

Talon Silverhorn—Cultural and Historic Interpreter

Citizen of the Eastern Shawnee Tribe from Oklahoma, cultural and historical interpreter, Talon Silverhorn covers several important topics throughout this interview. The first half of this interview discusses Silverhorn's role as a cultural interpreter, the uniqueness of tribal nations, and the different experiences with eclipses. The second part of this interview delves into different interpretations of Tecumseh and Bluejacket, the importance of the 1806 eclipse and how to bring Native voices back.

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Interviewee: Talon Silverhorn (TS)

Interviewers: Nick Bowers (NB), Timi Fatoki (TF), Paige Pazstor (PP), Peter Limbert (PL),
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Transcribed by Whisperboard, edited by Amílcar Challú and Hope London

[START OF INTERVIEW]

NB: [00:00:01] Hey, how are you doing today?

TS: [00:00:03] I'm doing alright.

NB: [00:00:04] Would you mind introducing yourself? Just tell us a little bit about you.

TS: [00:00:08] Sure, so my name is Talon Silverhorn, citizen of the Eastern Shawnee tribe from Oklahoma, and I'm happy to be here at Bowling Green. I'm a cultural and historic interpreter by NAI's definition. I grew up on the Shawnee Reservation, and my first job was working for the Cultural Preservation Department within my tribal government, and I was a language teacher, a ('30) Shawnee language teacher to our younger language learners, and then I started traveling with a tribal group and places small historic sites, local libraries, schools, and then I guess what you might consider our first big interpretation was at Colonial Williamsburg, and that was sort of where I learned that interpretation was a career path, and so I started working there. I worked at Colonial Williamsburg as an interpreter and historian for about six years. Also, while I was on the East Coast, I'd contract work with NMAI, New York State Museum, Museum of the American Revolution, Jamestown, New York Town Foundation, basically anywhere I could go up and down the East Coast, and so, yeah.

NB: [00:01:20] So onto the first question. You built a personal and professional identity as a Shawnee cultural educator. Can you talk a little bit about what that role means and your journey overall? You talked a little bit about it already but...

TS: [00:01:33] Yeah, so as a cultural educator, what I try to do is expose people to Shawnee culture, history, and then also our contemporary identity. So, most of the people, like when I was living in Oklahoma, I talked about this last night. I grew up in a predominantly Native community, and not a ton of diversity, (2:00) but there were other tribal nations and communities around us, and so when I started leaving Oklahoma, started leaving our reservation, I started

learning that it wasn't like that everywhere. The base knowledge that people had living where I was and grew up didn't exist elsewhere, and so I started running into new stereotypes, new ways of thinking, ways of not thinking, and sort of realized that there was a lot of work to be done. Even though we had been going places and doing things, talking to people, none of us ever knew that we were interpreters. We never realized that that's what we were doing. And so when I started learning what interpretation was, when I went through my NAI course and became an interpreter at CW, I kind of tried to understand the (3:00) science of interpretation, what it is, how it functions, and kind of tinker with it to fit what it is that I want to do. And so, my mission is to get people to a certain point, a base level of understanding when it comes to history, but that is just the first step to getting beyond that, to talking about something new and different, not only our contemporary identity, but sort of thinking collaboratively about the future as well.

NB: [00:03:34] What do you find unique about being Shawnee and the Shawnee culture in particular?

TS: [00:03:40] I mean, plenty. There are 576 federally recognized tribes in the United States. Each one of those has a different language, culture, religion, government, history, territory. So the same way that you might think about Northern Africa or Asia or the British Isles and the diversity of cultures and languages and religions there, it's just the same here. And so, thinking about myself and how I interact with the public, (4:00) starting off, they might ask questions about what it's like to be Native American. And then five minutes into the conversation, they might ask, well, what is it like to be Shawnee? And then five minutes later, they might ask about very specific parts of that identity. And so, our religion and customs and traditions and everything that we do and have historically is all based around our interpersonal relationships and our relationships with the environment that developed here in Ohio. Now being a tribe that has a history of removal from Ohio, living in a completely different environment with completely different tribes, our identity and the identity of tribal nations and cultures is kind of a big focus of our interpretations, (5:00) making sure that people understand the diversity. So, I'd say the thing about being uniquely Shawnee, I come from a multicultural family. My father's Kaioa, my mother's Shawnee, and my wife is Navajo. So, there's a lot of beliefs, religions, customs, household functions, things that sort of flow into that. We do our best to sort of not step on each other's toes, but being Shawnee is really about being part of any tribal community really is about the worldview that we adhere to and the goal of our interpersonal and worldly relationships.

NB: [00:05:52] As I'm sure you know, this podcast project is pursuant to the eclipse that's happening in spring. Do eclipses and more generally speaking the night sky at all bear any significant place in Shawnee culture and storytelling?

TS: [00:06:05] Yeah, our cosmology and traditional ways of thinking about the world around us and its cycles is a pretty big and underlying part of our worldview. So we are very likely some of the descendants of Hopewell and some of the other mountain building cultures that are fairly famous here in Ohio. We see a lot of parallel, I see a lot of parallels between the way that our ceremonial calendar works, our cosmology works, our ways of thinking about life and death, and what we see reflected in Hopewell Archaeology. And so I, yeah, eclipses and the night sky in our way of thinking there are equal and opposite forces to pretty much everything. Myowa continue much to get the left in the right hand. (7:00) We usually represent that in sort of color

symbolism as red and green. Some cultures might represent it as black and white, you know, red and blue. There's lots of different ways of sort of representing duality. We tend to represent it in red and green because of our stories about one of our spiritual figures called, say the underwater panther or the one that wears horns. And it's that red and green comes from our cultural symbolism in copper. The bright living copper that's polished red and then the oxidized tarnished copper that's green representing life and death and care and sort of disorder. And so the sun and the moon also help represent those night and day, hot, cold, up, down, left, right. These things are all equal, but they're not identical. And so a lot of our symbolism, our artworks represent this duality (8:00), the inequality of that duality, but the balance of it, that things can be equal without having to be a mirror image, without having to be synonymous. And so, you know, any time you see artworks like embroidery or clothing, ribbon work, you'll find that it is in kind of spatial wise, it's in equal balance, but they're two completely different colors or two completely different patterns represented on either half of that. And so things like eclipses that bridge that gap, that bring two things that are supposed to be separate together, you know, those do play a part in our sort of cosmology and understanding of the world that these are times that the world is sort of changing. Things are being mixed up together. And you know, like in 1806, the prophet sort of predicts that this eclipse is going to happen. And we relate it to that underwater being that horned, that horned being, because any time that that being jumps from lake to lake or travels in the world, you know, things change, things wars or, you know, the underworld, the underwater world is the source of what we might consider like Nemo-Chinko, the left hand things like war, disease, jealousy, et cetera. Not morally negative concepts, but that part of the balance. And so every time he comes out of the water, he brings some of those things with him. And so crossing over the sun and see him crossing over the sun is the sign that, you know, those things are sort of coming our way.

NB: [00:09:57] So a little bit of the sidebar. Have you yourself ever witnessed an eclipse?

TS: [00:10:03] I not that I can—well, actually, yes. Yes, I have. Well, I was still working at CW. It was a pretty big deal. But yeah. And then my wife is Navajo. And so she's never witnessed an eclipse, solar or lunar, because, well, you know, my, well, we do have things that we need to do when eclipses happen. It's not as strict as like Navajos, for example, who from the time the eclipse starts to the minute the eclipse ends, no matter where it's visible, you know, they can't sleep, can't eat, can't like don't talk, don't go to the bathroom, don't work, can't be in the light, shut all the windows and everything and just sit still quietly and, you know, let the sun and the moon have their time together. But yeah, so very different traditions going on in our house when the eclipse rolls around.

NB: [00:11:03] You mentioned them a little bit, but in our podcast, particularly in episode one, we're going to talk a good bit about Tecumseh on the 1806 eclipse. What advice do you have for us in the way we deal with Tecumseh?

TS: [00:11:15] So my advice in talking about Tecumseh or any of these sort of more famous historical figures, especially if they are native, is to be as objective as possible. So I currently, the interpretive center that we're working on at Old Town has in local legend and historical fiction, very popular fiction has been the birthplace of Tecumseh for a long time. And we know that that's not true. And so a big part of what I'm doing is to sort of decentralize Tecumseh because we have no historical evidence that he was ever even at the site, let alone born there. And so I think there are so many other Shawnee people and just beyond that, aspects of

Shawnee history and culture that are being overshadowed by the same one or two people that constantly get talked about. And I think even as important as Tecumseh's story is, it is taking up too much space from other parts of Shawnee. He was one of six siblings. He had brothers and sisters that we could be learning about. His mother, who went down to Missouri, his father, who was killed at the Battle of Point Pleasant. I mean, there's so much more about Tecumseh than just his military history. And I think that's the thing that a lot of our tribal communities are looking to do is the reason that these people are famous is because they're famous in American military history. And that's not what we want to be famous for. That's not what we want people to learn about. We want people to make connections with the larger concept of our people and culture and nation and not just our famous military leaders. So I would say my advice is to be objective, to tell a good story, tell a factual story, but then also look for what's beyond that. Look for what is beyond just the single person of Tecumseh. Tecumseh, his morals and values and mission is not any different from any other Shawnee man living during that time. It could have been anybody, and it just so happens that it became him. But he's not that unique or that special within Shawnee community that he was the only one that felt or thought the way that he did. So that would be my advice.

NB: [00:14:16] To get a little more specific, is there anything you would love to see and conversely anything you would hate to see in our representation of the 1806 eclipse and events?

TS: [00:14:26] Hmm. I would, it would be very interesting to see sort of an examination of the use of centralized religion and sort of the idea of centralized religion and how it takes hold in native communities. Just leaders in particular, thinking about from, we'll go from say Pontiacs war forward, people like Hanson Lake and the Prophet and these other sort of native spiritual leaders who pop up. They become these individuals that represent the whole of a spiritual movement, these sort of guru type figures and often times what it's sort of in front of is a political movement. So there's these religious leaders sort of creating new paradigms for culture and religion and identity and how you choose to associate with people. And then immediately following and behind that are in the wake of that or even side by side with it are political movements as well. You know, geopolitical conflicts, you know, treaty negotiations and redistribution of lands, renegotiation of alliances and so religion becomes, is beginning to become a political tool in native communities in a way that hasn't ever been before. And you start to see new concepts like religious punishments coming about and consequences in the afterlife for actions, new definitions of morality, you know, and sometimes racial definitions of morality. And so that's where people, I think like the Prophet might fit in and that's the interpretation that I would like to see kind of examined a little bit more is the implications of people like the Prophet like Hanson Lake, you know, and these types of people in sort of redesigning and sort of tailor making religious practices to the politics and identity of their time. People like George Bluejacket, you know, who's retelling traditional stories in a Christian tone to try and bring more people to, you know, and try and bridge the gap and say, 'see, it's not that dissimilar' you know, but he is fundamentally changing, you know, his source material to fit his own needs. So, I think that's always interesting.

NB: [00:17:12] Would you mind speaking a little bit more on Bluejacket and his importance in culture as well?

TS: [00:17:18] Sure. So Bluejacket is one of those figures like Tecumseh who has gotten a lot of attention and not that far from here up in Detroit is where he sort of lives out the last days of

his life. We know he's living with his sons who are going to college there and it's not clear on whether or not he has enslaved black people living with him. But it is sort of mentioned that he might have enslaved black people living with him. My direct ancestor. And so, you know, I think there's a lot of bluejackets living in Oklahoma today. You know, my great grandmother, Kerry Bluejacket, you know, our family has as much romanticized retellings of Bluejacket as anybody else. But you know, I think in his context, in history, again, a military leader that got tired of that sort of left the fight. You know, he, unlike Tecumseh, didn't die in battle. He died living comfortably in Detroit, possibly owning enslaved black people, sending his sons to a white college. And 30 years prior had been one of the most, you know, passionate military resistance to colonization and white influence. And so, but he develops this sort of, you know, tone of, I guess if you can't beat him, join him. And it's a really stark contrast, you know, the way he begins his story as we sort of see it pick up to where it ends. And then of course, like his son going on to become a Baptist preacher, you know, and these types of things like, yeah, so like Tecumseh, he is much more remembered for his military history by Americans. But I think the evolution of his life and the way that he ultimately chooses to live is a much more interesting story. And so, and the way that he's remembered is the legacy of Bluejacket or the big rabbit, as he was known previously. You know, he, one of those people that sort of exemplifies the concept of the choice, you know, that these things, the way that we remember people, you know, is not necessarily canon events, like it's not bound to happen. You know, this person who started out as a staunch military leader, treaty negotiator and, you know, sort of combatant against Westford expansion alongside Joseph Brandt and Tecumseh and Little Turtle now, you know, is living a very different life.

NB: [00:20:26] So, okay. Well, thank you. So is the Eclipse of 1806 important in Shawnee traditions? If so, how is it narrated?

TS: [00:20:35] I think it is important. The way that a lot of Shawnee people talk about it, especially, especially the Prophet, a lot of our, a lot of that lasting impact of that sort of centralization of religious power has persisted into our modern community. And so there are people in Shawnee community today that follow the the Prophet's teachings, you know, that that sort of are still holding to the idea that this religious revolution was, was the right thing and was the way to go. And the Eclipse and the flowing of the Mississippi River backwards and all of these things are the proof that they point to, you know. And so, so yeah, it does hold weight and power within our Shawnee community today. There are people who still believe that the Prophet was exactly what he said he was, you know, and, and so, I mean, the weight that that carries obviously is pretty undeniable. But I mean, his interpretation of the Eclipse and the way that the, the function that it had in its time and what that meant for the galvanization of Shawnee people that were living then. I think that was probably the most long lasting effect of that eclipse and its significance that we may not even though we may not recognize or sort of repeat today. I think that the Eclipse of 1806 and, you know, the predictions that he made and sort of the the re-galvanization of Shawnee people coming back together from some of these scattered communities all sort of beginning to centralize again. It's probably the, I mean, if that wouldn't have happened, I mean, we, yeah, we probably wouldn't be what we are today.

NB: [00:22:38] Alright. So, Sir, we're starting to wrap things up here. What do you think is the most effective way in your professional opinion to get Shawnee cultural voices heard in the modern, modern day?

TS: [00:22:51] Well, I think it's twofold. I think interpretive sites and universities anywhere that wants or is looking for those voices looking to be a host of those voices needs to sort of lay the groundwork and kind of look internally, make preparations and sort of clean up their act before they start reaching out to tribal partners. And then the other part of it too is a lot of our tribal communities need to do some work in if we're going to ask to be the authorities on things, we need to be able to hold that. We need to be able to provide the interpretations. We need to be able to rely on good research. You know, I think there is this movement for tribal voices and tribal perspectives on history and culture to be sort of forward, but we need to be prepared for that too and have people who are, who know kind of how to interpret, how to talk to people, how to do good research, what good research looks like. We need to be building collections of our own. We need to be training our own interpreters in-house. We need to be, you know, doing some professional development within our own tribal communities so that we can supply the demand for native voices. Because it's the only thing that's worse than not having native voices is having native voices that are reinforcing things that shouldn't be reinforced because they don't know any better. So I think that's kind of the twofold part of it is that the venues and the places that want native voices need to be prepared to simply offer the platform and then the native people who are going to be filling in those spaces need to be prepared to interpret and do the things that come along with that.

NB: [00:25:04] So, In the end, this might be somewhat self-evident to someone in your position, but why do you think it's important to educate the general public about Shawnee traditions and culture?

TS: [00:25:15] For me personally, the reason it's important to educate people on Shawnee traditions and culture more than 60 or 70% of the world is multilingual. In the United States, it's only about 11%. Most Americans don't travel outside of the United States and I think nearly half don't travel out of the region that they were born in in their lifetime. And so I think in the United States, there's this perspective of cultural diversity, religious diversity, etc., as something that's not necessary and not important to the American way of life. But that is not a perspective that maybe even their ancestors would agree with. And so, you know, for myself, as someone who comes from a tribal nation, who understands the power of the image of a monolith, I don't want to necessarily put that same monolith on Americans. I want to give them the opportunity to do better and to expand their horizons and be able to build bridges and practice building bridges with new cultures, not just for Shawnee's or other tribal communities, but for anybody. Those are the same mechanisms, no matter which cultures you're talking about. And so this is something that people are familiar with. This is something that, you know, I mean, I know where probably in the United States would you find someone who has not seen a Western movie with Native Americans in it or has not read *The Frontiersman*, who has not seen *Sunset Boulevard*, you know, who has not been exposed to this type, this genre of American fiction. But I think reframing that and sort of reclaiming our historical identity and reclaiming the way that, you know, people perceive us as American Indians and leading them through something that they thought they were familiar with from point A, which is a level of misunderstanding, stereotypes and misinformation, to something that is kind of breaking new ground, thinking about us as contemporary people with a contemporary identity and something that, you know, we can still, like we're still productive in the world, we're still active, we still have value as modern people and as people of the future. I think, you know, if they continue to practice that and continue to seek out new things and challenge their preconceptions in other ways and places, then everyone's better for it.

NB: [00:28:13] Okay. So just the last thing I have is, is there anything else you feel like we should know about Shawnee traditions, culture, eclipses, Tecumseh, anything at all? Any last thoughts?

TS: [00:28:25] Hmm. I can't think of anything.

NB: [00:28:30] Okay. Timmy, do you have anything?

TF: [00:28:35] Okay, yeah, so the other question I have is, can you tell us the relationship between the culture, religion, and the eclipses, based on the Native American tradition?

TS: [00:28:45] So the relationship between culture, religion, and the eclipse?

TF: [00:28:48] Yeah.

TS: [00:28:49] Yeah. So, as best as I know in our traditions, the eclipse is usually talked about or depicted as the, the sky world and lower world sort of coming to like colliding. And the beings of that, of those worlds, you know, sort of being present at the same time, which is not something that happens too often. And so, it usually represents a sort of, I should say like a micro prophecy, you know, where like, this is a sign, this is a, a designation that things are going to change, something is going to happen in the world. And so, sometimes that's war and conflict, sometimes that's illness, sometimes that's political change, sometimes it's, you know, agricultural or environmental, but something in our world is, is going to change. Whether that's a self-fulfilling prophecy or not, is kind of an interesting concept. But, but that's usually what it represents. And you know, the spiritual figures kind of within our religious beliefs, the sky world and lower world, you know, the way that we represent those spirits and the way that we think about the sun and the moon as timekeepers within our culture. Yeah, it's the eclipse is just sort of one of those rare occurrences that, that represents some impending thing, you know, change in the world.

NB: [00:30:36] Any other questions from anyone? Alannah?

AG: [00:30:40] So my group is currently going through all their stories of the Au'Dam, and their tradition is that they also would stay inside, but sometimes also bang on pots and pans to make a lot of noises to scare off the badness going on during the eclipse. And you brought up that your wife also stays inside. Would you say that that's also a tradition that goes for a back and now it's more of like, because right now people who still make the noises, they do fireworks in Mexico and it's more of like, 'oh, this is, this is a tradition. This is, we feel close to this, this is so cool.' Is that something your wife would have a similar line to? I guess how would you describe that?

TS: [00:31:23] So in my wife's tradition and Navajo traditions, from what I have been told and understand, it is the sun and the moon as sort of deity beings, like the feminine and masculine, they're having their time together. And so to be respectful of them having this sort of rare moment together, they stay inside, they, they are meant to be respectful. They don't do work. They don't go to the bathroom. They don't eat, sleep. You know, they're meant to sort of sit, reflect, plan for the future, pray and just be quiet and respectful for the time that that's

happening. There are tribal communities, however, like particularly in the Southeast, like Cherokees and Choctaws and folks like that, who have a very similar tradition of making as much noise as possible during the eclipse to, and in like say like Cherokee tradition, there's a giant frog that lives in the underworld and occasionally it will come up and try to eat the sun. And so when that frog is trying to eat the sun, they go out pots and pans and, and, you know, rattles and anything that makes noise and they make as much noise as possible to scare that frog away, so it leaves the sun alone. And so there are, are North American tribal communities that have very, very similar traditions to that as well. So I think eclipse traditions and, and these sort of like, like the long lunar cycle eclipses, these sort of like comments, these things that have like a documentable and recurring presence in our world. A lot of those are probably very old traditions that cross cultural lines, you know, that, that have similar origins. So yeah.

SD: [00:33:16] Thank you. So you did mention Tecumseh and the eclipse of 1806. Obviously, I was wondering if you could just give us like a brief narrative version of like how you've understood that story, his prediction and what happened after that.

TS: [00:33:33] So I will say that that time period. So post post like turn of the century, century being the 19th century, not my area of expertise. Most of my research stops at about 1790. And so from about 1750 to 1790 is kind of where I'm the most comfortable. So I only know Tecumseh because of his fame, you know, and so what I understand of the story of Tecumseh in the 1806 eclipse and the prophet is that obviously the tensions between Harrison and Indiana, President Jefferson, and, you know, what is sort of going on there. Shawnee people, and particularly to come so we're having a hard time sort of gathering support for this push against Westward expansion. The prophet as a sort of rising figure, prominent figure in this religious leadership role, which is an interesting concept to begin with in a culture that sort of has a problem with centralizing power. He makes these predictions and sort of promises this new way of life for people. I mean, I think that was a lot of the sort of foundation of what he was saying is that there will be this return to sort of golden age of native communities. And a lot of the religious leaders that pop up promise the same thing. It's a return to something, to this sort of perceived golden age of the past. And and the way forward is usually whatever political motivation is associated with that. So the way forward, the path to that is through Tecumseh's vision of a unified coalition of Indian nations, you know, and this go around. Pontiac was doing very much the same thing. And so when this prediction happens, now, I don't know if traditional knowledge of the eclipses was such that there could have anybody could have made this prediction.

TS: [00:36:00] Or, you know, like, so that's the that's the tricky part about it is like, you know, for me, it's like making the prediction and it coming true, like the, you know, the eclipse will happen, the ground will shake, the rivers will run backwards, like, you know, this, I mean, that is a heck of a thing to hedge your bets on. And and so but it does happen. And because of that, I'm sure exactly what, you know, my the builder meant and the like, you know, sort of confusion that we might experience today, you know, 200 years later, I can only imagine what people felt in the moment, you know, people who have been running and feel powerless, all of the sudden are standing in the presence of figures who can make the sun disappear and who, you know, can finally militarily challenge like so. That's been my sort of understanding of it is like, you know,

the these events, like the prophet's predictions, sort of, I mean, Harrison, I—Harrison challenged the prophet in his religious power to make these things happen. And I think that's the the real key to it is like, if Harrison hadn't issued that challenge, and the prophet had just predicted it of his own personal, you know, if he just said this is going to happen, and it happened, would it have had the same effect as if it was a challenge that was being answered? I mean, yeah, if if somebody challenged me to make the rivers run backwards and make the sun disappear, and I did it, or it looked like I did it, I would definitely be going on like a "*Life of Brian*" adventure, I would absolutely take as full of advantage of it as possible. You know, and so I that's kind of my perception of it is that this sort of Messiah type, you know, archetype that that pops up begins to pop up in the latter 18th century into the 19th century. I I mean, I would even I would continue it on into the ghost dance tradition and you know, those types of things as well. I think people are looking for power. And I think that was perfectly the the perfect storm to sort of re-galvanize Shawnee people and not just Shawnee's but other tribal communities who are, you know, following Tecumseh and you know, like I think there were nine different tribal communities represented in to come says Confederacy, not whole nations, but 9 different groups of people that were represented. And I mean, after that, and the stories of that, I mean, I think it would have just kept growing up to come so hadn't died in profits town hadn't been destroyed. And the profit hadn't, you know, sort of gone off in his own accord. And, you know, profits town wiped off the map. I think things would have been very different. I think they might have might have done a little bit more of what they wanted, something like Chief White Eyes. Chief White Eyes was the Delaware chief who lived in the 18th century and his goal, he was very, very old when the revolution ended. But his vision was that there would be 14 states to the new American Union. 13 would be the original colonies that would adhere to the proclamation line of 1763. And the 14th would be an Indian state. Everything west of the Allegheny mountains would be reserved for Indian people. And he was actually getting some momentum before he died because he was very old. And so it's this sort of fun story of like, you know, you have these, everybody's sort of heading in the same direction, but nobody can quite get across the finish line. And so I think people were thinking that this might be the one, you know, this might be the time that it actually happens, especially with the eclipse and the earthquake and, you know, those types of things.

SD: [00:40:33] Awesome. Thank you so much. That was a really great answer.

CD: [00:40:36] And I'm going to just chime in and maybe I'm well to hear what you think about this. But for me, like I said, I don't want to hear the state military [background commotion, inaudible]. I don't want to hear the state military histories, right? We know that, but it's this idea of identity and the new identities and new religious ideas that are kind of coming forward as an answer to a problem. I think of this Chinese philosopher who said, 'what is the point of religion?' The point of religion is to make life bearable, right? And so like for instance, all Chinese religion comes out of this moment, the spring and autumn period of immense warfare. And all of those religious ideas are about how do you survive in a world that is defined by cruelty and suffering. So in all of this, maybe the interesting figure is not a fact that comes to himself, it's his brother. So what does that story look like then, maybe told not from Tecumseh's perspective, but from his brother's perspective?

NB: [00:42:01] I think we have one more behind you as well.

PL: [00:42:05] I was just going to say, you mentioned that the teachings of the Prophet continue to stay in some by some individuals and members of the community. In what ways does that demonstrate a continuance of the spirituality of that time period?

TS: [00:42:24] Yeah, so a lot of it is in response to the idea that we have lost a lot over time. So there's this sort of continuing idea that, and a lot of it is an internalization. I'll say that. A lot of people within our tribal communities internalize the idea, whether it's true or not, that we modern living people have our like a pale reflection of what our ancestors used to be. I talked a little bit about that yesterday, but it's one of these odd things where it's like, oh yeah, the ceremonies we do today, the way we live today, the way we dress today, the way we eat today, all of it's wrong, and all of it's not the way we're supposed to do things. And so like the Prophet actually left quite a bit behind. There's quite a bit recorded of what he said and taught. And so, people are sort of taking those things and bringing them into the modern world into our modern context and saying that this was the traditional way. This was the true way because it is relatively old, is decently old, older than certainly what whatever we might have today. So a lot of people that have sort of internalized the idea that we have lost so much of our culture and identity and religion and such like that, all of it's based on the idea that those things are supposed to be historical rather than us being a living modern culture today. Now I'm not saying that the people who believe in the Prophet's teachings are wrong or that they're doing it for wrong reasons, et cetera. I'm just saying that any arbitrary point in time that you pick to follow a specific set of rules or religions from, you know, you're doing it for a particular reason. And so like the Prophet's teachings about rejecting certain things, living a certain way, like it is a set of rules that was completely newly created for its time. I mean, a lot of those are not traditions that we would have seen 20 or 30 years prior. You know, I mean, we have plenty of information about what sort of cultural and religious practice was in the latter 18th century from Jesuit missionaries, from Moravian's, from, I mean, all kinds of religious people, the Reverend David Jones, like there's so many other religious people who are curious about comparing and contrasting, they're asking questions. And then all of a sudden you start to see these religious leaders pop up and say, we're going to unify all of these. Like here are the rules, like here are the, here's the commandments, right? Here's the things that you need to do, don't do. If you do this, this will be your punishment, like, you know, kinds of things. And so I think it just provides a little bit of structure. And so it provides structure in the face of creating new things. So rather than risking losing something by creating something new, so I think a lot of our modern tribal communities, even subconsciously afraid of, you know, if we make something new, then we've lost some part of our self because we view ourselves as completely historical. And so the prophets teachings are sort of a loophole in that, in that it is something that is old that we can bring forward and practice rather than, you know, developing new parts of our identity and culture. So a lot of the rules about what you can and cannot do, when you can and cannot do things, who and what you can make part of your life, you know, relationships and those types of things like a lot of the prophets teachings from what I understand revolve very heavily around do and don't, which is, again, like I said, not something that you would see predominantly in our traditions and religion previously. And religious leaders and figures like the prophet just, I mean, yeah, you don't see it. So, but a religious leader popping up out of nowhere and then telling everyone what they can and cannot do, not uncommon in the world.

[END OF INTERVIEW 00:49:11]