

**Chapter 1 : JD Challenger - White Man's Medicine - Limited Edition Print**

*The Medicine Man was also a priest in addition to being a doctor. Believing that disease could be caused by human, supernatural, or natural causes, the healer was equipped to treat illness in any of these categories.*

Treatment for White Hair By Rajrupa Ghosh When the melanocytes present in hair follicles stop their normal rate of production of the pigment melanin, white hair results. The reason behind this could be anything from aging or lack of nutrition to sudden shock and trauma, heredity or stress. While there is a plethora of over-the-counter products and medications available in the pharmacy to treat white hair or dye it, there are also some treatments for the condition that comprise easy remedies with natural ingredients. Hair treatments

**Indian Gooseberry** Indian gooseberry or amla is readily available in any Indian specialty store. This fruit has been used to treat and prevent white hair and is said to be a potent hair tonic that makes the hair richer by enhancing the pigmentation capability of the hair follicles. It is prepared by soaking a few pieces of fresh amla in a cup of water overnight. The amla pieces are then strained and the water is used to rinse the hair after shampooing.

**Amaranth** Another potent home remedy for white hair treatment is amaranth. This is available in specialty organic stores. A handful of amaranth leaves is ground into a paste. The juice is squeezed out and applied to the roots of the hair and along the length of the hair strands. This treatment is used to help the hair retain its dark pigmentation and keep premature graying at bay. It is also said to keep the hair soft and help it to grow healthy and strong.

**Curry Leaves** Curry leaves are available in almost all Indian sections of grocery stores. Curry leaves are added to food or made into a paste with spices that can be used as a sauce or added to buttermilk. The curry leaves are said to add bounce to the hair and help it grow with your natural dark pigmentation. A handful of these leaves are often boiled in coconut oil and the resulting concoction used as a hair tonic for white hair treatment.

**Lemon Juice** Lemon juice is another remedy that has been used for white hair. The juice of squeezed lemons is mixed with coconut oil and heated. This warm concoction is then rubbed into the scalp at the roots every other night before bedtime. It is then washed away with shampoo and water the next morning. Another lemon juice remedy consists of a mixture of half a squeezed lemon and castor oil. The mixture is blended until it becomes froth-like. It is then mixed with henna powder and applied to the scalp. It is left on the hair for a few hours before being washed away.

**Other Tips** Butter is said to help prevent further graying of the hair. It is advised to take a spoonful of butter with meals and massage the same quantity into the hair roots at least two times a week. The fresh juice of carrots, capsicum hot peppers , alfalfa or lettuce helps in reducing a copper deficiency, which may in turn help treat white hair and nurse it back to pigmentation.

Chapter 2 : Fools Crow - Wikipedia

*JD Challenger - White Man's Medicine - Limited Edition Print JD Challenger Native American Art Prints 22 x 28 paper limited edition print by artist JD.*

First, it explains the Pueblo belief that the universe consists of our world, which is the earth, and the "four worlds below," where the spirits of the dead go. Second, it reveals the crucial function that storytelling serves in the Pueblo culture. Storytelling is more than entertainment or even the passing on of history and religious beliefs to the next generation; it is also a ceremony that acts as a link between the mythical deities and the people themselves, whose ritual life is based on the myths. Corn Mother, also called Corn Woman, is perhaps the most important deity in Pueblo mythology, judging from the large number of ceremonies devoted to her. She is synonymous with Mother Earth, and represents growth, life, and the feminine aspects of this world. It has many variations, reflecting the differences among the many Pueblo groups themselves, but it usually involves lines of dancers moving in a constantly changing zigzag pattern. A drummer and a chorus of chanting old men provide the music. The dancers make gestures to indicate the requests they are offering to the Corn Mother: In smaller corn dances, all of the participants are men, but in larger dances, both men and women participate. When women are involved, they often wear headdresses called *tablitas*. They were extremely impressed, and believing his magic would give life to the plants and animals as Corn Mother did, they neglected the corn altar. Sun Father stands opposite to Corn Mother, and is the most powerful creative force in the universe. He represents masculinity and light, and therefore white, the color of pure light, is the most sacred color. He also is connected with Thought Woman, as can be seen in another myth told by Silko in Ceremony. Sun father went to wake the storm clouds up one morning and could not find them. Because they could not release their rain over the earth, the land began drying up, and the people and animals starved. Sun Father took blue and yellow pollen, tobacco, and coral beads to Thought Woman, asking for her help. She gave Sun Father a magic medicine that allowed him to trick the magician and free the clouds. Reciprocity can also be seen in the relationship between the Pueblos and the spirits of the animals they hunt. Silko describes the tradition of sprinkling a killed deer with cornmeal in order to free its spirit. This is a sign of appreciation to the deer for giving up its life for the people, and if it is not done, deer will not return the next year to provide for them. For example, sometimes the ceremonial offerings had been properly carried out, yet there was still a drought, a serious illness, or an unexplainable death. The Pueblos solved this problem by attributing unexplainable evils to witchery. The missionaries tried to replace the corresponding native customs with these and other features of the Spanish culture. Churches had been built, and colorful ceremonies had been introduced to the Pueblos. The missions were providing care for the sick, and introducing the natives to new agricultural crop and techniques. But by the s, the Spanish began to realize that they had a real problem on their hands: They had baptized, they claimed, all the Pueblo Indians and had become more or less regular participants in the ritual of the Church. It was apparent, however, that the Indians had not given up their own ceremonies. Their religion "gained more occasion for ceremony and more supernatural beings, but lost nothing--Christian ideas were modified and accepted, but kept peripheral to religious ideology. The second phase of white contact was the Mexican. It began in the early s, and continued to emphasize the speaking of the Spanish language and the building of rectangular houses as marks of civilization. The Mexican authorities introduced some new ideas to the Pueblos as well, including individual land holdings, representative government, and mandatory elementary schooling. Because the Mexicans were less strict than the Spanish about enforcing Catholicism, the native Pueblo religion continued to thrive. The United States government introduced the natives to the English language and current United States agricultural technology, and continued to push for individual land holdings, elementary schools, and Christianity, this time allowing the Pueblos to choose between Catholicism and several Protestant denominations. The native religion continued to be suppressed until the s. The greatest change that the United States government introduced to the Pueblos was the reservation system. Although its initial purpose was to set the Indians apart from the whites, the rapid westward expansion of settlers meant that the reservations were soon encircled by settlers. The Pueblo

reservations were surrounded by white society-at-large, which viewed the Indians as inferiors. The dissatisfaction they felt with reservation life was also a direct result of the poverty the reservation system brought, for it reduced the amount of suitable land available for agriculture and hunting, and forced the Indians into a cash economy. The land has been damaged by runoff from the uranium mine on the nearby Cebolleta land grant,[24] and a generation of young Pueblo men has been destroyed by the war. These young men originally enlisted in the army because they sought an escape from their feelings of inferiority and the poverty of reservation life, and because the army promised them the opportunity to see the world and to be accepted into mainstream America. The characters of Tayo, Rocky, and Emo, three typical young Pueblo, believe they have finally found access to the white world when the army recruiter tells them, "Anyone can fight for America, even you boys. Rocky is killed fighting the Japanese, Emo becomes an alcoholic, and Tayo returns with a severe case of post-traumatic stress disorder that white medicine has been unable to cure. In his search for healing, Tayo first turns to drinking with Emo and the other Indian veterans. But becoming part of a pattern of drinking and violence never before witnessed among Indiana veterans[26] only makes Tayo sicker. The distortion the witchery has produced in ritual storytelling can be seen in the following myth which Emo tells: We went into this bar on 4th Ave. We had a few drinks, then I saw these two white women One was kind of fat She had dark hair. But this other one, man, she had big tits and real blond hair. He chants in the native language, and explains to Tayo that his curing is important not only for his own sake, but the entire world that is under the spell of witchery. The first of these is Montano, a woman whom Tayo discovers living on the rim rock. She lives in close contact with nature, and teaches Tayo the traditional ceremonies of ritual offering and the healing power of many plants and other natural objects. A symbol of the Corn Mother herself, Montano not only loves Tayo as he has never been loved, but gives him a power "emanating from the mesas and arroyos. This is where Betonie, a new kind of medicine man, comes in. But Betonie also counts modern items among his healing devices. These include coke bottles, phone books, and calendars with pictures of Indians on them, all common objects on the reservation. When Tayo questions the use of such non-traditional items for his ceremonies, Betonie responds, "In the old days it was simple. A medicine person could get by without all these things. The Indians are suspicious of Betonie and the ceremonial changes he represents. But as he explains to Tayo, although the new ceremonies are different from the old ones, they are not any less complete. Silko argues for the necessity of cultural change in another way: Although it has been argued that the introduction of written form causes myths to stagnate, Silko demonstrates how literacy can help ceremonial life to grow. At one time, the ceremonies as they had been performed were enough for the way the world was then. But after the white people came, elements in this world began to shift; and it became necessary to create new ceremonies. I have made changes in the rituals. The people mistrust this greatly, but only the growth keeps the ceremonies strong. While the Pueblos cannot ignore the impact that white contact has had upon their culture, neither can they completely abandon their old rituals and still survive ethnically. The key to survival, as Silko demonstrates in Ceremony, is found in allowing native Pueblo ceremonies to change to meet the present-day realities of reservation life. It is in this fusion of old and new that the Pueblos can find the healing they so badly need after suffering more than four hundred years of white conquest. As Frank Waters so adequately expresses, "For here as nowhere else has the conflict been fought so bitterly, and have the opposing principles approached so closely a fusion. At that fusion there will arise the new faith for which we are crying so desperately. University of New Mexico, , xv. University of New Mexico, , Frank Waters, Masked Gods: Navaho Pueblo Ceremonialism Chicago: Swallow Press, ,

**Chapter 3 : In defense of the white male - The Boston Globe**

*White Man's Medicine (television) Television show; episode 5 of Andy Burnett. Also used as the title of part 2 of the television airing of Westward Ho the Wagons. White Fang 2: Myth of the White Wolf (film) White Rabbit.*

The blame of those ye better The hate of those ye guardâ€” The cry of hosts ye humour Ah slowly to the light: The lines following this initial declaration reveal the prevailing attitude in regards to how such a civilizing mission would proceed. Africans were considered culturally inferior, an idea that was supported by scientific racism. Nott gave this lecture in the United States 35 years before the official beginning of colonialism. Towards the end of his speech, Dr. Nott states that Africans are incapable of civilizing themselves: Ultimately, these mentalities led to a violent, forceful takeover Conklin However, prior to this the idea existed that Europeans had a responsibility to colonize and therefore civilize Africans Practically, this was carried out in the colonies through increasing infrastructure, public health campaigns, education, and political reform ; Unfortunately, the eventual result of this was the use of coercive measures, including forced labor and violence that would ultimately cripple the continent Christianity was one justification that European powers used to colonize and exploit Africa. Through the dissemination of Christian doctrine, European nations such as Great Britain, France, and the Netherlands sought to educate and reform African culture. In his book A History of Africa, scholar J. Fage describes the racially based logic of European intellectuals and missionaries saying: Unfamiliar with the diverse cultures on the continent of Africa, European explorers viewed practices unfamiliar to them as lesser and savage. To many European nations, Christianity represented western civilization and the basis for Anglo-Saxon morality. Christianity served as a major force in the partition and eventual colonization of Africa Boahen During the late 19th century, European nations increasingly vied for global power. In an attempt to augment political and regional influence, nations like Great Britain and France needed a justification for expansion. Essentially Christianity was a guise by which Western governments justified the exploitation and conquest of African nations. Originally denoted as a reference to United States imperialism in the Philippines, the Anglos-centric basis of the poem holds true to the root structure of imperialist ideology. Denouncing the religious practices of Africans as witchcraft and heathenism, European nations sought to convert, and then exploit the indigenous peoples of Africa. Furthermore European missionaries called upon the tenants of Christianity to spread what they believed was a just and compassionate doctrine. In practice they were used to degrade the culture and society of the African people. Under the pretense of humanitarian theology, European powers strategically implemented Christianity as a divisive imperialistic tool. In a missionary memoir written by monk named Daniel Kumler Flickinger, Flickinger describes the state of African culture, religion, and society in the nation of Ethiopia. Flickinger articulates an argument used by Christian missionaries to justify the exploitative and coercive tactics implemented by European nations. Photo depicting early christian missionaries and native africans [http:](http://) While European powers justified colonialism in Africa as a moral obligation to bestow modern civilization and Christianity on African societies, the potential for commerce and natural resources provided the true impetus for the colonization of Africa. Following the abolition of the British slave trade in and the decline of trade with the United States in the mids for the same reason, Africa represented to Europe a recently legitimized and untapped region for economic expansion Lugard To further compound the potential for aggressive competition, the industrial revolution and mechanization of European industries ignited an unprecedented demand for natural resources. The abundance of raw materials available Africa such as rubber, minerals, and oil thus emerged as a viable solution to fuel the burgeoning industry of European factories. The untapped wealth of natural resources provided the incentive for these trade companies to aggressively establish economic control over African territories. These first attempts at establishing control were met with mixed success, but the individuals upon their return to Europe effectively employed nationalistic rhetoric to lobby for increased government support. Upon being expelled from the Ugandan kingdom of Bunyoro, the British explorer published The Rise of our East African Empire, in which he justifies the colonization of Africa as an imperialistic and economic obligation: Another equally important economic incentive drove the effort of

colonial expansion. As the volume of factory goods skyrocketed with the development of industrialization, European demand could not match the rapid rate of production. While the administrative policies varied between the different colonies, the system of traditional African economies were completely uprooted and exploited by colonialism. In addition to disrupting traditional African industries and forms of agriculture, the Europeans did little to foster the development of trade between African states. This exploitation produced far-reaching consequences, as African societies often remained economically dependent states long after their independence Acemooglu, Simon, and Robinson.

*"The title of this book comes from the African adage: "The Black Man's Medicine is the White Man". It implies that black people won't do anything right, unless there is a white man around, or that black people won't be satisfied with anything unless it has been done by a white man.*

Specific practices varied among tribes, but all native medicine is based on the understanding that man is part of nature and health is a matter of balance. The natural world thrives when its complex web of interrelationships is honored, nurtured and kept in harmony. Native American philosophy recognizes aspects of the natural world that cannot be seen by the eye or by technology, but which can be experienced directly and intuitively. Just as each human has an immeasurable inner life which powerfully influences well-being, so does nature include unseen but compelling forces which must be addressed and integrated for true balance to be achieved. Native medicine may be as old as 40,000 years. The culture never developed written language, so there was no documentation of Native American medicine until Europeans arrived years ago. Until recently, documentation has been limited to the observations of those outside the culture. Such writing describes the outward appearances of Native American medicine, but cannot capture its rich subtlety, and is therefore incomplete documentation. Native medicine must be embodied in a lifestyle that honors all creation, and cannot be reduced to an academic body of knowledge and technique. Native American elders generally decline opportunities to share knowledge for fear their sacred knowledge would be exploited. Those who carry the teachings outside the culture risk excommunication. Intrinsically holistic to a degree conventional medicine is only beginning to conceptualize, Native American medicine addresses imbalance on every level of life, from the most personal inner life to the most overt behavior. Disease is not defined by physical pathology, but viewed from an expanded context that includes body, mind, spirit, emotions, social group, and lifestyle. Without written language, native medicine never crystallized as a formal body of knowledge with standard practices. Native Americans understand that there are endless ways to achieve balance, and that effective treatment is a marriage of a skilled, compassionate practitioner and committed patient. To disregard them, or to use even subtle force, could never effectively establish harmony. Native American medicine historically included many sophisticated interventions that have been lost in whole or in part, such as various forms of bodywork, bone setting, midwifery, naturopathy, hydrotherapy, and botanical and nutritional medicine. Ceremonial and ritual medicine is the largest surviving piece of Native American medicine, but is still only a small part of what was available years ago. An undocumented living tradition can only survive through living practitioners. As whole tribes died out, much traditional knowledge was lost. And as the number of indigenous Americans drastically decreased, so did native pride. More Native Americans took up European ways, especially the Christian religion. Fewer people took interest in keeping the traditions alive. There is evidence that some of this decline may be reversing. Native Americans are increasingly interested in preserving their culture, and healers from other perspectives are keen to learn ancient native wisdom traditions. Elder healers view interest from outside their culture with skepticism. Although some elders feel that sharing native medicine across cultures might help preserve it, most do not trust non-native cultures to honor the integrity of the teachings. Perhaps the power of Native American medicine is seen most dramatically in the fact that despite years of tragic decline, it remains as fluid today as ever, a constantly evolving, living response to the needs of its people and the times.

**Treatment Approaches**

Different types of treatments

Native American medicine is a complete system that addresses both healing and cure. Native medicine places the roots of any imbalance in the world of spirit. Spiritual interventions are thus seen as critical to the success of any treatment plan. There are many ways to restore balance, and it is understood that each healer will have her own perspective drawn from her unique set of skills and life experience. Someone in need of healing looks for a practitioner who has been successful in similar situations. Native American understanding of harmonious balance is highly sophisticated. It demands that a unique treatment plan be designed to match the uniqueness of each case. Although it is understood that the healing process is an exchange and involves a fee, native healers are proscribed from ever setting prices for their work. Native healers are aware that treatments are

most effective when the patient is a deeply engaged participant. The process of negotiating a fee is often the beginning of the healing process. In a system without technology and standardized practice, the responsibility for treatment failure falls squarely on the practitioner. There is simply no one else to blame. A practitioner who has too many failures loses the reputation as a powerful healer. Thus the medicine person is careful to evaluate each situation carefully, only accepting those cases he feels confident he can help. He makes subtle assessments of the patient, knowing that subjective factors such as readiness to heal, value placed on treatment, and strength of will are powerful determiners of outcome. The client assesses his situation, makes an offer to the medicine practitioner, and waits to see if it is accepted. Negotiations are never carried out face to face. If it is still there in the morning, the healer has not accepted the case. The patient can go elsewhere or make another offering. The hierarchy of interventions chosen depends on the healer, the family, and the situation. Native healers choose the simplest interventions judged effective for a specific situation. Techniques commonly recommended include self-inquiry to identify what needs to be changed, lifestyle modification, herbs echinacea, goldenseal, burdock root, sage, among others , prayer, various types of massage, and ceremonies such as sweat lodge and vision quest. Such growth supports the patient in necessary behavior modifications. Conditions it works best for Native medicine recognizes that true healing often requires technology as well as spirit. Although the spirit of native medicine survives, most of its healing technology has been lost with the decimation of the tribal culture over the last years, the same period in which modern science was created. In recent history, conventional medicine has made astounding technical strides. Since Native medicine engages and prepares the patient for healing and the maintenance of health, it is useful in all situations, even when it alone may not be sufficient. Although herbal interventions must be used conservatively when pharmaceuticals are part of the treatment, spiritual interventions are never contraindicated. The following two patient stories illustrate a traditional Native American Medicine approach to healing and the impact this type of intervention can have in shifting experience and opening up new possibilities of thought. We sat in the hot, steamy darkness of the sweat lodge -- Barb, her husband, the medicine man, and his helpers. Barb had come to explore why her breast cancer continued to spread, despite "doing everything right. She attended yoga, fellow church members prayed for her regularly, she had the most famous oncologist in her region and the newest therapies. She had regular acupuncture, received intravenous vitamins, had healing massages, and ate a vegan diet. Nevertheless, her cancer continued to spread. We had traveled to South Dakota to visit a Native American healer. I was making my regular pilgrimage, and Barb had asked to join me. She thought a traditional healer might be able to turn things around for her. We were at the point in the sweat lodge where the door opened and the steam poured out. We cooled off while water made its slow passage, dipper by dipper full, around the assembled circle. Sonny, the medicine man, spoke quietly enough so that everyone listened. Now Sonny relied upon him for instructions on how to heal. Sonny liked to kid us that he was a slow learner, saying that it had taken him thirteen years of vision quests before Big Nose had finally come to him to teach him about how he was to heal. For thirteen years, Sonny made the journey to the top of Bear Butte to sit for four days and nights, "crying for a vision. Through Sonny, Big Nose told Barbara that she was not a failure. Her problem lay in the bad things that she said to herself in a continual dialogue. Later we talked about what psychologists call "negative self talk. Nevertheless, he said, she was not a failure. As a result of the sweat lodge, Barbara stopped many of her healing activities that kept her busy all day long and actually distracted from her need to feel good about herself. Sonny collected herbs that Big Nose told him might help. We prayed that Barb would be present with us in the sweat lodge in South Dakota at this same time next year. Sonny explained to her that it would be arrogant to pray for complete healing. That was up to God. We little people should consent ourselves with asking for another year of life. Later, Sonny took Barb to see Joe, who helped Sonny during times of trouble. Joe did a shaking tent ceremony for Barb, and told her that she needed to live the next year as if it were her last. If you do that, he said, the spirits might give you another year. What were the herbs? Burdock root, golden seal, echinacea, bear root, and sage. All collected in the wild where they naturally grew. Joe did the sucking cure, where he symbolically sucked the cancer out of her body. Considering these words, Barb decided to take her kids out of school and take a trip around the world. Live or die, she said, her kids would have something they would always remember. Or consider another

woman who came to Arizona to work with a medicine man for healing. She was clueless about what he meant. This lodge was constructed of twisted palo verde branches, smaller than could be built with the willow that grow naturally in South Dakota. We sat on desert sand, so different from the rich, black earth of South Dakota. The ceremony remained consistent, however, and we sat with the door open, taking a break from the heat and the nasal singing. Some bake whole wheat, others sour dough, yet others pumpernickel," he said. Yet you throw their bread in the sand. Just insult a lot of bakers. This conversation led the woman, who suffered from serious arthritis, to an understanding of the futility of her search.

### Chapter 5 : Plantago major - Wikipedia

*JD Challenger - White Mans Medicine. Other JD Challenger pictures from Gallery 5. If you decide to use this list below as navigation, then please avoid pressing the mouse button on the large picture above, as this will result in returning you to the main gallery page and not the next picture.*

Fill any dry glass jar, large or small, with chopped fresh plantain leaves. Then fill jar to the very top with olive oil. Place in a bowl or on a plate. After six weeks, decant and use. Add a large spoonful of beeswax to the warm not hot oil and stir with your finger until it melts. Then pour your liquid ointment into small jars. The more beeswax you use the harder the ointment will be. People who take blood thinners or those prone to blood clots should never use plantain internally. With any herb, there is the risk of an allergic reaction. Small children and pregnant women should use additional caution when considering the use of herbal remedies.

Herbs and Ailments Search Herbs for Flea Control As public opinion leans away from the use of pesticide, the employment of natural solutions is being looked at much more carefully. Poisons are everywhere including, sprayed on the food we eat, in the soil of plants we grow, and, of course, in the air we breath.

Frankincense to Treat Cancer? Everyone knows the story of how upon the birth of Jesus, wise men brought gold, frankincense and myrrh. Back then, [[frankincense]] was used to make a perfume or to burn as incense. Since then, there have been other discoveries for its uses. It has been found to be helpful for

With all the speculation about predictions concerning the Mayan Calendar and prognostications from Nostradamus, one must ask themselves the question€ What happens after? One of the reasons I like to run this site is because i like knowing how to do things without technology. I have catnip growing wild on my property and have on several occasions tried getting my two cats interested in it. It has traditionally been concocted in the form of a tea and administered orally. Now, with the markets full of anti-depressants, evening primrose remains a natural and Yarrow, or Achillea Millefolium, is known to have great healing properties for open injuries. It is said that the name is derived from Achilles when Yarrow was used to treat his wounded comrades.

**Chapter 6 : JD Challenger : White Mans Medicine**

*Watch Disneyland - Season 4, Episode 20 - White Man's Medicine: Paul Frees voice of Ludwig Von Drake ().*

Please help improve it by removing unnecessary details and making it more concise. May Learn how and when to remove this template message Set in , the novel is about the lives of the southern Blackfeet people. Because of that, he visits the medicine man. As they drive the horses away from the village, a scout appears. Fast Horse shouts, by mistake awakening the village, and the Crow respond. Yellow Kidney hides in a lodge where he sees people sleeping. He hides beneath the robes sleeping bag of a young girl. He becomes aroused and rapes her before realizing she is dying of a disease they call White Scabs smallpox. Trying to escape, Yellow Kidney is shot and captured by the Crow. They cut off his fingers, tie him to a horse, and send him out into a driving snowstorm. Shamed, Fast Horse leaves the tribe, joining Owl Child and his renegade band in killing the encroaching Napikwans white people. He took part in the Sun Dance, a ritual physical trial. After a dream in which she left him a white stone the size of a finger, he awakens to find such a stone next to him. Toward the end of the Sun Dance, Kills-close-to-the-lake tells him she sacrificed her finger to purify herself from the same sexual desires. This was inspired by a butterfly which Red Paint saw when she began to think she was pregnant. He was in a drunken state however, and had told everyone that he had pretended to be dead and then killed and scalped Bull Shield. His stories were greatly exaggerated and that led to people thinking that he had used his "good medicine" to confuse the Crow, hence the name that he was given, "Fools Crow. The Pikunis consider this to be heinous, as their culture works to keep balance and take no more than they need. Fools Crow finds the Napikwan and attacks him; after a tough fight, Fools Crow kills his foe and suffers a spear wound. He is recruited to take over the Dry Bones and learn the Beaver medicine. Yellow Kidney decides to leave the tribe, feeling isolated by losing his fingers. He accepts his mutilation and realizes that he can live well even without the use of his fingers. Before his return to the band, he is shot by a Napikwan. Fools Crow is called to cure him, as his teacher Mik-api is away, healing another tribe. Fools Crow has changed from a warrior to a healer. Fools Crow watches a "yellow hide" and notices that images are forming within the hide. The yellow hide reveals five different visions. The first is the spread of smallpox within his camp, with numerous dead bodies stacked on a platform. The third is lifeless land all around the region; not one animal can be seen. The fourth is Indian children attending a boarding school with their hair cut off. Feather Woman tells Fools Crow to prepare the Pikuni for what is to come and to pass on their traditions. She tells him that he can do much good for the Pikuni and that he will pass on the stories. Fools Crow returns to his tribe, but he is unable to prevent the disasters he has foreseen. He meets Native Americans being forced to migrate north and accepts that the Napikwan are swarming over the land. His people must change their way of life, shifting from bison and game to fish. At the conclusion, Welch tells about the Pikuni through the animals, showing that although their practices changed, their culture lives on indefinitely. Will eventually lead his tribe. Becomes chief after Three Bears dies. She is 17 years old. Father of Red Paint and father-in-law of Fools Crow. Eventually killed by the Napikwan. Teaches Fools Crow the traditional songs and medicines. Mountain Chief was the final leader of the Blackfeet tribe, not Rides-at-the-door, a fictional character. Well respected in the tribe.

**Chapter 7 : Native American**

*A leaf tea is an alternative medicine for asthma, emphysema, bladder problems, bronchitis, fever, hypertension, rheumatism and blood sugar control. Plantain also causes a natural aversion to tobacco and is currently being used in stop smoking preparations.*

In lieu of an abstract, here is a brief excerpt of the content: Bulletin of the History of Medicine Government Doctors and the Navajo, Robert A. Government Doctors and the Navajo, University of New Mexico Press, In the early s, when I worked as a physician at Fort Defiance Hospital on the Navajo Reservation, I cannot remember being very curious about Navajo medical care before the advent of the U. Public Health Service in Like many young people, I thought that history was unimportant. My job as a physician was to focus on the present--so many diseases to cure, so many sick people to treat. Twenty-five years later, I have learned more about human frailty and am better able to appreciate the lessons of history. Trennert has written an interesting and lucid narrative that summarizes some of those lessons as applied to Navajo health care. Trennert, a professor of history at [End Page ] Arizona State University, proves to be a good storyteller, as well as a conscientious historian. The first lesson has to do with the impact of European civilization on Native American health. As far as can be ascertained, the impact was invariably negative. The Navajo were a relatively healthy people prior to contact with the American army in the s. They had never encountered European-style contagious diseases like smallpox and measles, and tuberculosis was evidently uncommon. This "natural state" came to an abrupt end when hostilities broke out in , and in two-thirds of the Navajo people were incarcerated in a reservation hundreds of miles away from their traditional homeland. Relocating the Navajo to Bosque Redondo was the opening move in a federal policy designed to "civilize" them by eradicating their culture and religion. The original idea was to transform this seminomadic people, whose economy was based on herding livestock, into sedentary farmers; this experiment failed miserably. In the process, malnutrition and infectious disease swept through the people, who were not used to living in such close quarters. Hundreds died of dysentery and pneumonia. If the first lesson is that exposure to the white man led to disease and social disorganization, the second lesson is that the Navajo were treated poorly and as cheaply as possible during the following generations. In the late nineteenth century, physicians assigned to the reservation were generally incompetent and ineffective, even though a few were hardworking advocates for their patients. A single government physician at Fort Defiance served a population that soon grew to eighteen or twenty thousand people. These physicians, like other employees of the Indian Bureau, tended to blame the Navajo for their own poor health. The situation gradually began to improve in the early twentieth century, with more and better-qualified physicians, new hospitals and TB sanatoriums, and various public health initiatives. For example, as early as , new physicians reported that almost nine hundred Navajos had been successfully vaccinated against smallpox. This negative attitude was especially strong among the missionary physicians, who believed that "heathen" ceremonies represented an inferior religion as well as ineffective medicine. Clarence Salsbury, the beloved Presbyterian missionary who for many years ran

**Chapter 8 : White Man's Medicine: Government Doctors and the Navajo, by Robert, A. Trennert**

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This is the Indian theory of existence. But, remedies were not the only part of the Native American healing process. While there were no absolute standards of healing, most tribes believed that health was an expression of the spirit and a continual process of staying strong spiritually, mentally, and physically. This strength, as well as keeping in harmony with themselves, those around them, their natural environment, and Creator, would keep away illness and harm. Each person was responsible for his or her own health and all thoughts and actions had consequences, including illness, disability, bad luck, or trauma. Only when harmony was set right, could their health be restored. The herbs and other natural products used in remedies, were generally gathered from their surrounding environment, resulting in a wide variety of cures. However, sometimes items that were unavailable locally were traded over long distances. Herbs and medicinal plants were often seen as deeply sacred. Many of the various practices have been passed down orally from generation to generation and never documented in writing, which leaves many of the healing remedies a mystery. Only rarely did the healers, such as the Cherokee, who developed a written language, put their formulas or practices in writing. When early Europeans arrived in the United States more than years ago, they were surprised to see Native Americans recovering from illnesses and injuries that they considered fatal. Not only lost were these many Native Americans, but also, bodies of knowledge that went to the grave with healers. Despite the loss of some of the information, much of it has survived to this day, utilized by both Native Americans, and non-natives alike. Many modern medicines are based on the plants and herbs that were used by Indians for thousands of years. In fact, more than botanicals, derived originally from Native Americans, have been or are still in use in pharmaceuticals. The major difference between Native American healing and conventional medicine, both in the past and present, is the role of spirituality in the healing process. Native Americans believe that all things in nature are connected and that spirits can promote health or cause illness. Therefore, it is necessary to heal not only the physical parts of an individual, but also their emotional wellness, and their harmony with their community and the environment around them. In addition to herbal remedies, the community often came together to help an ill person in ceremonies, dances, praying, and chanting. Today, modern medicine focuses only on science and the mechanistic view of the body, while many Native Americans continue to include the spirit as an inseparable element of healing. Native American Medicine bags, Edward S. Image available for photo prints [HERE](#). The Medicine Man was also a priest in addition to being a doctor. Believing that disease could be caused by human, supernatural, or natural causes, the healer was equipped to treat illness in any of these categories. Masks, which were often grotesque and hideous, were worn by healers to frighten away the spirit causing the disease or pain. Beating drums and shaking rattles while dancing around the patient were also used to exorcise the demons. The Medicine Man combined rights of exorcism with other practical procedures, using plant and animal substances. In addition to herbal remedies, suction tubes or cups were also used by many healers, as well as purging and purification. Medicine people were often born into a family with many generations of medicine people. Others may have had a vision that lead them to study medicine. In either case, those that wished to become healers would first serve a long apprenticeship with an experienced medicine person before they were qualified to act alone. Always a respected member of their tribes, being a medicine person was a full-time job, ensuring the well-being and balance of both individuals and the tribe itself. In return for his or her services, the healer was provided for in all ways, including food, shelter, and any assistance that might be needed. Gifts were given to the healer for services rendered, which might include a wide variety of skills such as herbal medicine, bone-setting, midwifery, and counseling. Tools were used by the healers which were made from nature, including fur, skins, bone, crystals, shells, roots, and feathers. These were used to evoke the spirit of what the tool was made of, calling for the assistance of the spirits of the tree or animal from which the tool was made. Feathers, linked to the air and wind, were often use to carry the message to the Great Spirit. Healers kept their remedies and tools in a medicine bundle, made from cloth or hide that was tied securely. The contents of each medicine bundle are sacred and asking about the contents of

a personal bundle was generally forbidden. One tool often found in medicine bundles are medicine pipes, that represent the ebb and flow of life. It is believed that the exhaled smoke carries prayers up to the Great Spirit.

**Chapter 9 : Native American Medicine – Legends of America**

*Of all published articles, the following were the most read within the past 12 months.*