

# Sacred

The Official Bi-Monthly  
Publication of the  
Nemenhah Program NAC, Inc.

# Way



**Medicine Men, A Hospitaller's Perspective**

*~ Grand Master Prof. Charles McWilliams*

**Eye Wonders**

*~ With Eryn Bird*

**Constitution Series**

*~ By Cloudpiler*

**The Dispensatory:**

**Sweet Flag**

**Ohio Buckeye**

**Agrimony**

**Horse-Chestnut**

*~ By Cloudpiler*

***Hugh Thinks...***

*~ By Levi*

Sacred Way is a non-profit organization created and staffed by youth and young adults who have an expressed desire to be heard. We, the staff of Sacred Way, are committed to finding and providing wholesome information for the healing of the Earth, her children and humankind to all those who might find good in our publication.

As an element of the Nemenhah Band and Native American Traditional Organization (NAC), and its seminaries, it is our wish to provide such services as will strengthen the bonds of comradeship between the many lodges and communities of the Nemenhah by publishing articles and topics that aid in the restoration of the sacred in all things healing. It is our sincere goal to create and continue a publication that will enlighten and strengthen the cause of the Nemenhah into the truly sacred of our lives and the lives of all those with whom we have to do. We are of all relations and as such we can in good conscience recognize and publish works and writings from all casts, creeds and religions, with neither prejudice nor bias toward any belief. If it is healing, it is sacred and we honor it.

In all ways, we wish to conduct Sacred Way and its publications in a dignified and inoffensive manner, publishing what are the individual beliefs and opinions of our authors and supporters in a purely informational and educational manner. In all ways concerning our daily walk and our daily talk, we walk in a sacred manner and talk in a sacred manner.

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**“The first duty of the physician  
is that he should do the sick no  
harm...”**

**Hippocrates**

*For questions or comments, contact us at:  
[sacredway@thenativehealer.com](mailto:sacredway@thenativehealer.com)*

## ~ A Thought ~

*For the beauty of the earth, for the  
beauty of the skies,  
For the love, which from our birth,  
over and around us lies  
Lord of all, to thee we raise, this our  
hymn of grateful praise.*

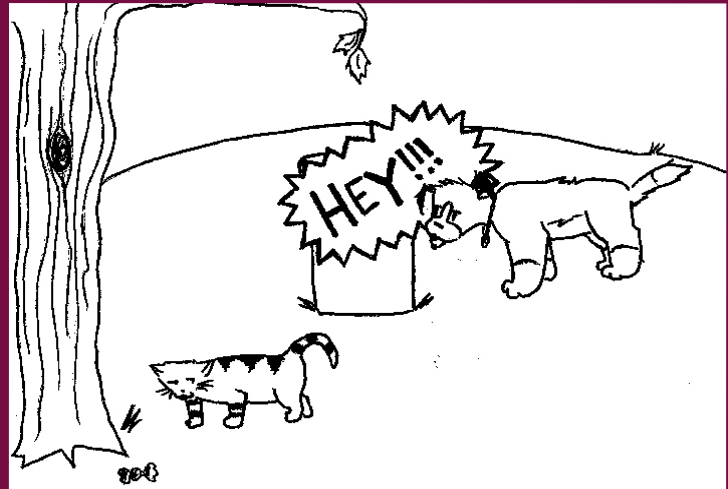
*For the beauty of each hour, of the  
day and of the night,  
Hill and vale and tree and flower, sun  
and moon and stars of light,  
Lord of all, to thee we raise, this our  
hymn of grateful praise.*

*For the joy of human love, brother,  
sister, parent, child,  
Friends on earth and friends above,  
for all gentle thoughts and mild,  
Lord of all, to thee we raise, this our  
hymn of grateful praise.*

*Words by Folliot S. Pierpoint, 1835-1917*

## *Hugh Thinks...*

~ By levi



# Eye Wonders

~ With Eryn Bird ~

## As you have never seen before

Once, some friends and I drove past a tall tree and commented on its beauty. It then occurred to me that I had never seen up close what its leaves looked like. I knew it was some kind of Chinese Elm but had never held one of its leaves close to my eyes so I could see it.

I got out of the car and walked over to the tree. I took a twig off of one of the main branches and looked at the silver-bottomed leaves. They amazed me. On top was just a plain green leaf; underneath was a white almost ghostly silk in the shape of the leaf on top. It looked like two different kinds of leaf.

It was then that I decided to look at as many other trees and plants as I could. I went up in the mountains and gathered leaves and berries. Every single plant was different.

From the light feathery leaves of Yarrow, to the heavy, spiky leaves of the Oregon Grape. From the clustered berries of the Red Elder Berry, to the tiny apples of the Hawthorn Berry. Everything had its own look and feel.

When I say feel, I mean it. The Mountain Hyssop is a mint with soft fluffy leaves in the shape of a fat spear. The Stinging Nettle is also a mint in the shape of a longer spear. The Nettle looks like it is soft to the touch, but is really vicious and almost evil with its tiny spines underneath the leaf. The small needles poke out and anything that is unfortunate enough to brush against it is injected by their poison. The poison is simply a mass amount of protein placed under the skin. Nothing fatal.

The Poison Ivy however, is another story. To tell you the truth, I was honestly afraid to find it. I have seen terrible things in books, on the rash that spreads from limb to limb. I saw some horrible pictures on the internet of huge, puss filled sores and boils. I was not too excited about it. The problem with the darned plant is that you don't know what you're trudging through until your right in the middle of it!

This vine is mean. It crawls through dense forests, hidden to all except those who know what it looks like. I have no pictures of it because (hey I'm only human) I didn't want to be in pain for weeks because I brushed it accidentally.

One of my favorites is the Quaking Aspen leaf. It is soft and appealing. Its round-ish shape and light color...



*The underside of the majestic Chinese Elm leaf...*



*The red hips of the Utah Dog Rose...*



*Delicate young Quaking Aspen leaves...*

Continued ...



*A Crown of Red Elderberries (inedible)...*



*The surviving Shrub Maple (of Utah)...*



*Tiny red apples, the Hawthorn Berry...*



*A feather of Yarrow...*



*Blue means tart, in this case:  
Oregon Grape...*

**Continued ...**

make it a great tree for hiking around. (When you are hiking and you stop near one, be sure to put your hand on it and get some of the white powder on you.) The most amazing thing about this tree is that it is actually connected to the other Aspens around it. The root system is grown in such a way that a grove of Aspens is actually one or two trees. Ever wonder why they don't go to seed? No need!

It is sad what people do to them though. The bark bruises easily and people take advantage of its blood.

You can go anywhere to see the Wonders in Plants. Even in some of the driest places, there is still life.

Two of the toughest trees in the desert would have to be the Juniper and the Oak. They stand tall even in the roughest of weather. Fires can burn their leaves off but they still come back with new, fresh leaves.

Another desert/high mountain tree is the (Utah) Maple. Unlike its cousin that grows abundantly in the East, this Maple is short and relies on the shade of taller trees to shade it from the scorching sun that will kill it in one blistering day. Its leaves are small where exposed to the sun and are larger under the shelter of a Juniper or Oak. Thus, wisely saving energy. But, there is another advantage to hiding under bigger, tougher trees. The lack of water in the desert proves to be a difficult problem to overcome. So the Maple crouches beneath the big trees and drinks up the excess water that drips off of their leaves and onto its own which are specially designed for this purpose. Smart

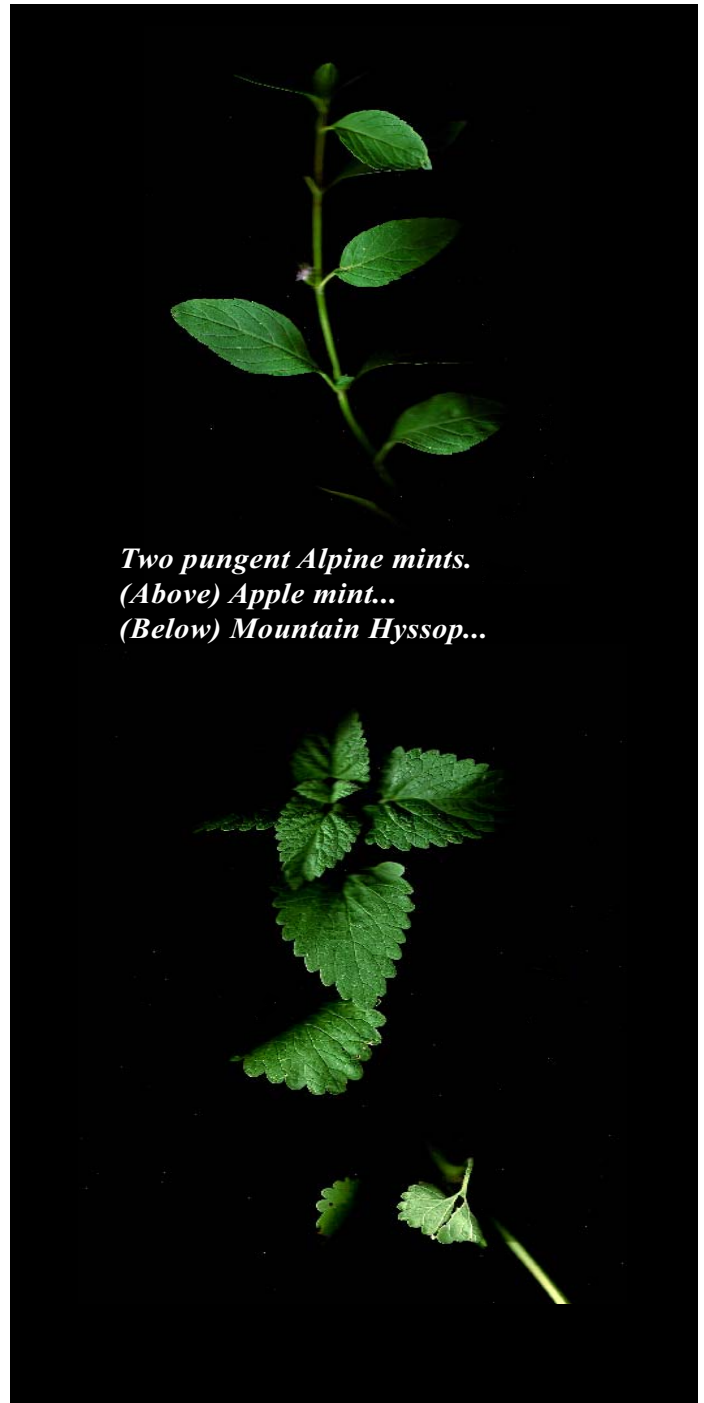
Berries, plants and flowers are by far the most intriguing beings on the ground, and below. It is up to us to save them. Yeah, it's odd to think that the fate of several species lies in our hands

Again I mention that the purpose of this column is to encourage people to look at things that we seem to miss. Our world is precious and if we live life without seeing as many Wonders as we can, we may begin to think that there is nothing there. It is a shame to think this.

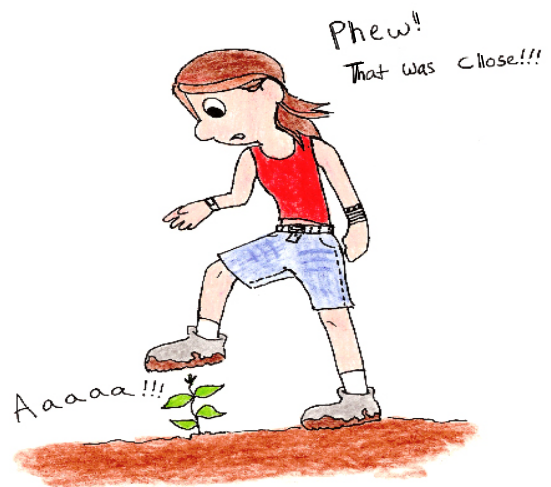
I want to know what your Wonders are! If you have something you wish to share to people who are seeking beauty and wonder, please contact the Sacred Way Magazine staff at: [sacredway@thenativehealer.com](mailto:sacredway@thenativehealer.com)

I will, upon approval of the Sacred Way staff, publish your article on your Wonders. The world needs to see...

*Eya*



*Two pungent Alpine mints.  
(Above) Apple mint...  
(Below) Mountain Hyssop...*



# The Dispensatory

~By Cloudpiler~

*This column features herbs from the Native American Dispensatory, as seen on the Nemenhah Website.*

*Though we feature a few herbs per issue, the complete Dispensatory is available at [www.thenativehealer.com](http://www.thenativehealer.com)*

## Acorus Clamus - Sweet Flag.

Preparation: Copal - Fluid Extract of Calamus - Wine of Rhubarb

Other tomes: Cook - Felter - BPC - USDisp - Sayre - AJP1884 - Harding - HistVD

The rhizome of the *Acorus Calamus*, Linné. *Nat. Ord.*—Aroideae.

COMMON NAMES: *Sweet flag, Calamus.*

ILLUSTRATIONS: Willdenow, *Sp. Plants*, II., 199; Woodville, *Med. Bot.*, 248; Barton, *Med. Bot.*, II, 63; Bentley and Trimen, *Med. Plants*, 279.

**Botanical Source.**—Calamus is an herbaceous, perennial, aromatic, flag-like plant, flourishing in wet situations. The leaves are long, radical, and sword-like, erect, bright green, but reddish or pink at the base, where they are ensheathing. The stalk is triangular, giving off from one side a spadix bearing thickly crowded, perfect greenish-yellow flowers.

**History.**—Calamus grows in muddy places, in swamps and meadows, along streams and the borders of lakes, in nearly all parts of India and Central Asia (from whence it has spread to other parts of the globe), Southern Siberia, Japan, China, Europe, and North America. In Ceylon and Burmah it is cultivated to some extent. Persian and East Indian calamus is said to be of better quality than that of other parts of the world.

In America it blooms from April to July. The rhizome should be gathered in early spring or in October and November, freed from dirt and its bitter rootlets, and dried quickly in a gently warmed room. The leaves also possess the

aromatic properties of the rhizome, but to a lesser degree, and are not employed as a medicine. This drug and the calamus of Scripture are probably identical. Sweet flag has long been a popular remedy in India, where large quantities of it are yearly sold in the bazaars. According to Ainslie (1813), it is there considered so valuable in the bowel disorders of children that a penalty is incurred by any pharmacist who will not open his shop in the night to sell it when called upon to do so (*Pharmacographia*). The Hindus regard it as an emetic in large, and stimulant, tonic, and carminative in small doses, and employ it in stimulant doses in paralysis and other nervous disorders. The Mahometans use it internally in calculous troubles, and advise its use for teething children to bite upon. An infusion is considered in Ceylon as an efficient anthelmintic for children (Dr. Ondaatji, *Col. Surg. of Ceylon*). Evers found the decoction useful in diarrhoea and dysentery, and infantile bronchitis, and often used it personally for cold in the chest. Watts states that it is useful for distressing cough (Dymock, *Mat. Med. Western India*).

**Description.**—The rhizome, or part employed, is subspherical, creeping, fleshy, thick, and rather spongy, and gives off numerous rootlets. It is often several feet in length, and shows upon its upper surface triangular leaf-scars, which are occasionally apparently hairy (when dried), and on the lower surface may be seen several zigzag or wavy lines composed of circular dots, indicating where the rootlets were attached. The rhizome is...

*Continued ...*

occasionally wrinkled longitudinally, and has a brownish-yellow color (pinkish shortly after being peeled). It has a peculiarly agreeable, aromatic odor, and an aromatic, bitterish, pungent taste. The dried roots of commerce are from 3 to 6 inches long, light-brown or fawn colored, of a whitish or slightly roseate hue internally, corrugated outside, and break with a spongy or cork-like fracture. It has the peculiar warm, pungent taste possessed by the green rhizome. It loses its strength with age, and is liable to destruction by worms. Water or alcohol takes up its medicinal virtues. To preserve it, it should not be peeled. The U. S. P. describes it as follows:

“In sections of various lengths, unpeeled, about 2 Cm. (3/4 inch) broad, subcylindrical, longitudinally wrinkled; on the upper surface marked with leaf-scars forming triangles, and on the lower surface with the circular scars of the rootlets in wavy lines; externally reddish-brown, somewhat annulate from remnants of leaf-sheaths; internally whitish, of a spongy texture, breaking with a short, corky fracture,; showing numerous oil cells and scattered wood bundles, the latter crowded within the subcircular endoderm. It has an aromatic odor, and a strongly bitter taste “—(U. S. P.).

**Chemical Composition.**—Trommsdorff found it to contain essential oil, resin, extractive with chloride of potassium, gum with phosphate of potassium, starchy matter, woody fiber, and water. The oil is lighter than water, and is pale yellow, very odorous and pungent. Kurbatow (1873) found this oil to contain a hydrocarbon (C<sub>10</sub>H<sub>16</sub>), which, with hydrochloric

acid, formed a crystalline compound, and another hydrocarbon refusing to combine with this acid (*Pharmacographia*). Faust (1867) obtained a bitter glucosid, of a brownish color, and of a semi-fluid consistence, which he named *acorin* (C<sub>36</sub>H<sub>60</sub>O<sub>6</sub>). It contains no nitrogen when purified, is insoluble in water and benzol, but dissolves in alcohol, methylic alcohol, chloroform, and ether. Flückiger (*Pharmacographia*), by precipitating a decoction with tannin, and treating the precipitate with litharge, and exhausting the residue with chloroform, obtained a minute quantity of a very bitter, crystalline solid. Thoms (1886) thought to have obtained a crystalline alkaloid, *calamine*, which, however, in 1888 he declared to be *trimethylamine*. This result is supported by the observation of Kunz (1888) who found *choline* to exist in calamus root.

**Action, Medical Uses, and Dosage.**—The root is carminative, slightly tonic, and excitant, and forms a useful adjunct to other tonics and stimulants. It may be used in cases of *flatulent colic*, *atonic dyspepsia*, *feebleness of the digestive organs*, and to aid the action of cinchona or quinine in *intermittents*. It forms an excellent substitute, in syrup, for Godfrey's cordial. In *flatulent colic* of infants it is best combined with magnesia. Externally, it is a valuable application to *indolent ulcers*, and to keep up the discharges from *blistered surfaces* and *issues*. Dose of the infusion made by scalding 4 drachms of the root, coarsely bruised, in 8 fluid ounces of water, from 4 to 6 fluid ounces; of the powdered root, 20 to 40 grains; a tincture may be prepared from 1 part of the root and 5 parts of alcohol. Dose, from 5 to 30 minims.

## Aesculus - Ohio Buckeye.

Related entry: Hippocastanum.—Horse-Chestnut  
Other tomes: Cook - Felter - Ellingwood - (Sayre)  
- Scudder

The bark and fruit of the *Aesculus glabra*,  
Willdenow.

*Nat. Ord.*—Sapindaceae.

COMMON NAMES:—*Ohio buckeye*, *Fetid buckeye*, *Smooth buckeye*.

ILLUSTRATION: Gray's *Gen. Illust.*, II, Pl. 177.

**Botanical Source.**—A small, fetid tree from 20 to 40 feet high, the leaves of which consist of five ovate, or oblong, serrulate, acuminate leaflets, somewhat hairy underneath. The flowers are small and yellowish, and borne in a loose thyrsoid panicle. Each flower has four petals about half the length of its stamens, which are seven in number and curved. The fruit is a prickly capsule, containing the seed.

**History.**—The Ohio buckeye is found growing along streams and river banks in Ohio, Pennsylvania, Virginia, Kentucky, Indiana, north to Michigan and south to Mississippi. It flowers in May and June, and on account of the unpleasant odor given off the tree is often called fetid buckeye. The fruit contains an abundance of very fine starch, which it is surprising has not yet been introduced into commerce.

**Description.**—*The Nut* (dry) of *Aesculus glabra* does not differ essentially from that of the horse-chestnut, except that it is darker in color, a little smaller in size, is perhaps somewhat more globular, and has a much smaller hilum, the latter being not more than one-third or less than one-half as large as that on the horse-chestnut. It ranges from 1/3 to 1/2 inch in diameter.

**Action, Medical Uses, and Dosage.**—This agent influences the nervous and circulatory systems, having a selective affinity for the portal circulation. In over-doses it affects the cerebro-spinal system somewhat after the manner of *nux vomica*. Dizziness, fixation of the eyes, impairment of vision, vomiting, wry-neck, opisthotonos, stupor, and tympanites are among its effects. In lethal doses these symptoms are increased, coma supervenes, and death finally takes place. The

dried powder of the nut inhaled causes violent sneezing. The action of buckeye is similar to, but more powerful than that of the horse-chestnut (*A. Hippocastanum*), though some think it less powerful than the latter in its effects upon the portal circulation. It probably acts more powerfully on the spinal than upon the sympathetic nerves. When an excited circulation, with frequent pulse, depends upon disorders of the respiratory and sympathetic nerves, it acts as a decided sedative. The difficult breathing of *non-paroxysmal asthma*, where the dyspnoea is persistent, but does not amount to a paroxysm, is markedly benefited by *aesculus glabra*, while in *coughs*, associated with post-manubrial constriction—a sensation of grasping and tightening—its action is positive. The latter sensation without the cough quickly yields to it. *Phthisis*, *bronchitis*, etc., with dyspnoea and oppression, are palliated by it. *Intestinal uneasiness* and *irritation*, with a sense of contraction and colic-like pains in the region of the umbilicus, are indications for its use. It is asserted valuable in *intestinal dyspepsia*

*Continued ...*

### Effigy Pipes By Hunts~The~Wind



Hunts~The~Wind is the official Pipemaker of the Nemenhah Band and Native American Traditional Organization (NAC). He is Principle Stone Carrier and honored Peli for the Cedar Springs Lodge in Missouri.



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with these symptoms, and in *hepatic congestion* and *chronic constipation*. Its control over the portal circulation and its attendant disorders is pronounced, and as a remedy for *hemorrhoids* depending upon portal derangements, it has attained a reputation. A sense of constriction in the rectum is the guide to its use. In *female disorders*, with tumid and enlarged cervix uteri, with too frequent and profuse menstruation, it may be employed with advantage. Owing to its powerful action upon the nervous system the drug will repay study. It has been employed with asserted success in *rheumatism* and as a stimulant in *paralysis*. The dose of specific *aesculus glabra* is from 1 to 5 drops.

**Specific Indications and Uses.**—A sensation of grasping or constriction in the post-manubrial space, or at the supra-sternal notch; cough of spasmodic character, with but little expectoration; asthma, with continual dyspnoea, non-paroxysmal; tightness in the chest and about the heart; bronchial irritation with constriction; sense of constriction, tightness or uneasiness in the rectum, accompanied or not with hemorrhoids; intestinal irritation with constriction and colicky pains near the umbilicus.

**Related Species.**—*Aesculus pavia*, Linné. *Red buckeye*. United States. Southern states, from Georgia and Virginia westward. A small shrub; or in the vicinity of mountains, a tree. Coloring matter, tannin, resin, and a peculiar crystalline body, were obtained from red buckeye by Mr. Bachelor in 1873, from the testa of the fruit; and a green or brown fixed oil to the amount of 5 per cent, cane sugar, and a little over 2 per cent of a peculiar bitter, acrid, poisonous glucosid, of a brown color, were obtained from the cotyledons, which are principally starch. According to F. Peyre Porcher, M. D., the roots of this tree were preferred to soap for cleansing and whitening blankets, woolen goods, colored cottons, and satins. The fresh nut made into a paste with flour, and also the bruised twigs

of the shrub, were used in the swamps of the Santee to stupefy fish, so as to cause them to float that they might readily be taken. A decoction of the nuts was recommended as a topical application to *gangrene*, and a strong decoction of the root held in the mouth was reputed a cure for *toothache*. An excellent starch, which does not become yellow with age, has been prepared from the fruit. It probably possesses the same properties as *aesculus glabra*.

*Aesculus flava*, Aiton. *Sweet buckeye*, *Large buckeye*. Western United States and mountains of the Appalachian system, from Virginia to Georgia. Grows from 6 to 70 feet high, and has yellow flowers.


*Aesculus parviflora*, Walter. *Small-flowered buckeye*. United States. Shrub, 2 to 9 feet high, with small, white flowers.

Continued ...

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## Agrimonia - Agrimony.

Other tomes: Cook - Felter - Ellingwood  
- USDisp - E1Th1908 - E1Th1908 - (Sayre)  
- WaldFeld - Scudder

The whole plant of *Agrimonia Eupatoria*,  
Linné.

*Nat. Ord.*—Rosaceae.

COMMON NAMES: *Agrimony*, *Cockleburr*,  
*Stickwort*.

### **Botanical Source and Description.**—

Agrimony is a perennial herb, growing to the height of 2 or 3 feet, having stems but little branched, and covered with a soft, silky pubescence. The leaves are alternate, long, nearly smooth beneath, interruptedly pinnate, having from 8 to 5 or 7 oblong-ovate, coarsely serrated leaflets, between which are interspersed several smaller ones. The root is long, fibrous, and tapering, and of a reddish-brown color. It is much branched at the summit, producing numerous heads. The flowers are small, yellow, and borne in a dense, racemose spike, from a half to 1 foot long. The calyx-tube is curiously fluted with 10 ribs, conical, and surmounted with reddish, hooked bristles. Agrimonia has a bitterish, harsh, subastringent taste, which is somewhat aromatic, but unpleasant. This taste is strongest in the root. Its odor is aromatic, and especially is it more fragrant when in bloom.

### **History and Chemical Composition.**—

Agrimonia is common in the United States and Canada, as well as in Europe and Asia. It thrives along roadsides, in old fields, and in woodlands, flowering from midsummer through September. The burrs attach themselves to the clothing as one comes in contact with them, hence the

common names, cockle-burr and stickwort. It is employed in domestic practice on the continent as a gargle. The Native Americans and Canadians used the root in the treatment of intermittent febrile states. According to Linnaeus, a grateful beverage was prepared by steeping the plant in whey. Porcher states that an infusion of the leaves and stalks, previously treated with a weak bismuth solution, permanently dyes wool a beautiful, golden color, and that tanners employed the flowers in preparing soft and delicate hides. French peasants use it as a substitute for tea. Agrimony yields its properties to water and alcohol. Tannin and a volatile oil are the only known chemical constituents, the latter being obtained by distillation.

### **Action, Medical Uses, and Dosage.**—

Agrimony is a mild tonic, alterative, and astringent. A decoction of it is highly recommended in *bowel complaints*, *leucorrhoea*, *chronic mucous diseases*, *chronic affections of the digestive organs*, *profuse bleedings*, of an asthenic character, certain *cutaneous diseases*, *icterus*, etc. A strong decoction, sweetened with honey, is reputed curative in *scrofula*, if its use be persisted in for a length of time; and it has also been highly extolled in the treatment of *gravel*, *asthma*, *coughs*, and *obstructed menstruation*. Dr. D. C. Payne speaks highly of a continued use of a decoction of this plant in the treatment of *erysipelas* and *scrofulous affections*, to be used freely, in connection with diet and regularity of the bowels. It is also reputed to be valuable as a diuretic, and has been considered a specific in dropsy and in *gonorrhoea*. As a gargle, the decoction is useful in *ulcerations of the mouth and throat*. The astringency of the root renders it very useful in those affections requiring the exhibition of astringents.

Continued ...

Continued ...

Specifically, agrimonia checks mucous profluvia, and gives tone to mucous tissues. *Chronic bronchitis, phthisis*, with increased secretions, and muddy, ill-smelling urine, *humoral asthma*, and *chronic genito-urinary catarrhal states*, are most benefited by it. Pain in the lumbar region is relieved by it. *Cystitis, nephritis*, and an irritable condition of the bladder, are met by it, as is painful *renal congestion*. Dose: A drachm or two of the pulverized leaves may be taken for a dose, or 2 or 3 fluid ounces of the decoction; specific agrimonia, 1 to 60 drops.

**Specific Indications and Uses.**—Deep-seated and colicky pain in the lumbar region, with uneasy sensations reaching from the kidneys to the hips and umbilicus (renal colic); muddy, ill-smelling urine, and dirty looking skin; especially as a palliative in phthisis; cystic catarrh; cough, with profuse, thick secretions, and pain under the lower ribs, extending to the renal organs; renal congestion; cough, with dribbling or expulsion of urine; irritation of kidneys or urinary organs, with cough.

**Related Species.**—*Agrimonia parviflora*, Aiton. *Small-flowered*, or *Sweet-scented agrimony*. United States; Pennsylvania, southward and westward. Stronger scented than common agrimony; has smaller flowers, and from 11 to 19 pairs of densely crowded leaflets, with smaller ones interspersed. Has numerous resinous dots on the leaves, rendering it somewhat clammy.

Other tomes: (USDisp)

*Alchemilla vulgaris*, *Ladies' mantle*. Europe. An astringent, bitterish herb, once much used in *diarrhoea*. Accredited by the ancient alchemists with wonderful powers.

*“Where there is great love there are miracles...”*

*-Willa Cather*

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## Hippocastanum - Horse-Chestnut.

Related entry: *Aesculus*.—Ohio Buckeye  
Other tomes: Cook - Felter - Petersen -  
USDisp - Sayre - AJP1887 – Scudder

(This is not the same plant as chestnut).

The bark and fruit of *Aesculus*  
*Hippocastanum*, Linné.

*Nat. Ord.*—Sapindaceae.

COMMON NAME: *Horse-chestnut*.

**Botanical Source.**—The *Aesculus* *Hippocastanum* is a beautiful middle-sized, round-headed tree, 50 or 60 feet in height, with many branches, a rugose, tawny bark, and a white, not very firm wood. The leaves are opposite, digitate, long-stalked, and consist of 7 obovate-lanceolate, acuminate, bright-green, coarsely and irregularly serrated leaflets which diminish in size from the center. The flowers, which are pink-colored and white, are borne in terminal thyrses, or pyramidal racemes. The corolla is spreading and composed of 5 oblong, unguiculate, fringed, wavy petals, with a small reddish spot above each claw. The calyx is 5-toothed, bright-green, and campanulate. The stamens are 7 in number, and support reddish-brown, oblong anthers. The fruit is a prickly, thick, and tough capsule, 3-valved, 1 to 3-celled, with usually 2 large, deep chestnut-brown seeds, and a large broad space forming a hilum.

**Description.**—THE BARK. Horse-chestnut bark is of a gray color externally, showing leaf scars and wart-like excrescences sparingly distributed. The internal surface is whitish and smooth. The

bark is thin, and throughout its internal structure presents a brown or brownish color. The inner bark has a rough, bitter taste, and is nearly odorless; and is tough and fibrous on fracture. It yields its properties to water and diluted alcohol. The aqueous infusion is bitter, fawn-colored, and non-astringent. Gelatin separates its tannic acid; iron gives a green precipitate; infusion of galls and tartar-emetic produce no effect upon it.

THE NUT, when dry, is subglobular, compressed, from 1 to 1 1/2 inches in diameter, with a shining, chestnut-brown testa, marked by a reddish or yellowish-gray hilum, nearly an inch in diameter. In the middle of the hilum is a smaller spot, in the center of which is a slightly roughened elevation. Passing from the hilum around to the opposite surface may be observed an elevated ridge terminating in a bulbous extremity, and resting in a horseshoe-shaped depression. The surface of the nut is slightly corrugated. The internal portion is starchy, yellowish-white in color, and has an unpleasant, bitter taste. The nut has a slight, peculiar odor.

**History.**—Horse-chestnut is indigenous to certain parts of southern Asia (Persia, northern India), from whence it was conveyed into Europe. It is now common to many parts of the United States, where it grows rapidly, blossoming from April to July, and maturing its fruits in the autumnal months. It is extensively cultivated for shade and ornamentation in gardens and along sidewalks.

*Continued ...*

**Chemical Composition.**—All parts of the plant, especially the bark of the root, trunk, and branches, and the testa of the seeds, contain a peculiar *tannic acid*, which forms an uncrystallizable, nearly colorless mass, whose solutions turn red-brown when exposed to the air. Heating with diluted mineral acids to the temperature of boiling water produces a red *phlobaphene*, a substance which also occurs ready-formed in the bark and the leaves of the tree (Rochleder). *Aesculin* (C<sub>15</sub>H<sub>16</sub>O<sub>9</sub>), discovered by Canzoneri and first obtained pure by Minor (1831), is a faintly bitter glucosid occurring principally in the bark, also in the testa of the seeds, but not in the leaves (F. O. Ray, *Amer. Jour. Pharm.*, 1886, p. 409). From 2 to 3 per cent have been obtained from the bark. It is a white, microcrystalline powder, soluble in 672 parts of cold and 12.5 parts of boiling water, and in 24 parts of boiling alcohol, but insoluble in absolute ether. *Aesculin* is distinguished by the blue fluorescence it displays in aqueous, but more markedly in alkaline solution. This glucosid is easily decomposed into its constituents, if it be heated above its melting point, 160° C. (320° F.), and also by the action of the ferment *emulsin* (see *Amygdalus*), or when boiling it with diluted acids, when it is decomposed into dextrose and *aesculetin* (C<sub>9</sub>H<sub>6</sub>O<sub>4</sub>). The latter substance, which is also to be found in the bark, is a *dioxy-coumarin* (C<sub>6</sub>H<sub>2</sub>[OH]<sub>2</sub>CH:CH.CO.O), and an isomer to *daphnetin*, a derivative of certain species of *Daphne*. *Aesculin* has been repeatedly demonstrated to be different from *gelsemic acid*, with which it was at one time supposed to be identical (see *Gelsemium*).

A crystallizable, bitter glucosid, *argyraescin* (C<sub>27</sub>H<sub>42</sub>O<sub>12</sub>), found by Rochleder in the cotyledons of the seeds, occurs most largely shortly before maturity. A yellow coloring

matter (*queraescitrin* of Rochleder), occurs in the leaves of horse-chestnut, as well as in the cotyledons of the seeds, and especially in the flowers. More recently N. Rudolph (see *Amer. Jour. Pharm.*, 1894, p. 35), established its chemical relationship to other quercitrin-like bodies, and gave it the formula C<sub>21</sub>H<sub>22</sub>O<sub>12</sub>, while *quercitrin* (of quercitrin bark), was found to contain 1 molecule less of water. Boiling with diluted acids decomposes the horse-chestnut quercitrin into *isodulcite* (C<sub>6</sub>H<sub>14</sub>O<sub>6</sub>), and *quercetin* (C<sub>15</sub>H<sub>10</sub>O<sub>7</sub>).

A variety of other substances, such as aescic and *capsulaescic acids*, *telaescin*, *fraxin*, etc., mostly intermediary products in the development of the different parts of the plant, have been isolated by Rochleder, for which see details in Husemann and Hilger, *Pflanzenstoffe*, p. 870. *Saponin* (*aphrodaescin* of Rochleder, 1958), is also a constituent of the seeds, and the latter have long been known to be useful in powder form for washing purposes and as a sternutatory (see *Pharm. Centralh.*, 1892, p. 687, and 1896, p. 163). A fatty oil (*Oleum Hippocastani*), has been obtained from the seeds in the amount of 0.1 per cent. It is of a rich yellow color, has a specific gravity of 0.927, and solidifies at a temperature of +1.25° C. (34.3° F.). The seeds also contain starch, and on this account attempts have been made to utilize horse-chestnut seeds as a food material, but these efforts have not met with success, owing to the difficulty of economically removing saponin from the seeds (see P. Soltsien, *Chem. Zeitung*, 1891, p. 1374).

In the seeds of *Aesculus Pavia*, Linné, the Red buckeye of the southern states, E. C. Batchelor (*Amer. Jour. Pharm.*, 1873, p. 145), found a poisonous glucosid, insoluble in ether and chloroform, soluble in hot alcohol, and freely soluble in cold water; this...

solution froths upon being shaken. The principle is not identical with the *argyraescin* and the *aphrodaescin* of Rochleder.

**Action, Medical Uses, and Dosage.**—Undoubtedly horse-chestnut acts upon the human system very much after the manner of buckeye (*Aesculus glabra*). By some, however, its power over the circulation is thought to be more pronounced, particularly its control over the portal vessels. The virtues formerly ascribed to the bark and nut are as follows: Horse-chestnut bark is tonic, astringent, febrifuge, narcotic, and antiseptic. In *intermittent fever* the bark has effected cures when given in doses of a teaspoonful 4 or 6 times a day. Ten grains of the powder of the rinds of the nuts have been asserted to be equivalent in narcotic power to three grains of opium. This claim, however, requires substantiation. *Gangrenous and ill-conditioned ulcers* have been benefited by a strong infusion of the bark. The whitish, central part of the nuts, when in powder, has been recommended as a sternutatory in some cases of *ophthalmia* and *headache*. The oil of horse-chestnuts is considered in Europe a valuable local application in *neuralgic* and *rheumatic affections*; it is made by exhausting the powdered horse-chestnut in ether, filtering and evaporating. Aesculin, in doses of from 5 to 80 grains, repeated 2 or 3 times a day, has proved beneficial in *periodical febrile affections*, and in *neuralgia of the internal viscera*. Of all the uses formerly made of hippocastanum, only the latter is recognized to-day, its power of controlling *neuralgia of the viscera*, and then only in cases of *abdominal plethora*. Specific medication has taught us that it is a remedy, not for active conditions, but for

congestion and engorgement. It is indicated in general by capillary engorgement—a condition of stasis—with vascular fullness and sense of soreness, throbbing, and malaise all over the body. An uneasy, full, aching pain in the hepatic region is also an indication. Rectal disorders, such as *rectal irritation* and *hemorrhoids*, with marked congestion and a sense of constriction, as if closing spasmodically upon some foreign body, with itching, heat, pain, aching, or simple uneasiness, are fields in which hippocastanum exerts a specific influence. The pile-tumors are purple, large, do not bleed as a rule, but there is a sense of fullness, or spasm of the parts, and a free diarrhoea may be present. Not only does it relieve such rectal complaints, but cures disorders hinging upon them, such as *rectal neuralgia*, *proctitis*, etc., and the reflexes induced by them, proceeding from the rectal involvement. Among these reflex manifestations may be mentioned *dyspnoea*, *asthmatic seizures*, *dizziness*, *headache*, *backache*, and disturbed gastric functions amounting to veritable forms of dyspepsia. These conditions pass away when hippocastanum overcomes the rectal difficulties. Dose of specific horse-chestnut (prepared from the nut only), from 1/4 to 5 minims in water every 1 to 3 hours.

**Specific Indications and Uses.**—Visceral neuralgia, due to congestion; soreness of the whole body, with vascular fullness, throbbing, and general malaise; throbbing, fullness, and aching in the hepatic region; rectal uneasiness with burning or aching pain; sense of constriction, with itching; large, purple pile-tumors; uneasy sensations and reflex disturbances depending upon hemorrhoids or rectal vascular engorgement.

## MEDICINE MEN, A HOSPITALLER'S PERSPECTIVE

~ By the Grand Master Prof. Charles McWilliams ~

From the remote ages of antiquity a remarkable teaching on healing has existed which is universal in its application and ageless in its wisdom. Fragments of it are found in Sumerian hieroglyphs and on tiles and stones dating back some eight or ten thousand years. Some of the symbols, such as for the sun, moon, air, water and other natural forces, are from an even earlier age preceding the cataclysm that ended the Pleistocene period.

How many thousands of years previous to that the teaching existed is unknown. To study and practice this teaching is a way of medicine in which to reawaken within the heart of every man and woman, bringing back an intuitive knowledge that can solve his individual problems and the problems of the world. It is the way of a true medicine man or woman.

Traces and symbols of the teachings have appeared in almost every country and religion of the world. Its fundamental principles were taught in ancient Persia, Egypt, India, Tibet, China, Palestine, Greece and many other countries. But it was known to have been transmitted in its most pure form by the Essenes, that mysterious brotherhood which lived during the last two or three centuries B.C. and the first century of the Christian era at the Dead Sea in Palestine and at Lake Mareotis in Egypt. In Palestine and Syria the members of the brotherhood were known as Essenes and in Egypt as the Therapeutae, or healers.

The esoteric part of their teaching is given in The Tree of Life, The Communion, and the Sevenfold Peace. The exoteric or outer

teaching appears in "The Essene Gospel of Peace," "Genesis, An Essene Interpretation," "Moses, the Prophet of the Law," and "The Sermon on the Mount."

The origin of the brotherhood is said to be unknown, and the derivation of the name is uncertain. Some believe it comes from Esnoch, or Enoch, and claim him to be their founder, their Communion with the angelic world having first been given to him. Others consider the name comes from Esrael, the elects of the people to whom Moses brought forth the Communion at Mount Sinai where they were revealed to him by the angelic world.

But whatever their origin, it is certain the Essenes existed for a very long time as a brotherhood, perhaps under other names in other lands and their reputation persisted in the middle east, fostering a Christian tradition that ultimately led to the first hospital of the 11th century, built by the Order of Saint John of Jerusalem. The Hospitallers were destined to become a famous Christian healing brotherhood that has persisted for nearly one thousand years, spreading all over the world, from the middle east, to the Americas and even the Philippines.

According to Dr. Walt Hallow [Chapter 6: Traditional Indian Medicine], the medicine man or woman of the American Indian tradition is a catalyst to healing and spends as much time as needed to help restore harmony and health, the same ancient tradition which is legion (legend). Healing ceremonies and practices usually include prayer, incantations, spiritual change, dietary reform and herbal medicines. The medicine is in part natural and empirical, and in part supernatural and spiritual. Traditional Indian medicine emphasizes the patient's own power to restore good health. The Traditional healer, as the Essene...

*Continued ...*

does not do the actual healing but assists individuals in healing themselves.

The medicine man has a way of finding out what is *meant to be*, according to an individual's progress and spiritual development. You could almost say that Indian healers are *spiritual healers*, since they have to be able to see into the person, to analyze his or her sickness, and to discover what originally caused corporeal disturbance. It's very important to look deep into the patient, deeper than the skin or verbal complaints. Medicine men and women believe that physical troubles all start on the spiritual level. In fact, any infection of the body has its roots in a spiritual imbalance which can cause impurity. Many Medicine Men believe that sickness or pain is often a manifestation of payment of a debt, either for some mistake in the person's past or for a future wrong. This is reminiscent of the Christian doctrine of *Atonement* and is in part the reason why many Indian People's adopted the teachings of Christ.

Since "ownership" in the Western sense of the word is an alien concept to Native American belief systems, the word "debt" must also be seen differently. In this context, "debt" means "imbalance". The medicine man's task is to find out what that imbalance is, and to learn how it can be brought back into harmony in one way or another. On the other hand, sometimes a certain sickness or pain should be endured, because it's the best possible way to 'emerge' out of the imbalance. If such a pain is made to go away, the price may become greater in the long run. Anyone who is sick, obviously, thinks he or she wants to get well . . . but the person's spirit knows when it's right-or at least necessary-to be ill.

To the medicine man or medicine

woman, what is happening to the body is not the main problem, so true healing requires looking at more than the corporeal being. When today's M.D. examines a sick patient, he or she may see only the illness and not necessarily the person behind that ailment. The regular medic does not understand what the spiritual problem really is, yet prescribes chemical drugs so the person won't feel anything or finds some troubled part of the body and cuts it off its physiologic response. But what if *treatment* is nothing but suppression of natural survival mechanism?

***The medicine man/woman seeks to harness the natural survival mechanism to enhance health as opposed to creating more illness or more disharmony.***

Thus, the medicine man examines the patient closely-on both a physical and a spiritual level- to determine what forces should be used to heal that person. Then he calls upon the power of the particular forces that are needed. The Gifts of the Earth Mother- plant medicines and healing modalities- and of the Sky Father- prayer and ceremony- are employed. Sight, sound and tactile sensation are often incorporated with prayer and the laying on of hands for the transfer of healing energy. The hands serve to transmit the energy that flows between the two halves of the body, negative and positive, its inherent spiritual force.

Prayer is a particularly powerful tool that medicine men employ in the course of healing. Herbs and dietary articles are also utilized and prayer and ceremony enhance their mechanisms of action.

Many Native Americans are active within formal religious organizations. Common religions among Native peoples include the Native American Church, Catholic, Mormon, Methodist, Baptist, and Lutheran.

The Council of Elders of the Nemenhah Band have approved and entered the Sovereign Medical Order of the Knights Hospitaller as an official ‘Special Purpose’ Lodge of the Nemenhah, the same as for the Maca Oyate Sundance Lodge. The Hospitallers have always embraced the medical knowledge of others, regardless of religious beliefs. Many of the physicians of the Hospitallers learned from their Arab brethren the principles of dietary reform and purification by soap and water. Indeed, several Native American Indians joined or assisted the Hospitallers in the Americas.

Upon ratification of our Treaty, the Nemenhah would consider adopted Knight Members “Special Faculty at Large” governed in their activities as a Medicine Man or Medicine Woman.

Native American traditional medicine is alive and vibrant in many North American societies, although not all. These traditions coexist with other forms of healing, and the particular patterns of existence, interaction, and meaning vary among groups. The literature examining these issues is likewise diverse. One of the most common misunderstandings is the belief that the term “shaman” is indigenous to Native American culture, usually assumed to be North American. The word “shaman” actually originates among the natives of Siberia, where it describes a specialized type of holy person. The shamans of Siberia interacted with deities and spirits not only with prayer, ritual and offerings, but through direct contact with the spirits themselves.

This leads to confusing “shamanism” with the various religious practices of the North American Indian tribes. Some indigenous Americans did incorporate shamanism as

defined, but many did not. Subsequently their healing methodologies were very different than those utilized by a shaman. Even within North American tribal societies some shamans were also medicine men and women but, again, being a medicine person doesn’t mean that you are also a shaman as defined. In fact, medicine women were generally regarded to have the knowledge of the uses of herbs used in nursing the sick and in child birth.

**Today, Medicine men and women in the US are the same as clergy, and deserve the same privileges.** U.S. District Judge Marcia Krieger in May 2004, held a decision that Indian spiritual leaders have the same protection as priests and clergy and may refuse to give up details of what they hear in confession. In this venue, what we hear from our patients in taking the history, now becomes confessional. Native American Medicine Men Hold Confessional Privilege and qualify as **clergy** for the purposes of the common-law **clergy**-communicant privilege. (U.S. v. Herrera, Docket No. 03-CR-439) In order for the privilege to apply, Judge Krieger said that statements made to a **medicine man** must be made for the purposes of receiving spiritual guidance and with the expectation of confidentiality.

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Knights may opt to **walk sacred** among the Medicine Men and Women of the Americas, join the Nemenhah Band as Medicine Man or Woman, by participating in this festival for human good and kindness, and making a passage fee (donation) to the Band.

## Constitution Series

~By Cloudpiller

### Introduction

The Nemenhah Band is experiencing the effects of rapid growth. Most of our Lodges are new and our leadership is largely inexperienced. It is entirely understandable, therefore, that questions and even conflicts will arise from time to time.

Recently, for example, just such a conflict arose in one of our Lodges regarding the nature of ‘respect’ and ‘dignity’, particularly regarding how members of the opposite sex treat each other in public and private association. This particular conflict was brought before the Lodge General Assembly without any effort to first resolve the issue privately between the parties. The issue, naturally, became overblown to the point of constituting a public breach and, because of it; at least one member has sought divorcement from the Band.

Another such issue arose when one of our Lodges hosted an event and invited all the Nemenhah of the region to attend. They invited members of an intentional community in Iowa to come and teach principles of independent and self-sufficient living. Just a few days before the date of the scheduled event, they canceled, citing a lack of participation. It should be noted, however, that they did not state that they ‘needed’ everyone to respond to their email. It was simply not understood. Unpleasant feelings and words ensued that were unfortunate and

regrettable.

It occurs to me that we ‘Nemenhah’ need to go back to the basics a little. We need to take a step back and internalize the principles of our own Constitution. Certainly, if those who allowed the above instances turn them upside down had done so, they would have been able to resolve such issues easily and without conflict. It is with this in mind that I offer this series of articles about the Nemenhah Constitution.

### The Preamble

The Preamble is a declaration of who and what the Nemenhah represent. If you cannot openly declare that you agree with this preamble, you cannot claim to be Nemenhah. Let’s take a look at this declaration and look deeply within to see if it serves us at all well.

We, Nemenhah, believe in the Creator and that the Creator made all men and woman who have lived, do now live, and who will yet live, as free and equal beings. We recognize the inherent, ancestral, sovereign rights granted to all people by the Creator, human conscience, international law, and legal constructs of reciprocity, mutuality, and comity, which cannot be diminished or extinguished.

We believe that we may become like the Nemenhah who lived in this land anciently and that, through their literal descendents, we claim the right to form a Native American Traditional Organization...

*Continued ...*

**Continued ...**

based upon their teachings which have been passed down to us through the traditions, customs, ceremonies, writings, and records of the Native American People, among which we acknowledge the Mentinah Archives by way of example. Accordingly, we believe that we are all relations one to another and we are children of the same Creator. Fundamental to our traditions is the truth that, as children of the Creator, we are entitled to the freedoms of thought, religion, education, assembly, opinion, speech, movement, our sacred rights of worship and methods of healing, and our lifestyle, insofar as that freedom does not prevent others from likewise enjoying the same freedoms. We believe that men and women have been endowed with intelligence enough to govern themselves in such a manner as to guarantee to themselves these freedoms, to establish just and right ways to deal with each other, to maintain a tranquil and secure domestic life, provide for defense of these rights when needed, and to insure for ourselves and our posterity the blessings that our culture, traditions, and teachings bring. Accordingly, we exercise our right to form a Band and Traditional Organization of our own people, founded upon the principles cited herein, and we ordain and establish this Constitution for the Nemenhah Band and Native American Traditional Organization.

Does this statement describe you? ***“...all men and women who have lived, do now live, and who will yet live, as free and equal beings...”*** If it does not, you need to re-evaluate why you requested spiritual adoption in first place, and what that request means today.

***“...we are entitled to the freedoms of thought, religion, education, assembly, opinion, speech, movement, our sacred rights of worship and methods***

***of healing, and our lifestyle, insofar as that freedom does not prevent others from likewise enjoying the same freedoms...”***

What does it mean to you that we are ‘entitled’ to freedoms of thought, of religion, etc.? What does it mean to you that our freedoms with regard to these things go only as far as we do not infringe upon the freedom of others to enjoy the same things?

***“...We believe that men and women have been endowed with intelligence enough to govern themselves in such a manner as to guarantee to themselves these freedoms...”***

What? We can govern ourselves? Yes we can. We can be grown ups, with the maturity to avoid petty disputes. I wise man once said, “when I was a child I thought as a child, but when I became a man, I put away childish things.” Do we possess this inner intelligence? Do we have what it takes to accept someone else’s freedom before standing up and demanding ours? Can we proceed under the assumption that, just maybe, other people may not be able to read my mind, and that, just maybe, that they don’t mean to offend me? Can we use our intelligence to resolve matters personally before running them out like laundry for the whole community to see?

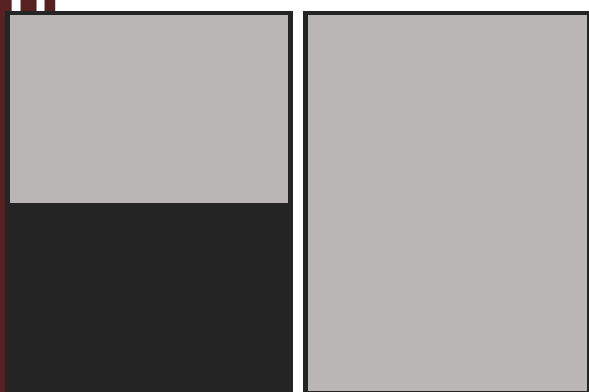
Freedom. It is not a concept that many people have ever had the opportunity to practice. It means that we accept the fact that we are all different, that we are allowed to be different, and that difference can cause conflict. What we do with that conflict is what makes us different than the rest of the culture. Do we have the capacity to speak with dignity and courtesy in the face of conflict? The Nemenhah do. Walk Sacred.

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