 of the “Indigenous Messengers of God” series.
- Part 70: “Sweet Medicine’s Baha’i-like Path of Spiritual Brotherhood.”



Cheyenne Memories

John Stands In Timber and Margot Liberty

LONE MAN

- Read about this Mandan and Hidatsa Messenger of God in Parts 38 & 39 of the “Indigenous Messengers of God” series.
- “Native Messengers: Lone Man and the Mandan Sacred Values”

ENCOUNTERS

AT THE HEART OF

THE WORLD



A HISTORY OF
THE MANDAN PEOPLE

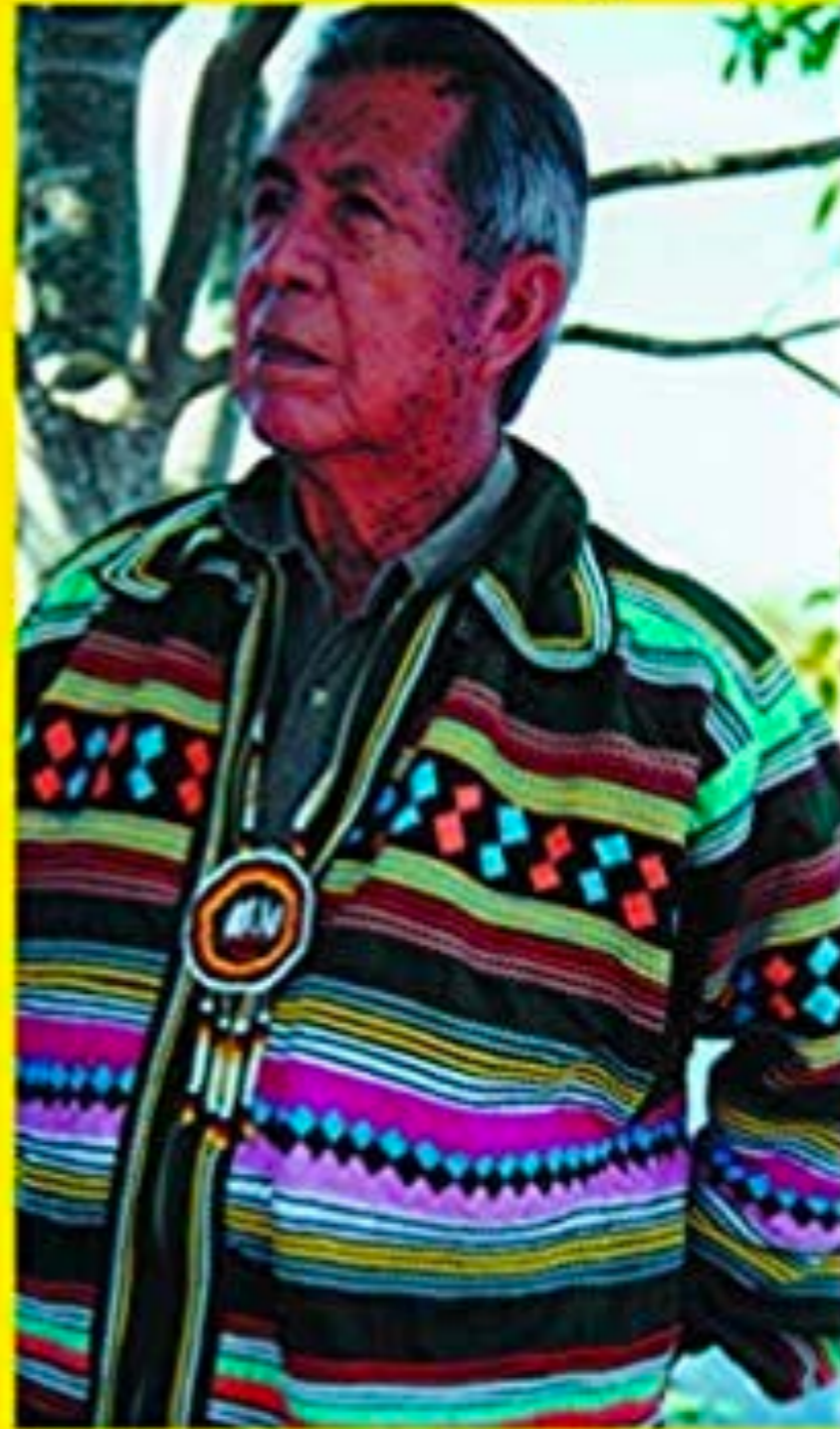
ELIZABETH A. FENN



BREATH MAKER

- For more information on this Seminole and Miccosukee Messenger of God, see Part 40 of the "Indigenous Messengers of God" series.
- "Breathmaker and Seminole Sacred Tradition"

◆ A Life in the Everglades ◆



Buffalo Tiger and Harry A. Kersey Jr.

BUFFALO TIGER

QUETZALCOATL

- Read about this Toltec Messenger of God in Parts 2 & 32 of the "Indigenous Messengers of God" series.
- "Quetzalcoatl, the Plumed Serpent"
- "Quetzalcoatl and Indigenous Spiritual Truth"

TOPILTZIN QUETZALCOATL

THE ONCE AND FUTURE LORD
OF THE TOLTECS



H. B. NICHOLSON

VIRACOCHA

- Read about this Incan/ Quechua Messenger of God in Part 4 of the "Indigenous Messengers of God" series:
- "The Return of Viracocha, the Prophet of the Incas."

VIRACOCHA

THE NATURE AND
ANTIQUITY OF THE
ANDEAN HIGH GOD

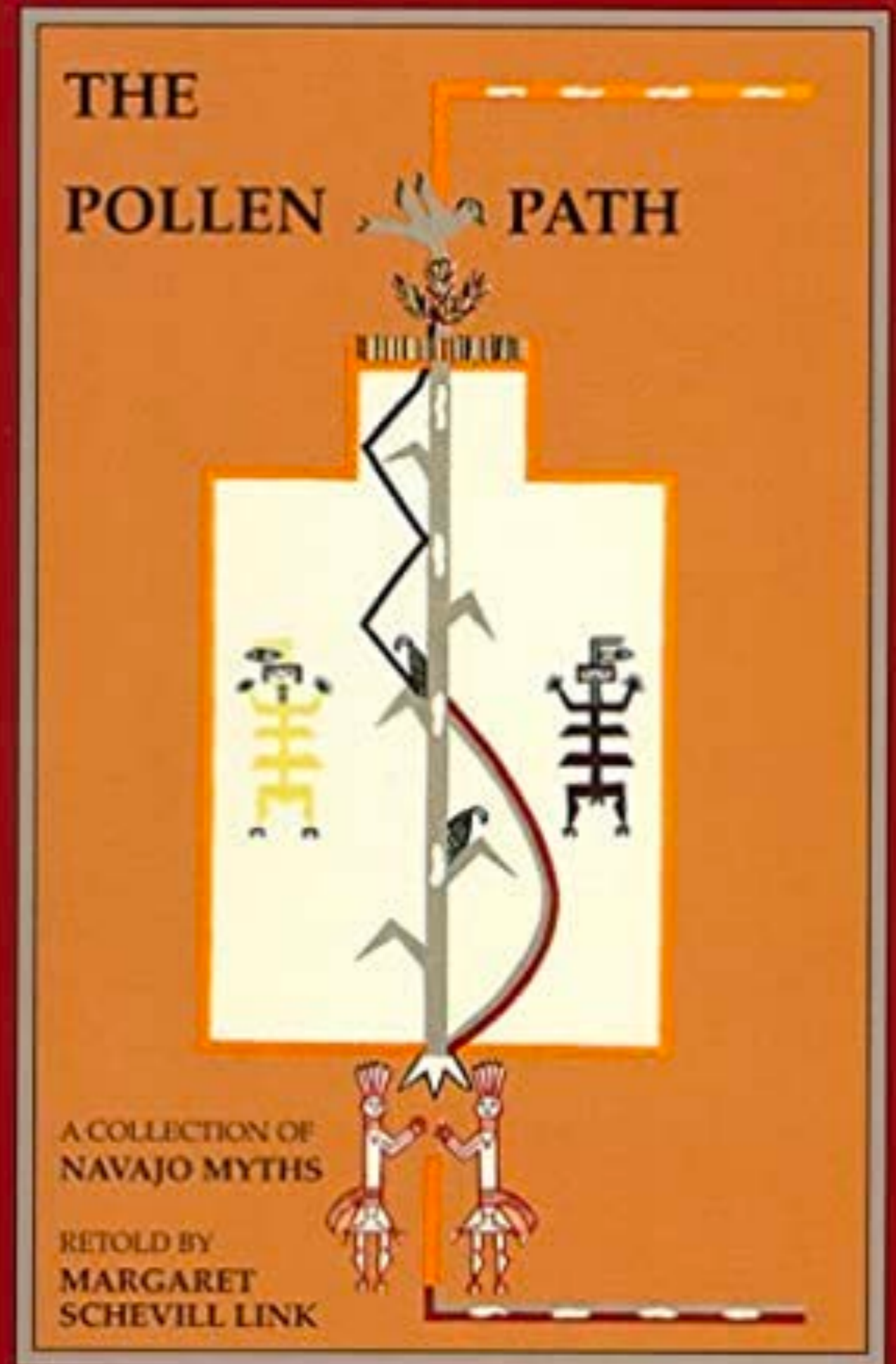
Arthur A. Demarest



PEABODY MUSEUM MONOGRAPHS • NUMBER 6
HARVARD UNIVERSITY

TALKING GOD

- Read about this Navajo/ Diné Messenger of God in Parts 44, 45, 46, 48, 49, 52 & 54 of the “Indigenous Messengers of God” series.
- [“Baha’u’llah and the Navajo Talking God”](#)

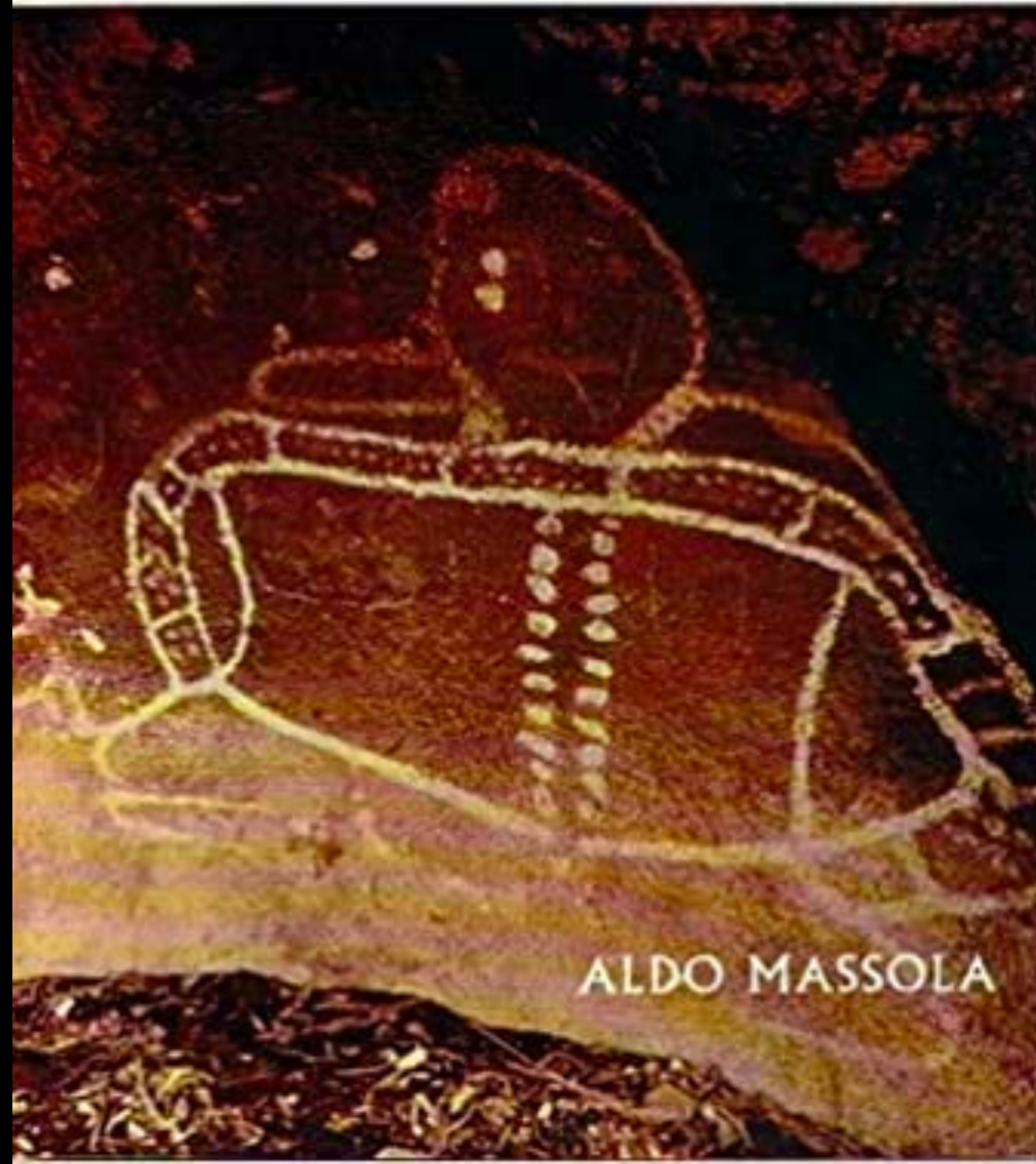


BUNJIL

- Read about this Aboriginal Messenger of God in Part 34 of the "Indigenous Messengers of God" series.
- ["Bunjil the Aboriginal Deity and Why You Should Learn More About Him"](#)

Bunjil's Cave

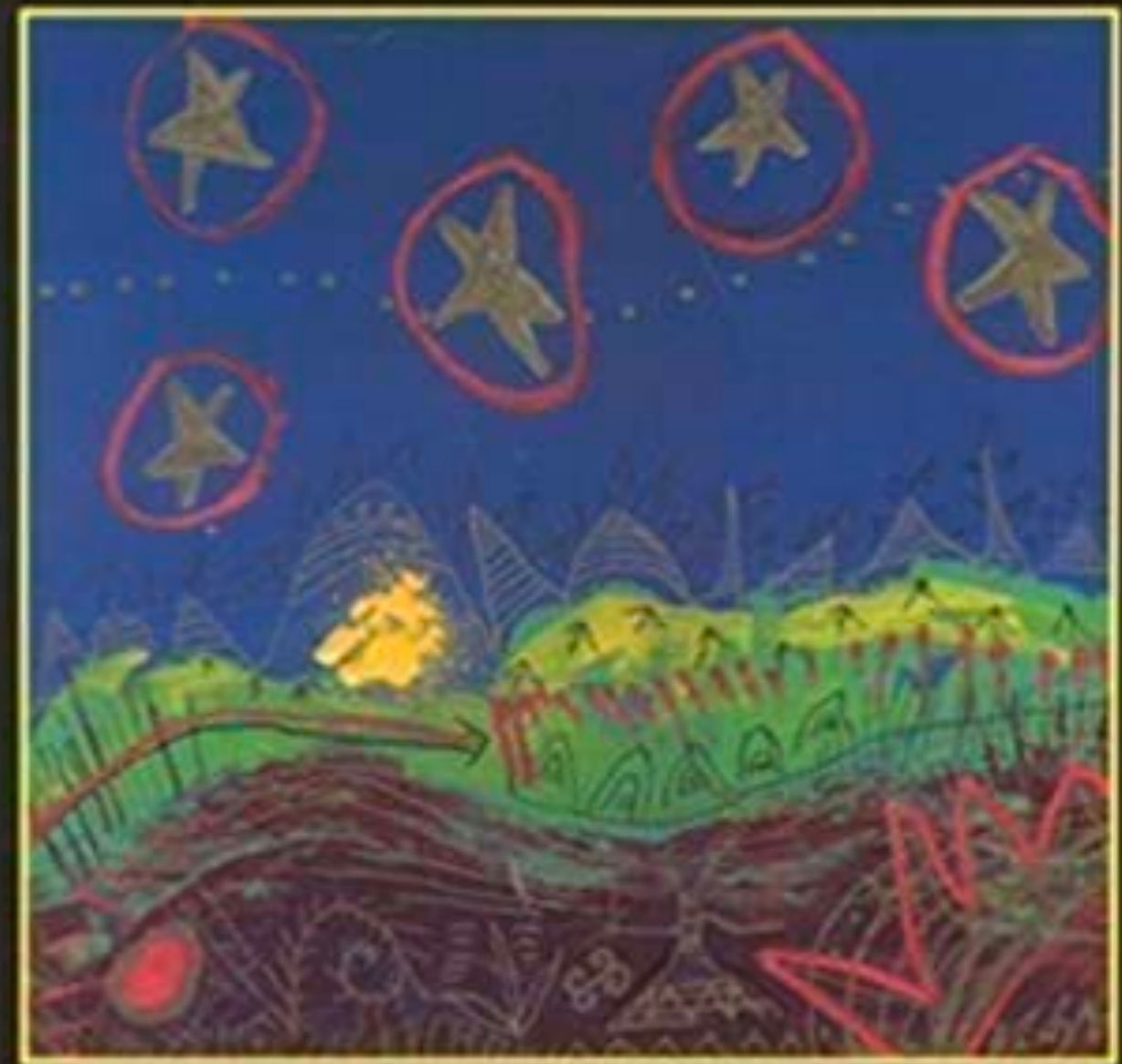
*Myths, Legends and Superstitions of the
Aborigines of South-East Australia*



GLUSKAP

- For more information on this Wabanaki Messenger of God, please read Parts 56, 57, 58 and 73 of the "Indigenous Messengers of God" series.
- "Gluskap: Trickster, Transformer, Teacher"

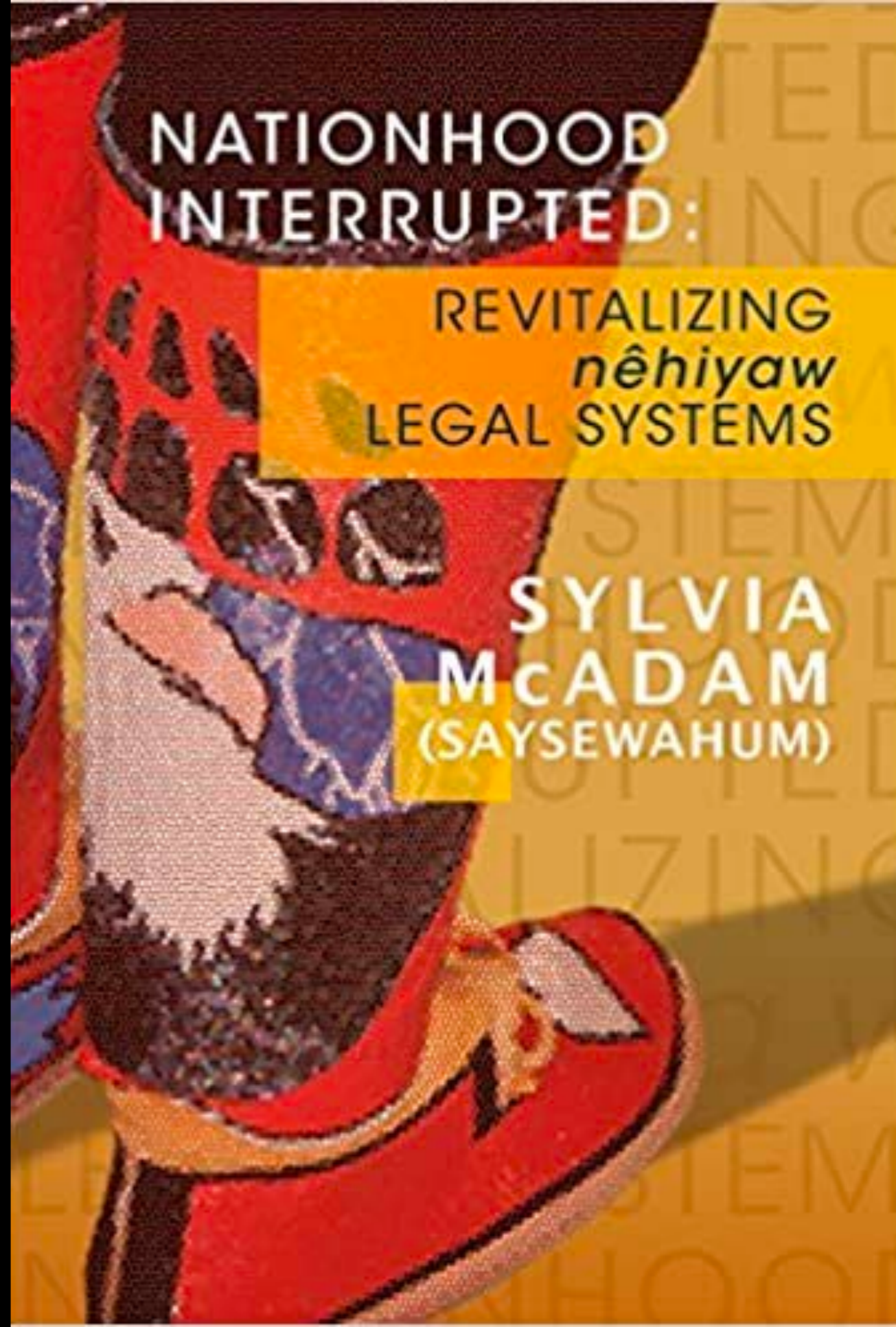
GLOOSCAP LEGENDS



Stanley T. Spicer

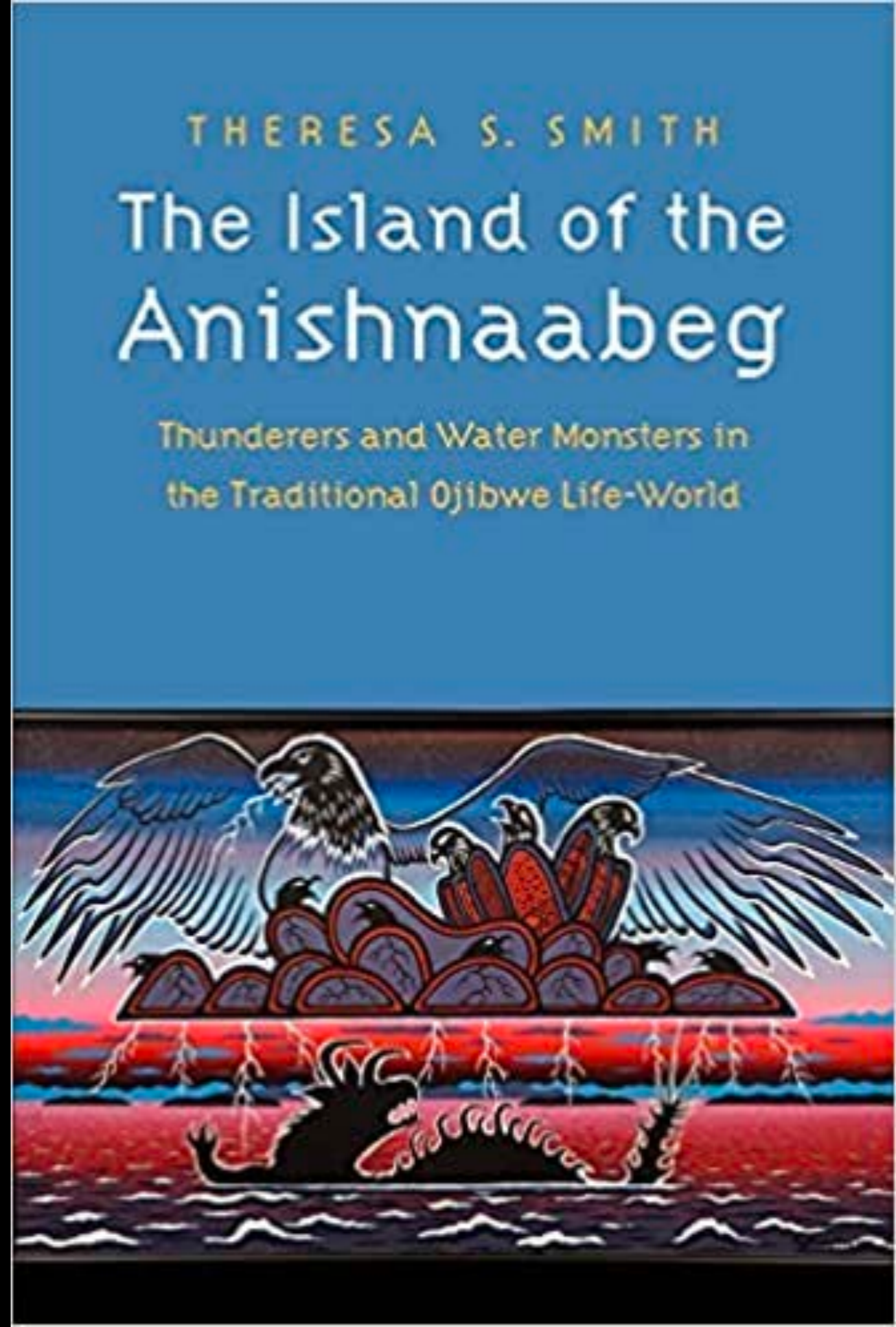
WESAKECHAK

- Read about this Indigenous Messenger of God in Part 74 & 91 of the “Indigenous Messengers of God” series.
- “Wesakechak, the Cree Sacred Lawgiver and Trickster”
- More on Wesakechak: Laws & Prayers



NANABUSH

- Read about this Indigenous Messenger of God in Part 75 of the “Indigenous Messengers of God” series.
- [“Nanabush, the Anishinaabe \(Ojibway\) Sacred Teacher and Trickster”](#)



ULIKRON

- Read about this Indigenous Messenger of God in Part 76 of the "Indigenous Messengers of God" series.
- "Baha'u'llah as the Return of Ulikron, Panama's Indigenous Messenger"

SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
BULLETIN 162

GUAYMÍ GRAMMAR AND DICTIONARY WITH ETHNOLOGICAL NOTES

By

EPHRAIM S. ALPHONSE

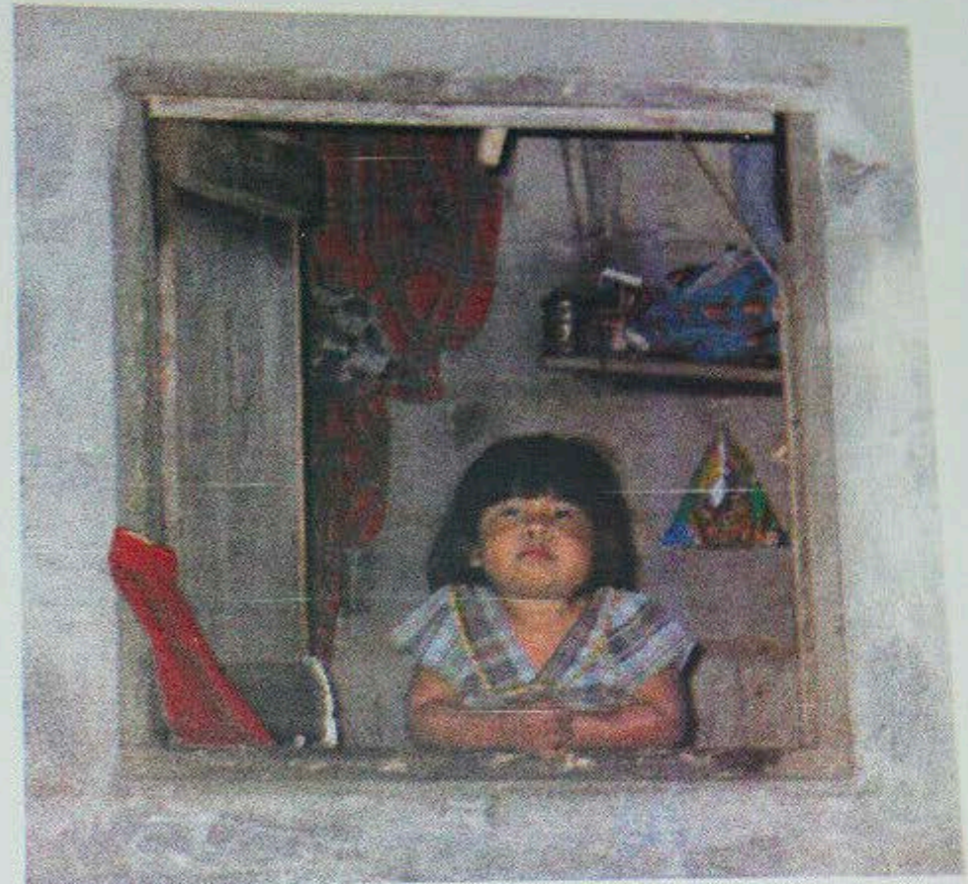
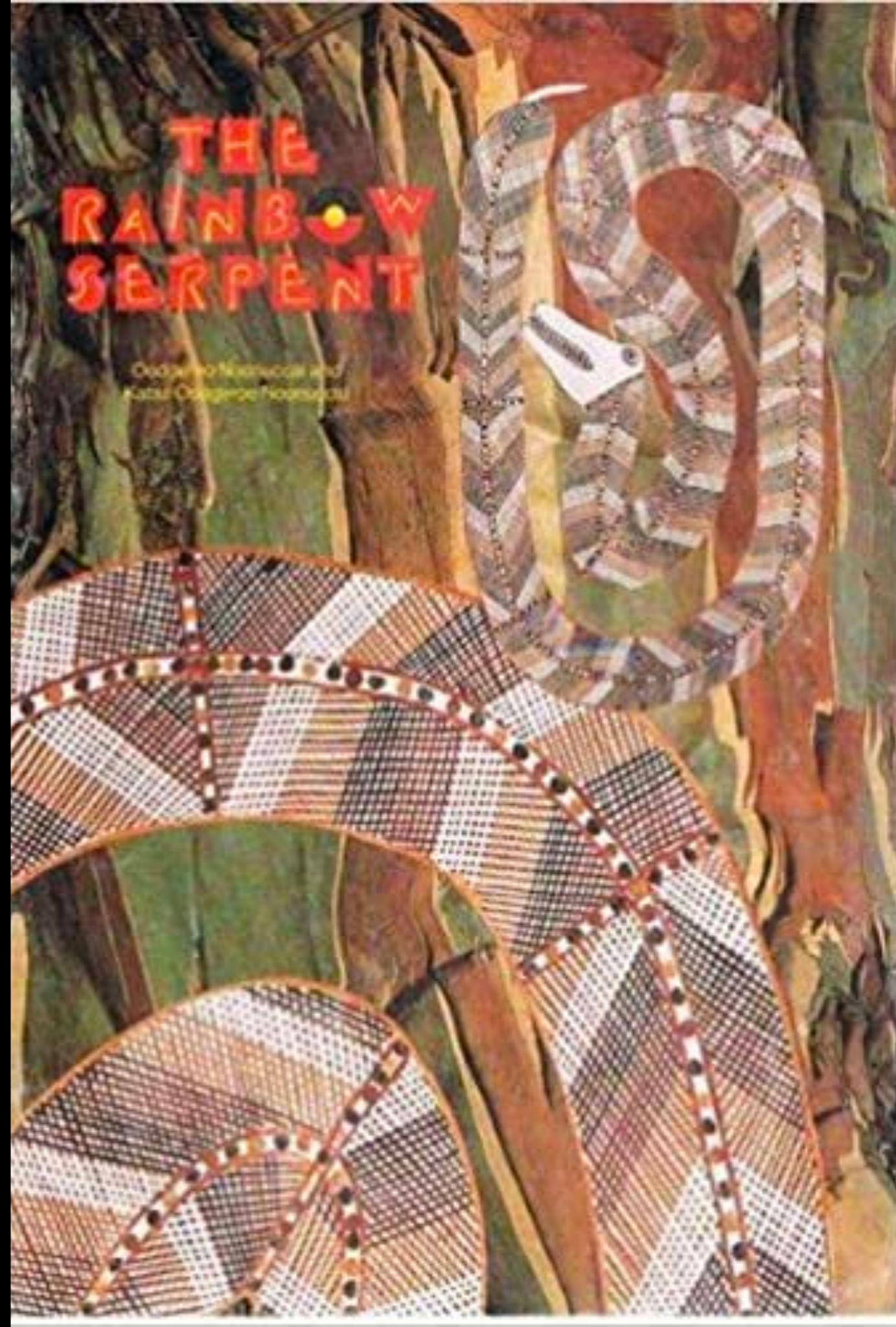


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WASHINGTON 1956

RAINBOW SERPENT

- Read about this Aboriginal Messenger of God in Part 77 of the "Indigenous Messengers of God" series.
- "What Does the Aboriginal Rainbow Serpent Symbolize?"



CHINIGCHINICH

- Read about this Indigenous Messenger of God in Part 78 of the “Indigenous Messengers of God” series.
- “Indigenous Land and Spiritual Acknowledgment”

CHINIGCHINICH

A HISTORICAL ACCOUNT OF THE ORIGIN, CUSTOMS, AND TRADITIONS OF THE INDIANS AT THE MISSIONARY ESTABLISHMENT OF ST.

JUAN CAPISTRANO, ALTA-CALIFORNIA



BY THE REVEREND FATHER
FRIAR GERONIMO BOSCANNA

TRANSLATED BY

ALEJO BOBINSON

MOTHER CORN

- Read about this Indigenous Messenger of God in Part 82 of the "Indigenous Messengers of God" series.
- "Mother Corn: Personification or Prophet?"

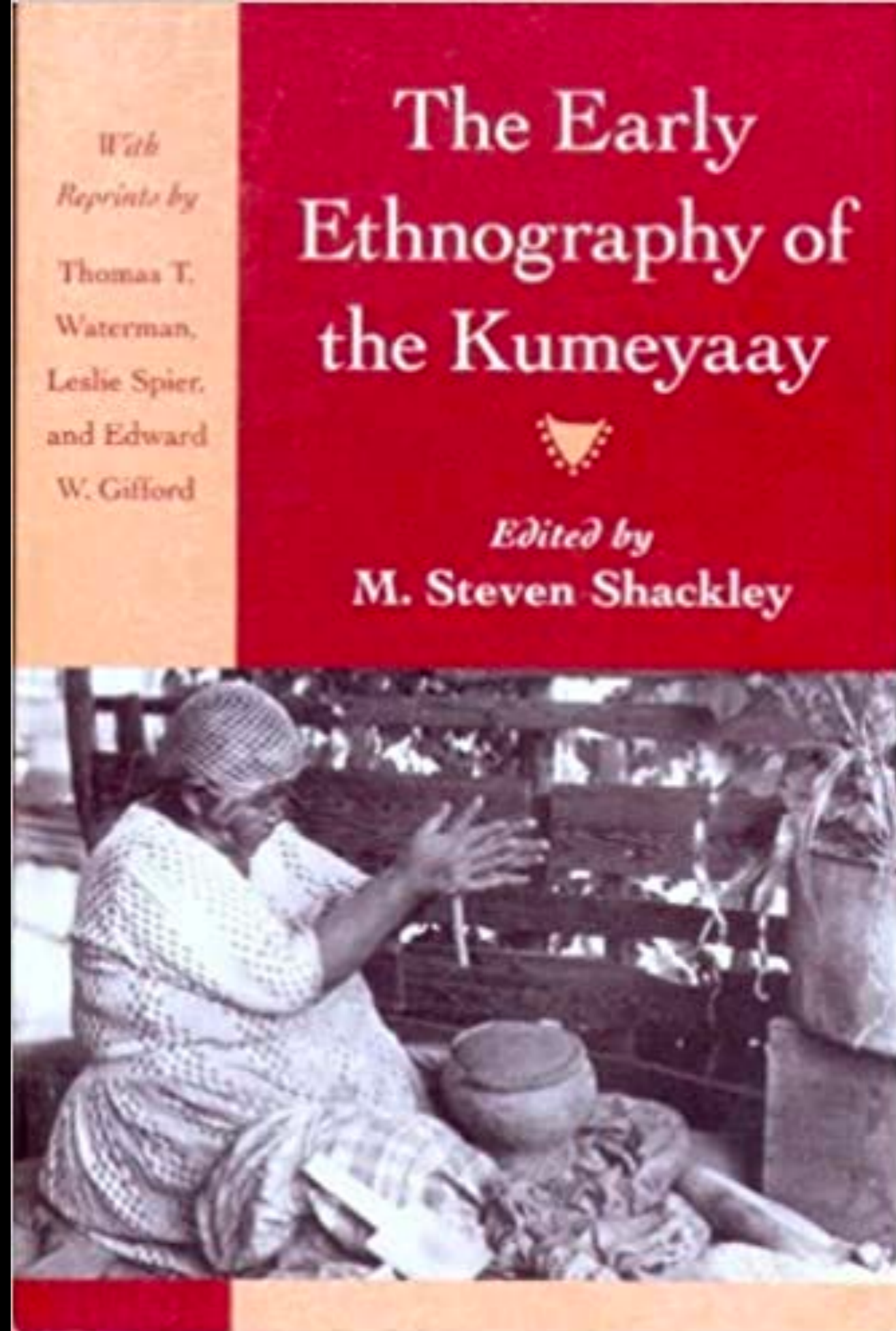
MYTHS *and* TRADITIONS *of the* ARIKARA INDIANS



Compiled by Douglas R. Parks

KUUCHAMAA

- Read about this Indigenous Messenger of God in Part 83 of the “Indigenous Messengers of God” series.
- **Kuuchamaa, the Kumeyaay Indigenous Holy Messenger”**



TUNUPA

- Read about this Indigenous Messenger of God in Part 84 of the “Indigenous Messengers of God” series.
- **“Tunupa, the Aymara Messenger of God from Lake Titicaca”**

Lake Titicaca

Legend, Myth and Science

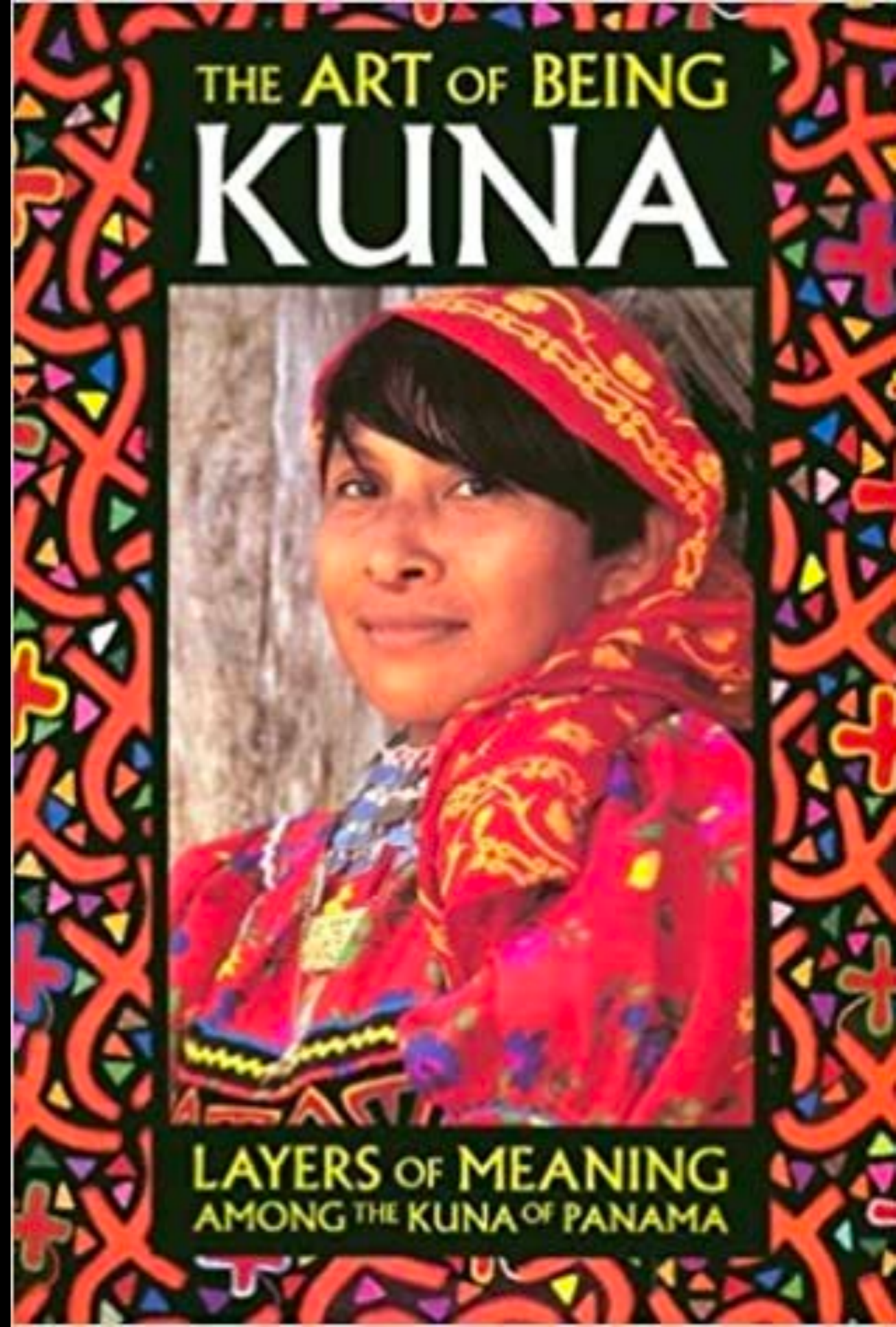


Charles Stanish

UCLA COTSEN INSTITUTE OF ARCHAEOLOGY PRESS

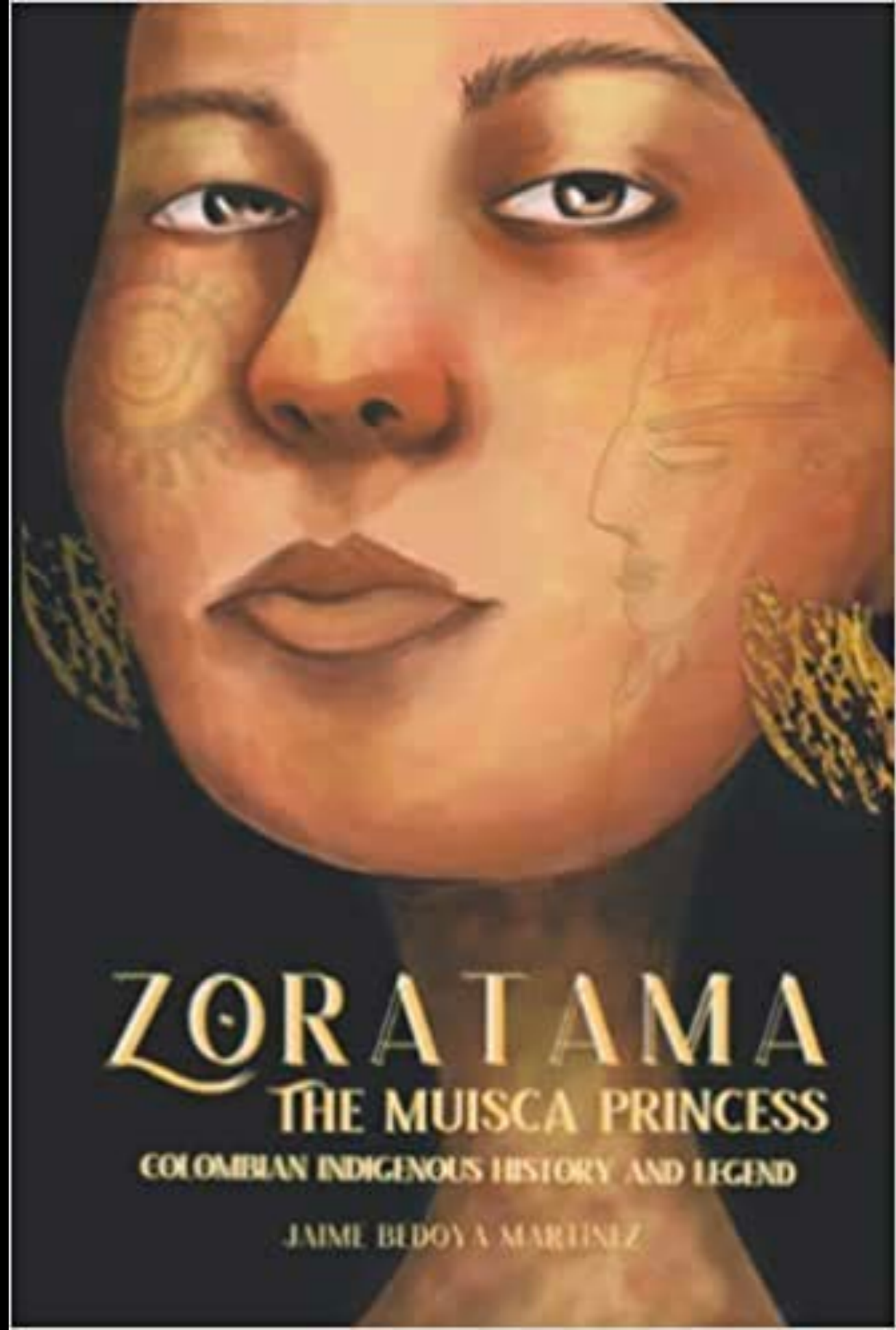
IBEORGUN

- Read about this Indigenous Messenger of God in Part 85 of the “Indigenous Messengers of God” series.
- “Ibeorgun, Spiritual Founder of Guna Culture”



BOCHICA

- Read about this Indigenous Messenger of God in Part 86 of the “Indigenous Messengers of God” series.
- “Bochica, Indigenous Messenger of God in Colombia”



WANGETSMUNA

- Read about this Indigenous Messenger of God in Part 88 of the “Indigenous Messengers of God” series.
- “Wangetsmuna, Kamsá Messenger of God in Southern Colombia”

JOHN HOLMES MCDOWELL

**“SO WISE
WERE OUR
ELDERS”**

**Mythic Narratives
from the Kamsá**

IYATIKU

- Read about this Indigenous Messenger of God in Parts 92 & 93 of the “Indigenous Messengers of God” series.
- “Iyatiku (Corn Woman): Acoma Pueblo”
- “Corn: The Seed of Faith”



PENGUIN  CLASSICS

EDWARD PROCTOR HUNT

The Origin Myth of Acoma Pueblo

Edited with an Introduction and Notes by PETER NABOKOV

RAVEN

- Read about this Indigenous Messenger of God in Part 95 (in progress) of the “Indigenous Messengers of God” series.
- “Raven” (Article in progress).





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

JUNIOR YOUTH SPIRITUAL EMPOWERMENT GROUP (TARABUCO, BOLIVIA)

BAHÁ'Í STUDY CIRCLE (NEDRINI, PANAMA)

LOW CTR

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

DOs and DO NOTs of Land Acknowledgements / 1

- Land Acknowledgements SHOULD:
- Most often be given by non-Native people, because they are the ones who need to do the research to acknowledge their occupation of Native lands and the oppressive legacy of settler colonialism which they have benefitted from, as well as do the work to outline how they will take action to address systemic injustices today.
- Begin by reaching out to the federally recognized Indigenous Nations whose land you're on, and engaging in conversation to learn their history from them, and what actions they would like to see taken as part of the land acknowledgement process.
- Make sure you're compensating Native peoples appropriately for any time and assistance they give to consult with you.
- Specifically name the federally recognized Indigenous Nations whose land you are on in the acknowledgement, using the appropriate name they use for themselves.
- Be living—land acknowledgements are living responsibilities which require constant renewal, review, and dialogue with Indigenous communities.
- (Permission, courtesy of the Delaware Nation's Tribal Historic Preservation Office, August 23, 2021.)

DOs and DO NOTs of Land Acknowledgements / 2

- Land Acknowledgements SHOULD:
- Include specific facts about the histories of the lands you are acknowledging, referencing any active or broken treaties impacting the land and its Indigenous peoples.
- Expose the oversimplification or whitewashing of colonization, and/or acknowledge settler colonial efforts of genocide, massacres, disease, human trafficking, environmental destruction, land grabs and displacements that are still effecting the lands and Native peoples today.
- Emphasize equity, presence, place, and sustainability.
- Acknowledge that you are in an ongoing process of learning from Indigenous peoples, and that you should always ask permission or how to do something respectfully instead of assuming you know best.
- Empower those listening to lead efforts and take action, on whatever scale they can, to promote equity, social justice, sovereignty, and push back against erasure of Indigenous peoples.
- Always ensure that real action is taken to benefit the Indigenous peoples being acknowledged: this could include short-term compensation for consultation, but should also include discussion of long-term multigenerational steps to build action into institutional bylaws and ensure progress even after leadership changes.
- (Permission, courtesy of the Delaware Nation's Tribal Historic Preservation Office, August 23, 2021.)

DOs and DO NOTs of Land Acknowledgements / 3

- Land Acknowledgements should NOT:
- Be superficial or shallow, or merely spoken or written words without meaningful action.
- Be used for tokenism, or merely seek to include Indigenous people or an Indigenous individual for temporary superficial reasons or financial or public relations gains.
- Do not give a land acknowledgement if your intention is not to maintain an ongoing working relationship with Indigenous peoples.
- Use stereotypes, misrepresentations, or incorrect historical information.
- Single out or expect Indigenous peoples to be informants—Indigenous peoples do not owe you anything, and are not obligated to educate you, especially without compensations for their time.
- Do not steal other organizations or individual's ideas or programs, take the time and responsibility to develop your own and engage in the process of communicating with Indigenous peoples.
- Do not promise actions or statements that you cannot deliver; be realistic about what actions you or your institution can actually achieve.
- (Permission, courtesy of the Delaware Nation's Tribal Historic Preservation Office, August 23, 2021.)



**“These wrongs must be acknowledged
if the healing is to begin.”**

**– Kevin Gover (September 8, 2000) at 07:31
<https://vimeo.com/manage/videos/404428918>**

“NEVER AGAIN”: KEVIN GOVER’S ADDRESS TO TRIBAL LEADERS (Sept. 8, 2000) / 1

- In March of 1824, President James Monroe established The Office of Indian Affairs in the Department of War. Its mission was to conduct the nation’s business with regard to Indian affairs. We have come together today to mark the first 175 years of the institution now known as the Bureau of Indian Affairs.
- It is appropriate that we do so in the first year of a new century and a new millennium, a time when our leaders are reflecting on what lies ahead and preparing for those challenges. Before looking ahead, though, this institution must first look back and reflect on what it has wrought and, by doing so, come to know that this is no occasion for celebration; rather it is time for reflection and contemplation, a time for sorrowful truths to be spoken, a time for contrition.

“NEVER AGAIN”: KEVIN GOVER’S ADDRESS TO TRIBAL LEADERS (Sept. 8, 2000) / 2

- **We must first reconcile ourselves to the fact that the works of this Agency have at various times profoundly harmed the communities it was meant to serve. From the very beginning, the Office of Indian Affairs was an instrument by which the United States enforced its ambition against the Indian nations and Indian people who stood in its path. And so, the first mission of this institution was to execute the removal of the southeastern tribal nations. By threat, deceit, and force, these great tribal nations were made to march 1,000 miles to the west, leaving thousands of their old, their young and their infirm in hasty graves along the Trail of Tears.**

“NEVER AGAIN”: KEVIN GOVER’S ADDRESS TO TRIBAL LEADERS (Sept. 8, 2000) / 3

- As the nation looked to the West for more land, this agency participated in the ethnic cleansing that befell the western tribes. War necessarily begets tragedy; the war for the West was no exception. Yet in these more enlightened times, it must be acknowledged that the deliberate spread of disease, the decimation of the mighty bison herds, the use of the poison alcohol to destroy mind and body, and the cowardly killing of women and children made for tragedy on a scale so ghastly that it cannot be dismissed as merely the inevitable consequence of the clash of competing ways of life. This agency and the good people in it failed in the mission to prevent the devastation. And so, great nations of patriot warriors fell. We will never push aside the memory of unnecessary and violent death at places such as Sand Creek, the banks of the Washita River, and Wounded Knee.

“NEVER AGAIN”: KEVIN GOVER’S ADDRESS TO TRIBAL LEADERS (Sept. 8, 2000) / 4

- Nor did the consequences of war have to include the futile and destructive efforts to annihilate Indian cultures. After the devastation of tribal economies and the deliberate creation of tribal dependence on the services provided by this agency, this agency set out to destroy all things Indian.
- This agency forbade the speaking of Indian languages, prohibited the conduct of traditional religious activities, outlawed traditional government, and made Indian people ashamed of who they were. Worst of all, the Bureau of Indian Affairs committed these acts against the children entrusted to its boarding schools, brutalizing them emotionally, psychologically, physically, and spiritually.

“NEVER AGAIN”: KEVIN GOVER’S ADDRESS TO TRIBAL LEADERS (Sept. 8, 2000) / 5

- Even in this era of self-determination, when the Bureau of Indian Affairs is at long last serving as an advocate for Indian people in an atmosphere of mutual respect, the legacy of these misdeeds haunts us. The trauma of shame, fear and anger has passed from one generation to the next, and manifests itself in the rampant alcoholism, drug abuse, and domestic violence that plague Indian country. Many of our people live lives of unrelenting tragedy as Indian families suffer the ruin of lives by alcoholism, suicides made of shame and despair, and violent death at the hands of one another. So many of the maladies suffered today in Indian country result from the failures of this agency. Poverty, ignorance, and disease have been the product of this agency's work.
- And so today I stand before you as the leader of an institution that in the past has committed acts so terrible that they infect, diminish, and destroy the lives of Indian people decades later, generations later. These things occurred despite the efforts of many good people with good hearts who sought to prevent them. These wrongs must be acknowledged if the healing is to begin.

“NEVER AGAIN”: KEVIN GOVER’S ADDRESS TO TRIBAL LEADERS (Sept. 8, 2000) / 6

- I do not speak today for the United States. That is the province of the nation's elected leaders, and I would not presume to speak on their behalf. I am empowered, however, to speak on behalf of this agency, the Bureau of Indian Affairs, and I am quite certain that the words that follow reflect the hearts of its 10,000 employees.
- Let us begin by expressing our profound sorrow for what this agency has done in the past. Just like you, when we think of these misdeeds and their tragic consequences, our hearts break and our grief is as pure and complete as yours. We desperately wish that we could change this history, but of course we cannot. On behalf of the Bureau of Indian Affairs, I extend this formal apology to Indian people for the historical conduct of this agency.
- And while the BIA employees of today did not commit these wrongs, we acknowledge that the institution we serve did. We accept this inheritance, this legacy of racism and inhumanity. And by accepting this legacy, we accept also the moral responsibility of putting things right.

“NEVER AGAIN”: KEVIN GOVER’S ADDRESS TO TRIBAL LEADERS (Sept. 8, 2000) / 7

- We therefore begin this important work anew, and make a new commitment to the people and communities that we serve, a commitment born of the dedication we share with you to the cause of renewed hope and prosperity for Indian country. Never again will this agency stand silent when hate and violence are committed against Indians. Never again will we allow policy to proceed from the assumption that Indians possess less human genius than the other races. Never again will we be complicit in the theft of Indian property. Never again will we appoint false leaders who serve purposes other than those of the tribes. Never again will we allow unflattering and stereotypical images of Indian people to deface the halls of government or lead the American people to shallow and ignorant beliefs about Indians. Never again will we attack your religions, your languages, your rituals, or any of your tribal ways. Never again will we seize your children, nor teach them to be ashamed of who they are. Never again.

“NEVER AGAIN”: KEVIN GOVER’S ADDRESS TO TRIBAL LEADERS (Sept. 8, 2000) / 8

- We cannot yet ask your forgiveness, not while the burdens of this agency's history weigh so heavily on tribal communities. What we do ask is that, together, we allow the healing to begin: As you return to your homes, and as you talk with your people, please tell them that time of dying is at its end. Tell your children that the time of shame and fear is over. Tell your young men and women to replace their anger with hope and love for their people. Together, we must wipe the tears of seven generations. Together, we must allow our broken hearts to mend. Together, we will face a challenging world with confidence and trust. Together, let us resolve that when our future leaders gather to discuss the history of this institution, it will be time to celebrate the rebirth of joy, freedom, and progress for the Indian Nations. The Bureau of Indian Affairs was born in 1824 in a time of war on Indian people. May it live in the year 2000 and beyond as an instrument of their prosperity.

NEVER AGAIN

- We cannot yet ask your forgiveness, not while the burdens of this agency's history weigh so heavily on tribal communities.
- What we do ask is that, together, we allow the healing to begin:
- Together, we must wipe the tears of seven generations. Together, we must allow our broken hearts to mend.

"Never Again" **Kevin Gover's Apology** **for the Bureau of Indian Affairs**

Christopher Buck

On September 8, 2000, speaking on behalf of the Bureau of Indian Affairs (BIA), Assistant Secretary of the Interior Kevin Gover offered a historic apology for the agency's policies and actions throughout its 175-year history—particularly for its devastating impact on American Indian nations, whether federally recognized, unrecognized, or extinct.¹ Over much of its history,² the BIA wreaked havoc in Indian Country through policies that, in their most extreme forms, ranged from extermination (physical genocide) to assimilation (cultural genocide). Indeed, its legacy of anti-Indian abuses of power staggers the imagination and remains a source of profound shame for nearly every American of conscience who is aware of this relentless assault on all things Indian. In his capacity as assistant secretary for Indian affairs under the Clinton administration (November 1997 to January 2001), Gover took the occasion of the BIA's 175th anniversary as an opportunity to *make history by apologizing for it*.

Gover's apology was official as to the BIA itself, but did not presume to speak on behalf of the federal government. Nevertheless the event was as controversial as it was historic. Sadly, it was also as ephemeral as it was memorable. Although widely reported by the national and international press, Gover's apology has since suffered a death by silence. Recovery of the BIA's videotape of that event, however, and a formal reflection on its significance five years later, affords an ideal opportunity to reflect on the history that Gover made and its implications

RÚHÍYYIH KHÁNUM'S ACKNOWLEDGEMENT

- I could see the American Indians straighten their shoulders when I asked their forgiveness for the injustices my race had done them and when I praised their great past.
- – [Rúhíyyih Khánúm](#) (March 9, 1961).

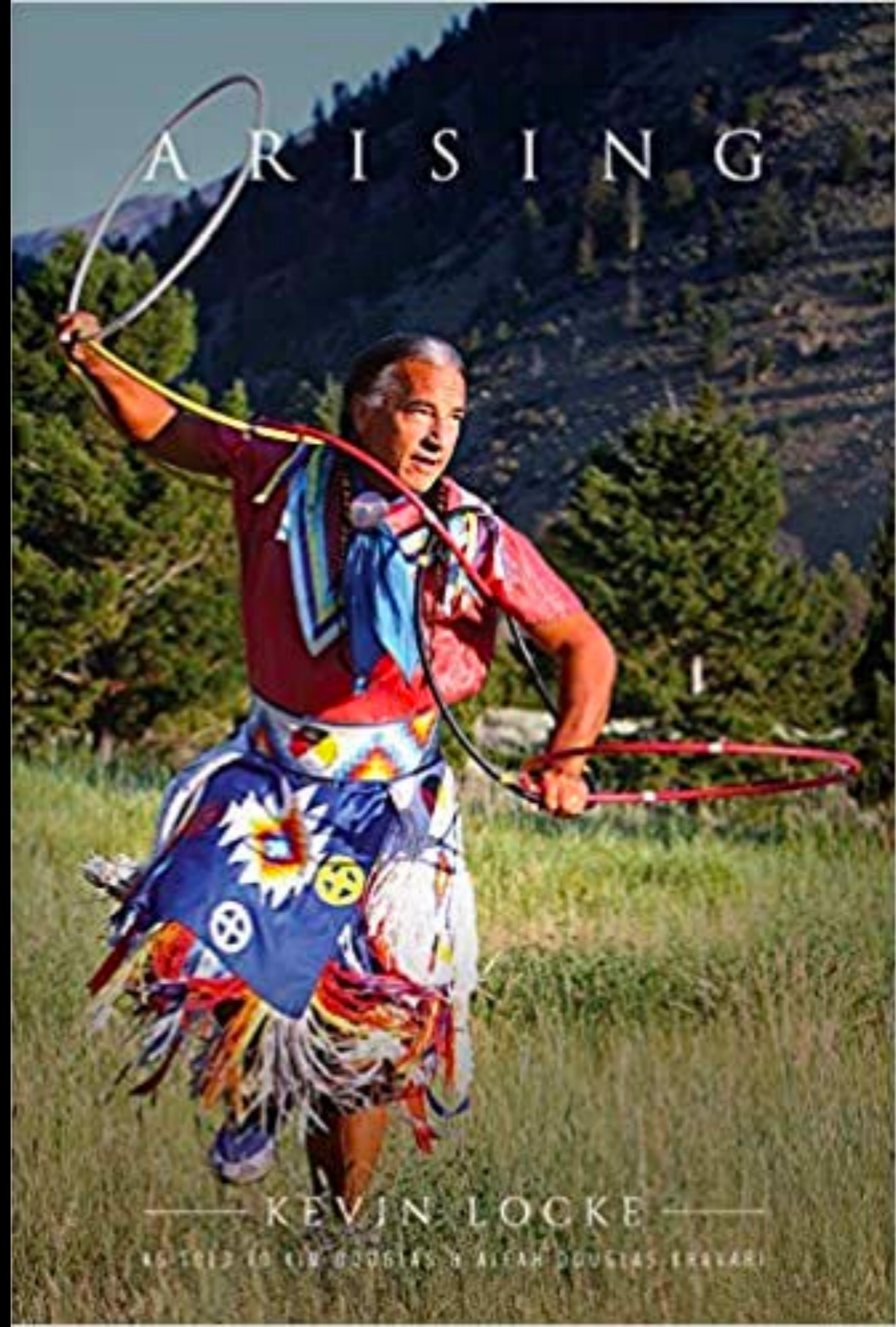


ARISING

(2018)

KEVIN LOCKE

- Throughout the pages of *Arising*, Kevin brings his international travels to life in colorful detail; reflects on the significance of the Bahá'í Faith, the religion with the world-embracing vision that he embraced early in his adult life; recounts his experiences with and lessons learned from his mother, a recipient of the MacArthur Genius Award; and shares his understanding of Lakota belief and culture. The result is a beautiful book full of engaging stories and a deep spirituality that will touch the hearts of many readers.



BAHA'I FAITH: THE BASICS (2021)

CHRISTOPHER BUCK

- 1. Introduction: What is the Bahá'í Faith?
- 2. Beliefs: Bahá'í Spiritual Teachings
- 3. Principles: Bahá'í Social Teachings
- 4. History: Bahá'u'lláh and His Covenant
- 5. Scripture and Authoritative Writings: Bahá'í Sacred Texts and Inspired Guidance
- 6. Institutions: The Bahá'í Administrative Order
- 7. Building Community: What Bahá'ís Do
- 8. Social Action: Social and Economic Development
- 9. Public Discourse: The Bahá'í International Community
- 10. Vision: Foundations for a Future Golden Age

Christopher
Buck

Bahá'í Faith

the basics



REFLECTION & DISCUSSION

NOTE: THIS IS A WORK-IN-PROGRESS. CONSTRUCTIVE FEEDBACK WELCOME. THANKS FOR READING.