

QUOTES NATIVE AMERICANS

American Horse (Joseph Brown Thunder) (??? - 1876)
Manishnee (Can not walk, or Played out.) Ogallala

American Horse
American Horse Biography

"When it comes time to die, be not like those whose hearts are filled with the fear of death, so when their time comes they weep and pray for a little more time to live their lives over again in a different way. Sing your death song, and die like a hero going home."

Chief Aupumut, Mohican. 1725

- The white man is in the Black Hills like maggots, and I want you to get them out as quick as you can. The chief of all thieves (General Custer) made a road into the Black Hills last summer, and I want the Great Father to pay the damages for what Custer has done.

Baptiste Good

Big Bear (???- 1888)

Big Bear - Cree The Story Of Chief Big Bear

- The whites were always trying to make the Indians give up their life and live like the white men - go to farming, work hard and do as they did - and the Indians did not know how to do that, and did not want to anyway....If the Indians had tried to make the whites live like them, the whites would have resisted, and it was the same with many Indians.

Wamditanka (Big Eagle) of the Santee Sioux

Big Foot - Lakota-Miniconjou -Cheyenne (???-1890)

Big Foot

The Great Spirit is in all things: he is in the air we breathe. The Great Spirit is our Father, but the earth is our mother.

She nourishes us; that which we put into the ground she returns to us

- Big Thunder (Bedagi) Wabanaki Algonquin

"Sometimes dreams are wiser than waking."

"The first peace, which is the most important, is that which comes within the souls of people when they realize their relationship, their oneness with the universe and all its powers, and when they realize that at the center of the universe dwells the Great Spirit, and that this center is really everywhere, it is within each of us."

Black Elk - Oglala Sioux

The growing and dying of the moon reminds us of our ignorance which comes and goes- but when the moon is full it is as if the Great Spirit were upon the whole world.

-Black Elk, Oglala Sioux

"May you always walk in Beauty."

Ancient Prayer

Black Elk: Holy Man of the Oglala Sioux

All of this Creation is Sacred

And so do not forget. Every Dawn as it comes is a holy event and everyday is holy, for the light comes from

"WAKAN-TANKA" And Also you Must remember that the Two-leggeds and All other peoples who Stand upon this Earth are Sacred and Should be Treated as Such

"White Buffalo Woman" Sioux Sacred Woman, quoted by Black Elk , (Oglala Sioux)1947.

The life of an Indian is like the wings of the air. That is why you notice the hawk knows how to get his prey.

The Indian is like that. The hawk swoops down on its prey; so does the Indian. In his lament he is like an animal. For instance, the coyote is sly; so is the Indian. The eagle is the same. That is why the Indian is always feathered up; he is a relative to the wings of the air.

- Black Elk, Oglala

I did not know then how much was ended. When I look back now from this high hill of my old age, I can still

see the butchered women and children lying heaped and scattered all along the crooked gulch as plain as

when I saw them with eyes still young. And I can see that something else died there in the bloody mud, and

was buried in the blizzard. A people's dream died there. It was a beautiful dream. . . the nation's hoop is

broken and scattered. There is no center any longer, and the sacred tree is dead.

-Black Elk, Lakota

You have noticed that everything as Indian does is in a circle, and that is because the Power of the World

always works in circles, and everything tries to be round..... The Sky is round, and I have heard that the earth is round like a ball, and so are all the stars. The wind, in its greatest power, whirls. Birds make their

nest in circles, for theirs is the same religion as ours... Even the seasons form a great circle in their changing, and always come back again to where they were. The life of a man is a circle from childhood to childhood, and so it is in everything where power moves.

-Black Elk, Oglala

"I cured with the power that came through me. Of course, it was not I who cured, it was the power from the

Outer World, the visions and the ceremonies had only made me like a hole through which the power could come to the two-leggeds."

Black Elk, Oglala

"If I thought that I was doing it myself, the hole would close up and no power could come through. Then everything I could do would be foolish."

Black Elk, Oglala

Black Elk

Wallace, Thunder, and Emily Black Elk

Black Elk - Earth and Prayers

Black Elk

Charlotte Black Elk

Black Elk's Vision

"How smooth must be the language of the whites, when they can make right look like wrong, and wrong like right."

-Black Hawk, Sauk-(1767-1838)Ma-ka-tai-me-she-kia-kiak

Who is Black Hawk

Black Hawk (Makataimeshekiakiak)

Modern History Sourcebook: Chief Black Hawk Autobiography

Black Hawk

The Fate of Black Hawk

Black Hawk's Surrender Speech - 1832

Black Hawk

Black Hawk and Descendants

Test your Black Hawk Knowledge

MA-CA-TAI-ME-SHE-KIA-KIAK

Chief Black Hawk and Descendants - info

Motavato (Black Kettle) to the Indians at Medicine Creek Lodge - We were once friends with the whites,

but you nudged us out of the way by your intrigues, and now when we are in council, you keep nudging (to fight) each other. Why don't you talk and go straight, and let all be well?

Motavato (Black Kettle) of the Southern Cheyennes (???-1868)

- Although wrongs have been done to me, I live in hopes. I have not got two hearts....Now we are together

again to make peace. My shame is as big as the earth, although I will do what my friends have advised me

to do. I once thought that I was the only man that persevered to be the friend of the white man, but since

they have come and cleaned out our lodges, horses and everything else, it is hard for me to believe the white men any more.

Black Kettle - Cheyenne (???-1868)

Black Kettle Biography

Black Kettle

Chief Abel Bosum - Ouje-Bougoumou Cree Nation

Chief Abel Bosum - Speech to the U.N. 1994

William Augustus Bowles (???- 1756)

Chief Bowles

The Story of Chief Bowles

Cherokee Chief Bowles (Duwali)

William Augustus Bowles

"Our wise men are called Fathers, and they truly sustain that character. Do you call yourselves Christians?

Does the religion of Him who you call your Savior inspire your spirit, and guide your practices? Surely not.

It is recorded of him that a bruised reed he never broke. Cease then to call yourselves Christians, lest you

declare to the world your hypocrisy. Cease too to call other nations savage, when you are tenfold more the children of cruelty than they. No person among us desires any other reward for performing a brave and worthwhile action, but the consciousness of having served his nation. I bow to no man for I am considered a prince among my own people. But I will gladly shake your hand."

Joseph Brant to King George III

Joseph Brant (Thayendanegea), Mohawk - 1742-1807

Joseph Brant Biography Joseph Brant (Thayendanegea) Joseph Brant

"We know our lands have now become more valuable. The white people think we do not know their value; but we know that the land is everlasting, and the few goods we receive for it are soon worn out and gone."

Canassatego - Mingo - Six Nations Chief (1700's)

Canassatego History

The Wise Man believes profoundly in silence - the sign of a perfect equilibrium. Silence is the absolute poise or balance of body, mind and spirit. The man who preserves his selfhood ever calm and unshaken by the storms of existence - not a leaf, as it were, astir on the tree, not a ripple upon the surface of the shining pool - his, in the mind of the unlettered sage, is the ideal attitude and conduct of life. Silence is the cornerstone of character.

Ohiyesa (Charles Alexander Eastman) - Wahpeton Santee Sioux

It was our belief that the love of possessions is a weakness to be overcome. Its appeal is to the material part, and if allowed its way, it will in time disturb one's spiritual balance. Therefore, children must early learn the beauty of generosity. They are taught to give what they prize most, that they may taste the happiness of giving.

Ohiyesa (Charles Alexander Eastman) - Wahpeton Santee Sioux

If a child is inclined to be grasping, or to cling to any of his or her little possessions, legends are related about the contempt and disgrace falling upon the ungenerous and mean person....

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shinning pool - his, in the mind of the unlettered sage, is the ideal attitude and conduct of life. Silence is the cornerstone of character.

Ohiyesa (Charles Alexander Eastman) - Santee Sioux

The Indians in their simplicity literally give away all that they have--to relatives, to guests of other tribes or clans, but above all to the poor and the aged, from whom they can hope for no return.

Ohiyesa (Charles Alexander Eastman) - Wahpeton Santee Sioux - 1858-1939

The Soul of the Indian

Ohiyesa (Charles Alexander Eastman) Biography

Choncape

Chou-man-i-case

Cochise?

Naiche,
son of Cochise

When I was young I walked all over this country, east and west, and saw no other people than the Apaches.

After many summers I walked again and found another race of people had come to take it. How is it? Why

is it the Apaches wait to die - that they carry their lives on their fingernails? They roam over the hills and the plains and want the heavens to fall on them. The apaches were once a great nation; they are now but

few, because of this they want to die and so carry their nails on their fingernails.

-Cochise, Chiricahua Apache

"You must speak straight so that your words may go as sunlight into our hearts. Speak Americans.. I will not lie to you; do not lie to me."

Cochise, (Hardwood) Chiracahua Apache (1812-1874)

Cochise

Cochise

Cochise Biography

Cochise

Cochise

Cochise.....meaning.....Hardwood

Cochise

Cochise

At Times Cruel, Chiricahua Chief Cochise Had Courage and was Devoted to the Truth
Cochise and Geronimo

"Traditional people of Indian nations have interpreted the two roads that face the light-skinned race as the road to technology and the road to spirituality. We feel that the road to technology.... has led modern society to a damaged and seared earth. Could it be that the road to technology represents a rush to destruction, and that the road to spirituality represents the slower path that the traditional native people have traveled and are now seeking again? The earth is not scorched on this trail. The grass is still growing there."

William Commanda, Mamiwinini, Canada, 1991

Among the Indians there have been no written laws. Customs handed down from generation to generation have been the only laws to guide them. Every one might act different from what was considered right did he choose to do so, but such acts would bring upon him the censure of the Nation.... This fear of the Nation's censure acted as a mighty band, binding all in one social, honorable compact.

George Copway (Kah-ge-ga-bowh) Ojibwa Chief - 1818-1863

Corn Planter - (1736-1836) Seneca - Iriquois

Corn Planter History Corn Planter

"We did not ask you white men to come here. The Great Spirit gave us this country as a home. You had yours. We did not interfere with you. The Great Spirit gave us plenty of land to live on, and buffalo, deer, antelope and other game. But you have come here; you are taking my land from me; you are killing off our game, so it is hard for us to live. Now, you tell us to work for a living, but the Great Spirit did not make us to work, but to live by hunting. You white men can work if you want to. We do not interfere with you, and

again you say why do you not become civilized? We do not want your civilization! We would live as our fathers did,
and their fathers before them."

Crazy Horse Tashunca-uitco (1849-1877)(1845?-1877)

We lived a life of idleness on our reservations. At times we did not get enough to eat and we were not allowed to hunt. "I was hostile to the white man...We preferred hunting. All we wanted was peace and to be

let alone. Soldiers came...in the winter..and destroyed our villages. Then Long Hair (Custer) came...They

said we massacred him, but he would have done the same to us. Our first impulse was to escape...but we

were so hemmed in we had to fight. After that I lived in peace, but the government would not let me alone. I

was not allowed to remain quiet. I was tired of fighting...They tried to confine me..and a soldier ran his bayonet into me. I have spoken.

-Tashanka Witko (Crazy Horse), Oglala

One does not sell the land upon which people walk.

-Tashanka Witko (Crazy Horse), Oglala

Crazy Horse

Crazy Horse Biography

Crazy Horse (Tashunca-uitco)

Crazy Horse

Crazy Horse Memorial

Crazy Horse, Red Cloud & Standing Bear

Crazy Horse

Crazy Horse Archives

In Memory of Chief Crazy Horse

Crazy Horse

Crazy Horse (Tashunka Witko)

The Crazy Horse Page

Crazy Horse

Crazy Horse

Crazy Horse

Crazy Horse

Crazy Horse

Crazy Horse--Indian Chiefs

Crazy Horse

Crazy Horse

Tashunke Witko (Crazy Horse)

Crazy Horse

- My friends, for many years we have been in this country; we never go to the Great Father's country and bother him

about anything. It is his people who come to our country and bother us, do many bad things and teach our people to be bad....Before you people ever crossed the ocean to come to this country, and from that time to this, you have never proposed to buy a country that was equal to this in riches. My friends, this country that you have come to is the best country that we have....this country is mine, and I was raised in it; my forefathers lived and died in it; and I wish to remain in it.

Kangi Witka (Crow Feather)

"Respect means listening until everyone has been heard and understood, only then is there a possibility of "Balance and Harmony" the goal of Indian Spirituality."

- Dave Chief, Grandfather of Red Dog

"Whole Indian Nations have melted away like snowballs in the sun before the white man's advance. They leave

scarcely a name of our people except those wrongly recorded by their destroyers. Where are the Delewares? They

have been reduced to a mere shadow of their former greatness. We had hoped that the white men would not be willing

to travel beyond the mountains. Now that hope is gone. They have passed the mountains, and have settled upon

Tsalagi (Cherokee) land. They wish to have that usurpation sanctioned by treaty. When that is gained, the same

encroaching spirit will lead them upon other land of the Tsalagi (Cherokees). New cessions will be asked. Finally the whole

country, which the Tsalagi (Cherokees) and their fathers have so long occupied, will be demanded, and the remnant of the Ani

Yvwiya, The Real People, once so great and formidable, will be compelled to seek refuge in some distant wilderness. There

they will be permitted to stay only a short while, until they again behold the advancing banners of the same greedy host. Not

being able to point out any further retreat for the miserable Tsalagi (Cherokees), the extinction of the whole race will be

proclaimed. Should we not therefore run all risks, and incur all consequences, rather than to submit to further loss of our

country? Such treaties may be alright for men who are too old to hunt or fight. As for me, I have my young warriors about me.

We will hold our land."

-Dragging Canoe, Chickamauga Tsalagi

Dragging Canoe - Little Cedar Mountain - TVA

Dragging Canoe (Tsiyu-gunsì-ni) Cherokee/Chickamauga Chief

In the beginning of all things, wisdom and knowledge were with the animals, for Tirawa, the One Above, did not speak

directly to man. He sent certain animals to tell men that he showed himself through the beast, and that from them, and

from the stars and the sun and moon should man learn.. all things tell of Tirawa. All things in the world are two. In our

mind we are two -- good and evil. With our eyes we see two things -- things that are fair and things that are ugly ...

We have the right hand that strikes and makes for evil, and the left hand full of kindness, near the heart. One foot may

lead us to an evil way, the other foot may lead us to a good. So are all things two, all two.

- Eagle Chief (Letakots-Lesa) Pawnee

"From Wakan-Tanka, the Great Mystery, comes all power. It is from Wakan-Tanka that the holy man has wisdom

and the power to heal and make holy charms. Man knows that all healing plants are given by Wakan-Tanka; therefore

they are holy. So too is the buffalo holy, because it is the gift of Wakan-Tanka."

- Flat-Iron (Maza Blaska) Oglala Sioux Chief

Tunkasila, le miyelo. Wotehikeca, le ca mauwelo.

Tunkasila, le miyelo. Wotehikca, le ca mauwelo.

Tunkasila, le miyelo. Wotehikeca, lena cicu welo.

Tunkasila, le miyelo. Wotehikeca, lena cicu welo.

Fools Crow

Fool Crow -Ceremonial Chief - Teton Sioux

Fools Crow

Gall Hunkpapa

Gall Hunkpapa Gall Gall-Matohinshda, or Bear-Shedding-His-Hair -Sioux

If you talk to the animals they will talk with you
and you will know each other. If you do not talk to them
you will not know them, and what you do not know
you will fear. What one fears one destroys.

Chief Dan George

The time will soon be here when my grandchild will long for the cry of a loon, the flash of a salmon, the whisper of spruce needles, or the screech of an eagle. But he will not make friends with any of these creatures and when his heart aches with longing he will curse me. Have I done all to keep the air fresh? Have I cared enough about the water? Have I left the eagle to soar in freedom? Have I done everything I could to earn my grandchild's fondness?

-Chief Dan George-(1899 - 1981)

Where no one intrudes, many can live in harmony.

-Chief Dan George

"We have taken so much from your culture, I wish you had taken something from ours...For there were some beautiful and good things within it. Perhaps now that the time has come, We are fearful that what you take will be lost....

I shall grab the instruments of the white man's success: His education, his skills, and society.

Chief Dan George - (1899-1981)

- I don't want to run over the mountains anymore; I want to make a big treaty....I will keep my words until the stones melt...God made the white man and God made the Apache, and the Apache has just as much right to the country as the white man. I want to make a treaty that will last, so that both can travel over the country and have no trouble.

Delshay of the Tonto Apaches

Deskaheh -Haudenosaunee (Iroquois) Statesman and Patriot

Dull Knife - Cheyenne

Dull Knife Biography Cheyenne

- If it had not been for the massacre, there would have been a great many more people here now; but after the massacre, who could have stood it? When I made peace with Lieutenant Whitman my heart was very big and happy. The people of Tucson and San Xavier must be crazy. They acted as though they had neither heads nor hearts....they must have a thirst for our blood....These Tucson people write for the papers and tell their own story. The Apaches have no one to tell their story.

Eskiminzin of the Aravaipa Apaches

- The Great Father told the commissioners that all the Indians had rights to the Black Hills, and that whatever conclusion the Indians themselves would come to would be respected....I am an Indian and am looked on by the whites as a foolish man; but it must be because I follow the advice of the white man

Shunka Witko (Fool Dog)

MAKA' SITO'MANIYAN

Maka' sito'maniyan uki'ye,
Oya'te uki'ye,
oya'te uki'ye,
Wan'bali oya'te wan hoshi'hi-ye lo,
Ate heye lo, ate heye lo,
Maka o'wancha'ya uki'ye,
Pte kin ukiye, pte kin ukiye,
Kanghi oya'te wan hoshi'hi-ye lo,
A'te he'ye lo, a'te he'ye lo.

Translation

The whole world is coming,
A nation is coming, a nation is coming,
The Eagle has brought the message to the tribe.
The father says so, the father says so.
Over the whole earth they are coming.
The buffalo are coming, the buffalo are coming,
The Crow has brought the message to the tribe,
The father says so, the father says so.

-The Ghost Dance

We had no churches, no religious organization, no sabbath days, no holidays, and yet we worshiped. Sometimes the whole tribe would assemble and sing and pray: some times a smaller number, perhaps only two or three. The songs had a few words, but were not formal. The singer would occasionally put in such words as he wished instead of the usual tone sound. Sometimes we prayed in silence; sometimes each prayed aloud; sometimes an aged person prayed for all of us. At other times one would rise and speak to us of our duties to each other and to Usen. Our services

were short.

- Geronimo (Goyathlay) Chiricahua -("one who yawns") (1829-1909)

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other times one would rise and speak to us of our duties to each other and to Usen. Our services were short. "

- Geronimo (Goyathlay) Chiricahua Apache Chief

Geronimo Biography

Geronimo (Goyathlay)

Transfer interrupted!

eronimo - Goyathlay ("one who yawns")

Geronimo

Geronimo: His own story

Geronimo: Chiricahua Apache. (1829-1909)

Geronimo

Geronimo (Goyathlay)

Geronimo

"O ye people, be ye healed;
Life anew I bring unto ye.
O ye people, be ye healed;
Life anew I bring unto ye.
Through the Father over all
Do I thus.
Life anew I bring unto ye."

- Good Eagle (Wanbli-Waste) Dakota Sioux Holy Man

He Dog - Oglala

He-Dog Interview - 1930

Hole-in-the-Day - (Bug-o-nay-ki-shig)Ojibway

Hole-in-the-Day Biography

The earth was created by the assistance of the sun, and it should be left as it was. . . . The Country was made without

lines of demarcation, and it is no mans business to divide it. . . . I see the white all over the country gaining wealth and

see their desire to give us lands which are worthless. . . .The earth and my self are of one mind. The measure of land

and the measure of our bodies are the same. Say it us if you can say it, that you were sent by Creative Power to talk

to us. Perhaps you think the creator sent you here to destroy us as you see fit. If I thought you were sent by the

creator I might be I might be induced to think you had a right to dispose of me. Do not misunderstand me, but understand me

fully with reference to my affection to the land. I never said the land was mine do do with as I chose. The one who has a right to

dispose of it is the one who has created it. I claim a right to live on my land, and accord you the privilege to live on yours.

-Heinmot Tooyalaket (Chief Joseph), Nez Perce

The earth is our mother. She should not be disturbed by hoe or plough. We want only to subsist on what she freely

gives us. Our fathers gave us many laws, which they had learned from their fathers. These laws were good. I have

carried a heavy load on my back ever since I was a boy. I realized then that we could not hold our own with the white

men. We were like deer. They were like grizzly bears. We had small country. Their country was large. We were

contented to let things remain as the Great Spirit Chief made them. They were not, and would change the rivers and mountains if they did not suit them.

"We are taught to believe that the Great Spirit sees and hears everything, and that he never forgets: that hereafter he

will give every man a spirit-home according to his deserts.... This I believe, and all my people believe the same."

- Chief Joseph (Hinmaton, Yalatkit) Nez Perce-(Nimiputimt) (???-1905)

(Nee-Mee-Poo/hinmatowyalŝhtqit) (Thunder coming up over the land from the water)

With a prayer in my mouth I dashed unarmed through a line of soldiers my clothes were cut to piece my horse was

wounded but I was not hurt, as I reached the door of my lodge my wife handed me my rifle saying "here's your gun...fight"

-Heinmot Tooyalaket (Chief Joseph), Nez Perce

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the white men. We were like deer. They were like grizzly bears. We had small country. Their country was large. We

were contented to let things remain as the Great Spirit Chief made them. They were not, and would change the rivers

and mountains if they did not suit them. I am tired of fighting, our chiefs are all killed, the old men are all dead, the little

children are freezing to death. I want to have time to look for my children see how many of them I can find, maybe I

shall find them among the dead. Hear me my chiefs, I am tired my heart is sick 'nd sad from where the sun now stands, I will

fight no more forever.

-Heinmot Tooyalaket (Chief Joseph), Nez Perce

"If the white man wants to live in peace with the Indian, he can live in peace.....Treat all men alike. Give them all the

same law. Give them all an even chance to live and grow. All men were made by the same Great Spirit Chief. They are

all brothers. The Earth is the mother of all people, and all people should have equal rights upon it.....Let me be a free

man, free to travel, free to stop, free to work, free to trade....where I choose my own teachers, free to follow the

religion of my fathers, free to think and talk and act for myself, and I will obey every law, or submit to the penalty."

-Heinmot Tooyalaket (Chief Joseph), Nez Perce

Suppose a white man should come to me and say, Joseph, I like your horses. I want to buy them. I say to him, No,

my horses suit me; I will not sell them. Then he goes to my neighbor and says, Pay me money, and I will sell you

Joseph's horses. The white man returns to me and says, Joseph, I have bought your horses and you must let me have

them. If we sold our lands to the government, this is the way they bought them.

Chief Joseph

It does not require many words to speak the truth.

Chief Joseph

"We live, we die, and like the grass and trees, renew ourselves from the soft clods of the grave. Stones

crumble and decay, faiths grow old and they are forgotten but new beliefs are born. The faith of the villages is

dust now...but it will grow again....like the trees. May serenity circle on silent wings and catch the whisper of the winds."

Chief Joseph of the Nez Perce- "In-mut-too-yah-lat-lat" (Thunder coming up over the land from the water)"

Chief Joseph

- Chief Joseph, Nez Perce
 - Chief Joseph (Hin-mah-too-yah-lat-kekt)
- Chief Joseph
 - Chief Joseph-History
 - Chief Joseph (Hinmaton-Yalaktit)
- Chief Joseph
 - Chief Joseph of the Nez Perce
 - Chief Joseph Nez Perce (Nimiputimt)
- Chief Joseph
 - Chief Joseph
 - Chief Joseph
- Chief Joseph
 - Chief Joseph Remembered
 - Selecte d Speeches
- Chief Joseph
 - Chief Joseph
 - Suggested Readings about Chief Joseph

When I am dead, cry for me a little. Think of me sometimes, but not too much. It is not good for you or your wife or your husband or your children to allow your thoughts to dwell too long on the dead. Think of me now and again as I was in life, at some moment which is pleasant to recall, but not for long. Leave me in peace as I shall leave you, too, in peace. While you live, let your thoughts be with the living.

Ishi - Yahi of California - (1862- 1916)

- Ishi
 - Ishi: The Last Yahi
 - Ishi Was Not Necessarily the Last Full-Blooded Yahi:
 - Ishi: The Last Yahi
 - The Legacy of Ishi

Dan Katchongva (1865-1972), Hopi

Dan Katchongva Prophecy

Keokuk -Sac Indian chief. (1788-1848)

- Keokuk
 - Chief Keokuk
 - Keokuk and Native Americans in the Kickapoo Valley

Kicking Bird (Tene-angop'te)Miniconjou Lakota

Kicking Bird

Kicking Bird

Kicking Bird (Tene-angop'te)

- I am but one man. I am the voice of my people. Whatever their hearts are, that I talk. I want no more war. I want to

be a man. You deny me the right of a white man. My skin is red; my heart is a white man's heart; but I am a Modoc. I

am not afraid to die. I will not fall on the rocks. When I die, my enemies will be under me. Your soldiers began

(fighting) me when I was asleep on Lost River. They drove us on these rocks like a wounded deer. I have always told

the white man heretofore to come and settle in my country; that it was his country and Captain Jack's country. That

they could come and live there with me and that I was not mad with them. I never received anything from anybody, only what I

bought and paid for myself. I have always lived like a white man, and wanted to live so. I have always tried to live peaceably

and never asked any man for anything. I have always lived on what I could kill and shoot with my gun, and catch in my trap.

Kintpuash (Captain Jack) of the Modocs

Little Crow-Taoyateduta- Sioux called Kaposia (Light Weight

Little Crow

Little Crow Biography

Little Crow (Tahetan Wakawa Mini)

"My father, you have made promises to me and to my children. If the promises had been made by a person of no

standing, I should not be surprised to see his promises fail. But you, who are so great in riches and power; I am

astonished that I do not see your promises fulfilled! "I would have been better pleased if you had never made such

promises than that you should have made them and not performed them. . ."

Shinguaconse ("Little Pine")

Little Raven - Cheyenne

Little Turtle - Me-Shin-Go-Me-Sia (1782-1812) - Miami

Little Turtle

Chief Little Turtle

Michikinikwa (Little Turtle)

Little Turtle

Little Turtle Biography

Meshekinoquah aka Little Turtle

- We have been south and suffered a great deal down there. Many have died of diseases which we have no name for.

Our hearts looked and longed for this country where we were born. There are only a few of us left, and we only

wanted a little ground, where we could live. We left our lodges standing, and ran away into the night.

The troops

followed us. I rode out and told the troops that we did not want to fight; we only wanted to go north, and if they left us

alone we would kill no one. The only reply we got was a volley. After that we had to fight our way, but we killed none

that did not fire at us first. My brother, Dull Knife, took one half of the band and surrendered near Fort Robinson....They gave

up their guns, and the whites killed them all.

Ohcumgache (Little Wolf) of the Northern Cheyennes

Little Wolf

... I have seen that in any great undertaking it is not enough for a man to depend simply upon himself

Lone Man (Isna-la-wica) Teton Sioux

Low Dog

We cannot all sit on the same side of the Fire. A Council Fire forms a circle, not a line or a square. When we move

to the side, we still sit at the Fire with our Brothers and Sisters, but as we move away from one we move toward

another. The circle, like the Dream Hoop, brings us ever back to where we start. Any time words of respect and love

are spoken, they will return as given. A harsh word runs forever in the circle, eventually vanishing from the wear

against itself. Love settles within the Circle, embracing it and thereby lasting forever, turning within itself. The Medicine

Wheel is the circle of life (sometimes referred to as the Sacred Hoop) Starting with birth and continuing through out our lives

until death, when we have gone full circle. The Medicine wheel has four Direction, each direction offering it's own lessons, color,

and animal guide. There are to paths shown which cross in the center, at which point for me is the heart. (for when you work

from your heart, you can reach all directions.) The path from East to West is the path of spirits, (the Blue Road) the path from South to North is our physical Walk (the Red Road).

East - beginnings, purity, family, innocence, amazement of Life
South - youth - passions of life, friendships, self-control
West - Adulthood - solitude, stillness, going inside oneself, reflection
North - Place of the Ancient Ones who have gone over - place of wisdom
Above - Freedom of mind, body, spirit below - Nurturing, Mother, life

- Luther Standing Bear, Oglala Sioux 1868-1937

"The American Indian is of the soil, whether it be the region of the forests, plains, pueblos, or mesas. He fits into the landscape, for the hand that fashioned the continent also fashioned the man for his surroundings. He once grew as naturally as the wild sunflowers, he belongs just as the buffalo belonged..."

- Luther Standing Bear, Oglala

"Out of the Indian approach to life there comes a great freedom - an intense and absorbing love for nature; a respect for life; enriching faith in a Supreme Power; and principles of truth, honesty, generosity, equity, and brotherhood as a guide to mundane relations."

-Luther Standing Bear, Oglala

Praise, flattery, exaggerated manners and fine high-sounding words were not part of Lakota politeness. Excessive manners were put down as insincere, and the constant talker was considered rude and thoughtless. Conversation was never begun at once, or in a hurried manner. No one was quick with a question, no matter how important, and no one was pressed for an answer. A pause giving time for thought was the truly courteous way of beginning and conducting a conversation.

--Chief Luther Standing Bear (Ota Kte, Mochunozhin) , 1868-1939

"There is a road in the hearts of all of us, hidden and seldom traveled, which leads to an unknown, secret place. The old people came literally to love the soil, and they sat or reclined on the ground with a feeling of being close to a mothering power. Their teepees were built upon the earth and their alters were made of earth. The soul was soothing, strengthening, cleansing and healing. That is why the old Indian still sits upon the earth instead of propping himself up and away from its life giving forces. For him, to sit or lie upon the ground is to be able to think more deeply and to feel

more keenly. He can see more clearly into the mysteries of life and come closer in kinship to other lives about him."

- Chief Luther Standing Bear

The old Lakota was wise. He knew that a man's heart away from nature becomes hard.

-Standing Bear, Oglala

"Knowledge was inherent in all things. The world was a library and its books were the stones, leaves, grass, brooks and the birds and animals that shared, alike with us, the storms and blessings of the earth. We learn to do what only the student of nature ever learns, and that is to feel beauty. We never rail at the storms, the furious winds, the biting frosts and snows. To do so intensifies human futility, so whatever comes we should adjust ourselves by more effort and energy if necessary, but without complaint. Bright days and dark days are both expressions of the Great Mystery, and the Indian reveled in being close the the Great Holiness."

-Chief Luther Standing Bear

As a child I understood how to give, I have forgotten this grace since I have become civilized.

-Luther Standing Bear, Oglala

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-Luther Standing Bear, Oglala

Luther Standing Bear

- When our father heard that the Americans were coming across the Great River westward...We heard of guns and powder and lead - first flintlocks, then percussion caps, and now repeating rifles. We first saw the Americans at Cottonwood Wash. We had wars with the Mexicans and the Pueblos. We captured mules from the Mexicans, and

had many mules. The Americans came to trade with us. When the Americans first came we had a big dance, and they danced with our women. We also traded.

Manuelito of the Navahos

"I will follow the white man's trail. I will make him my friend, but I will not bend my back to his burdens. I will be cunning as a coyote. I will ask him to help me understand his ways, then I will prepare the way for my children, and their children. The Great Spirit has shown me - a day will come when they will outrun the white man in his own shoes."

Many Horses

"Once I was in Victoria, and I saw a very large house. They told me it was a bank and that the white men place their money there to be taken care of, and that by and by they got it back with interest. "We are Indians and we have no such bank; but when we have plenty of money or blankets, we give them away to other chiefs and people, and by and by they return them with interest, and our hearts feel good. Our way of giving is our bank."

Chief Maquinna, Nootka

Menawa - Hothlepoya, Upper Towns Creek. (1780s-???) "Crazy War Hunter"

Menawa History Menawa

"My Father: a long time has passed since first we came upon our lands; and our people have all sunk into their graves.

They had sense. We are all young and foolish, and do not wish to do anything that they would not approve, were they

living. We are fearful we shall offend their spirits if we sell our lands; and we are fearful we shall offend you if we do

not sell them. This has caused us great perplexity of thought, because we have counselled among ourselves, and do not

know how we can part with our lands. My Father, we have sold you a great tract of land already; but it is not enough!

We sold it to you for the benefit of your children, to farm and to live upon. We have now but a little left. We shall want it all for

ourselves. We know not how long we shall live, and we wish to leave some lands for our children to hunt upon. You are

gradually taking away our hunting grounds. Your children are driving us before them. We are growing uneasy. What lands you

have you may retain. But we shall sell no more

Metea, a Potawatami chief of the Illinois nation

Montezuma I and II

Moctezuma

Moctezuma Ilhuicamina I

Motecuhzoma II Xocoyotzin

Montezuma II

Montezuma II

Montezuma's II's Capture

Mougo

..... everything on the earth has a purpose, every disease an herb to cure it, and every person a mission.
This is the
Indian theory of existence.

Mourning Dove - (Humishuma) (Christine Quintasket)- Okanogan - Salish 1888-1936

Children were encouraged to develop strict discipline and a high regard for sha>

Transfer interrupted!

ries and dug her first roots, they were given away to an elder so she would share her future success. When a child carried water for the home, an elder would give compliments, pretending to taste meat in water carried by a boy or berries in that of a girl. The child was encouraged not to be lazy and to grow straight like a sapling.

Mourning Dove - Okanogan - Salish 1888-1936

Mourning Dove (Christine Quintasket)

I have been to the end of the earth.
I have been to the end of the waters.
I have been to the end of the sky.
I have been to the end of the mountains.
I have found none that are not my friends.

-Navajo proverb

I told the officer that this was very bad business; that it was very bad for the commissioner to give such an order. I said it was very bad; that we ought not fight, because we were brothers, and the officer said that didn't make any difference; that Americans would fight even though they were born of the same mother.

-Nicaagat (Jack), White River Utes

Osceola - (Black Drink) Seminole - (1800-1838)

Osceola

Osceola ("Black Drink")

Osceola, the Man and the Myths

Osceola and Abiaka

Osceola - A Seminole Warrior

Samson Occom

Molly Ockett

Molly Ockett

"Abenaki Healing Woman"

- The Army can destroy the Sioux. You can order them around. But we Utes have never disturbed you whites. So you

must wait until we come to your way of doing things.

Ouray the Arrow, Chief of the Utes

Arthur Parker

Arthur Parker (Gawasowaneh)

- Although this country was once wholly inhabited by Indians, the tribes, and many of them once powerful, who

occupied the countries now constituting the states east of the Mississippi, have, one by one, been exterminated in their

abortive attempts to stem the westward march of civilization....If any tribe remonstrated against the violation of their

natural and treaty rights, members of the tribe were inhumanly shot down and treated as mere dogs....It is resumed

that humanity dictated the original policy of the removal and concentration of the Indians in the West to save them from

threatened extinction. But today, by reason of the immense augmentation of the American population, and the extension of their

settlements throughout the entire West, covering both slopes of the Rocky Mountains, the Indian races are more seriously

threatened with a speedy extermination than ever before in the history of the country

Donehogawa (Ely Parker), 1828-95), a Seneca -the first Indian Commissioner of Indian Affairs

Ely Samuel Parker Iroquois Chief and Union Officer Ely Parker

General Ely S. Parker

Our dust and bones.
Ashes cold and white.
I see no longer the curling smoke rising.
I hear no longer the songs of women.
Only the wail of the coyote is heard.

-Plenty Coups

"The ground on which we stand is sacred ground. It is the blood of our ancestors."

-Plenty Coups, Crow

Pocahontas - Matoaka -daughter of Powhantas - 1595 - 1617

The Pocahontas Myth

Pocahontas

Do you know the true story of Rebecca Rolfe (also known as Pocahontas)?

Pocahontas

Pocahontas

Pocahontas and Her Jewelry

Pocahontas: A Legend

Pocahontas

Powhatan's Little Princess

The Myth of Pocahontas

Powhatan -Wahunsanocook - (??? - 1618) (father of Pocahontas)

Powhatan Powhatan

"The Tonkawa killed him - it make my heart hot. I want my people follow after white way. Some white people do that, too."

Quanah Parker 1854-1911 - Comanche

Quanah Parker Quanah Parker Quanah Parker

Pontiac - Ottawa

Pontiac: Ottawa Chief

Pope {poh-pay'}(Tewa medicine man) (1630-1690)(1692?), a celebrated medicine man of the Tewa PUEBLO

Pope
Pope (Tewa) Biography
Po'pay: A Leader among Leaders (Pope)

Potalesharo

"We must protect the forests for our children, grandchildren and children yet to be born. We must protect the forests for those who can't speak for themselves such as the birds, animals, fish and trees."

Qwatsinas (Hereditary Chief Edward Moody), Nuxalk Nation

Rain-in-the-Face - Sioux (???-1905)

Rain-in-the Face Biography

Whose voice was first sounded on this land? The voice of the red people who had but bows and arrows . . . What has been done in my country I did not want, did not ask for it; white people going through my country. . . . When the white man comes in my country he leaves a trail of blood behind him. . . I have two mountains in that country- The Black Hills and the Big Horn Mountain. I want the great father to make no roads through them. I have told these things three times; now I have come here to tell them the fourth time.

(Red Cloud), Oglala Lakota Makhpiya-Luta (1822-1909)

... I hope the Great Heavenly Father, who will look down upon us, will give all the tribes his blessing, that we may go forth in peace, and live in peace all our days, and that He will look down upon our children and finally lift us far above this earth: and that our Heavenly Father will look upon our children as His children, that all the tribes may be His children, and as we shake hands to-day upon this broad plain, we may forever live in peace.

- Red Cloud (Marpiya-Luta) Oglala

"I am poor and naked, but I am the chief of a nation. We do not want riches but we do want to train our children right. Riches would do us no good. We could not take them with us to the other world. We do not want riches. We want peace and love."

- Red Cloud (Makhipiya-luta) Sioux Chief

They made us many promises, more than I can remember, but they never kept but one; they promised to take out
land, and the did.

-Mahpiua Luta (Red Cloud), Oglala Lakota

"- The Great Spirit raised both the white man and the Indian. I think he raised the Indian first. He raised me in this land,
it belongs to me. The white man was raised over the great waters, and his land is over there. Since they crossed the
sea, I have given them room. There are now white people all about me. I have but a small spot of land left. The Great
Spirit told me to keep it."

Red Cloud(Makhipiya-luta) , April, 1870

"In 1868, men came out and brought papers. We could not read them and they did not tell us truly what was in them.

We thought the treaty was to remove the forts and for us to cease from fighting. But they wanted to send us traders on

the Missouri, but we wanted traders where we were. When I reached Washington, the Great Father explained to me

that the interpreters had deceived me. All I want is right and just."

-Mahpiua Luta (Red Cloud), Oglala Lakota

- There was no hope on earth, and God seemed to have forgotten us. Some said they saw the Son of God; others did

not see him. If He had come, He would do some great things as He had done before. We doubted it because we had

seen neither Him nor His works. The people did not know; they did not care. They snatched at the hope. They

screamed like crazy men to Him for mercy. They caught at the promise they heard He had made. The white men were

frightened and called for soldiers. We had begged for life, and the white men thought we wanted theirs. We heard that

the soldiers were coming. We did not fear. We hoped that we could tell them our troubles and get help. A white man said the

soldiers meant to kill us. We did not believe it, but some were frightened and ran away to the Badlands.

Mahpiua Luta (Red Cloud) of the Oglala Sioux

Red Cloud

Red Cloud Biography

Red Cloud's Farewell Address

Red Cloud

Red Cloud's Treaty Pipe

Red Cloud (Makhipiya-Luta)

Red Cloud Biography

Red Cloud Biography

Red Cloud - Warrior Chief

Brother, you say there is but one way to worship and serve the Great Spirit. If there is but one religion, why do you white people differ so much about it? Why not all agreed, as you can all read the Book?

-Sogoyewapha, (Red Jacket), Seneca 1752-1830

"We also have a religion which was given to our forefathers, and has been handed down to us their children. It teaches us to be thankful, to be united, and to love one another! We never quarrel about religion."

Sogoyewapha, (Red Jacket), Seneca 1752-1830

"We first knew you a feeble plant which wanted a little earth whereon to grow. We gave it to you; and afterward, when we could have trod you under our feet, we watered and protected you; and now you have grown to be a mighty tree, whose top reaches the clouds, and whose branches overspread the whole land, whilst we, who were the tall pines of the forest, have become a feeble plant and need your protection."

Sogoyewapha (Red Jacket) Red Jacket

Will Rogers - Cherokee (1879 - 1935)

Will Rogers Memorial & Birthplace Will Rogers Home Page

Woquini (Roman Nose) to General Winfield Scott Hancock - Are not women and children more timid than men? The Cheyenne warriors are not afraid, but have you never heard of Sand Creek? Your soldiers look just like the soldiers that butchered women and children there.

Roman Nose - Cheyenne (???-1868)

Roman Nose Biography

"By peace our condition has been improved in the pursuit of civilized life."

John Ross - Cherokee - (1790- 1866)

John Ross

About John Ross

Cheokey Chief John Ross

John Ross, leader of the Cherokee

Sakajawea (Boat Launcher) or Sacagawea (Bird Woman) (1787?-1812 or 1884), Shoshone

Sacajawea

Sacagawea

Woman Spirit - Sacajawea

Sacajawea

Sakajawea

Sacajawea