"Well, I answered Wiska, 'I have always been here, and I made this earth, and all that you can see on it.'"

"But, if you are the Great Spirit, why don't you put us here?"

"Then you would be in the grave, and you would not see anything.""
“Well, we have heard of you; you must have come from above, as we did.”

“No,” answered Wi’aska, “I have always been here, and I made this earth and all that you can see on it.”

“Well,” said one, “This must be the Great Spirit.”

“Yes,” answered Wi’aska, “That is who I am. Who can do any more than I have?”

“But, if you are the Great Spirit, why didn’t you put us here?”

“You came too soon, there were others to precede you,” he said to them, and they believed, and asked him what he ate. Wi’aska told them that he lived upon muskrats and he ordered the muskrats to dive into the lake and fetch him yakopiin roots. When he had plenty he told them to stop, and then he gave the roots to the Indians. They camped beside his lodge and he lent them his cooking utensils. He showed them how to make clay kettles and how to cook their food.

Wi’aska likewise showed the people the forest he had made, and in the woods he showed them how to peel bark and make household utensils. He showed them how to make string to tie their lodge poles together. He instructed them how to gather and prepare reeds to weave mats, and how to make rush-mat wigwams. The next day he told them that there would be animals in the world, and at his command deer, buffalo, and other game appeared.

[2006]

2. yakopiin roots: Unidentified plant roots.

Lakota

The Lakota are part of what became known as the Sioux Nation, a confederacy of three large groups of native peoples of the same linguistic stock—the Dakota (Santee or Eastern Sioux), Lakota (Teton Sioux), and Nakota (Yankton Sioux). Those peoples are further divided into smaller tribal groups, such as the Oglala of the Lakota. When the French encountered these peoples, whose own names mean allies or friends, they called them collectively the “Sioux.” They originally lived south of Lake Superior in present-day northern Wisconsin and eastern Minnesota, but conflicts with the neighboring Ojibwa forced the Sioux westward during the seventeenth century. The Dakota settled in what is now southern and western Minnesota, where they retained their agricultural way of life. But the Lakota and the Nakota moved farther north and west into present-day North and South Dakota, western Nebraska, and eastern Wyoming, where they became nomadic hunters of buffalo. Of them Lakota. Allies of the British in both the Revolutionary War and the War of 1812, the Sioux in 1835 signed a treaty with the United States under the terms of which they were granted possession of the “Great Sioux Reservation,” a vast territory including much of present-day Minnesota, North and South Dakota, Wisconsin, Iowa, Missouri, and Wyoming.

Under the terms of a series of later treaties, however, the Sioux were steadily forced to sell or yield their lands to the federal government. They were further displaced by the Homestead Act of 1862, which offered white settlers free title to 160 acres of “public domain” land in the West. During the next thirty years, as hundreds of thousands of farms were established on the Great Plains, the Lakota struggled to survive and maintain their way of life in the Black Hills, a section of South Dakota west of the Missouri River, which they were granted in perpetuity by the Fort Laramie

Sitting Bull

This autographed photo of the Lakota chief holding a pipe, the sacred emblem of the Great Sioux Nation, was taken in 1884, five years before their once-vast lands were reduced to a handful of reservations with defined boundaries by an act of Congress.
WORLD AND THE CITY OF THE PIED PIPER

[Text continues on the page]
Treaty of 1868. That treaty was violated when gold was discovered in the Black Hills in the 1870s, attracting thousands of white prospectors and triggering a war between the Sioux and the U.S. Army. Despite the leadership of Sitting Bull (1831-1890), a Lakota chief and medicine man, and the defeat of General George Custer at the battle of Little Bighorn in 1876, the Sioux finally bowed to the military forces of the United States and to the federal government's determination to open their lands to white settlers. As Sitting Bull said of those settlers in a speech delivered in 1877, "They claim this mother of ours, the earth, for their own and fence their neighbors away; they deface her with their buildings and their refuse. That nation is like a spring freshet that overruns its banks and destroys all who are in its path. We cannot dwell side by side." Finally, in 1884, Congress reduced the Great Sioux Reservation into five scattered reservations, the largest of which was and remains the Pine Ridge Reservation in South Dakota.

Reading "Wohpe and the Gift of the Pipe" (Lakota). The following Lakota story, as it was told by Finger, a holy man of the Ogala Sioux, was recorded by James R. Walker, a physician at the Pine Ridge Reservation from 1896 to 1914. Other versions of this tale exist, including a later one collected by John G. Neihardt's Black Elk Speaks (1932), based on recordings of conversations Neihardt had in 1930 with Black Elk, an Ogala Sioux then living at Pine Ridge. A central tale to the Lakota, "Wohpe and the Gift of the Pipe" explains the origin and importance of what is commonly known as the peace pipe, which figured prominently in Lakota culture. Sharing the long, elaborately decorated pipe was a ritual among Lakota leaders, as well as a ceremonial way of endorsing agreements between individuals and groups. The text of the story, which was told to Walker by Finger on March 25, 1914, is taken from James R. Walker, Lakota Belief and Ritual, edited by Raymond J. DeMallie and Elaine A. Jahner (1980).

**WOHPE AND THE GIFT OF THE PIPE**

**Question:** You say that when Wohpe gave the pipe to the Lakotas she was in their camp for many days. Was it she that gave the first pipe to the Lakotas?

**Answer:** Yes.

**Question:** Can you tell me how she did this?

1. Wohpe: Falling Star, the mythological White Buffalo (Calf) Woman who brings the sacred pipe to the American Plains Indians. The sacred pipe is a pipe used for prayer and ceremonies. It is made of a smooth, polished stone or bone, and is usually decorated with carvings and symbols. The pipe is held in the hand and smoked during ceremonies, and is considered a sacred object. It is used to impart spiritual knowledge and guidance to the person using it.

2. Tipi: Often spelled tepee, a portable, conical house used by the Plains Indians, usually constructed of cottonwood poles and buffalo hides or canvas.

3. Waokon: Powerful and spiritually mysterious.

4. Four puffs of smoke: Four is a sacred number to the Lakota, and many other tribes, as evidenced in the four directions and the four winds.

**Answer:** Yes, it is a long story.

**Question:** Will you tell it?

**Answer:** (The legend of the giving of the pipe to the Lakotas)

In the long ago the Lakotas were in camp and two young men lay upon a hill watching for signs. They saw a long way in the distance a lone person coming, and they ran farther toward it and lay on another hill hidden so that if it were an enemy they would be able to intercept it or signal to the camp. When the person came close, they saw that it was a woman and when she came nearer that she was without clothing of any kind except that her hair was very long and fell over her body like a robe. One young man said to the other that he would go and meet the woman and embrace her and if he found her good, he would hold her in his tips. His companion cautioned him to be careful for this might be a buffalo woman who could enchant him and take him with her to her people and hold him there forever. But the young man would not be persuaded and met the woman on the hill next to where they had watched her. His companion saw him attempt to embrace her and there was a cloud closed about them so that he could not see what happened. In a short time the cloud disappeared and the woman was alone. She beckoned to the other young man and told him to come there and assured him that he would not be harmed. As she spoke in the Lakota language the young man thought she belonged to his people and went to where she stood.

When he got there, she showed him the bare bones of her companion and told him that the Crazy Buffalo had caused his companion to try to do her harm and that she had destroyed him and picked his bones bare. The young man was very much afraid and drew his bow and arrow to shoot the woman, but she told him that if he would do as she directed, no harm would come to him and he should get any girl he wished for his woman, for she was wakokon and he could not hurt her with his arrows; but if he refused to do as she should direct, or attempt to shoot her, he would be destroyed as his companion had been. Then the young man promised to do as she should bid him.

She then directed him to return to the camp and call all the council together and tell them that in a short time they would see four puffs of smoke under the sun at midsday. When they saw this sign they should prepare a feast, and all sit in the custom circle to have the feast served when she would enter the camp, but the men must all sit with their head bowed and look at the ground until she was in the council. Then she would serve the feast to them and after they had feasted she would tell them what to do; that they must obey her in everything; that if they obeyed her in everything they would have their prayers to the Waokon Tanka answered and be prosperous and happy; but that if they dis obeyed her or attempted to do her any harm, they would be neglected by Waokon Tanka and be punished as the young man who had attempted to embrace her had been.

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The uniquely variegated floral patterns used in the creation of the Nabihi carpet are the result of the master artisans' skill and dedication. Each thread is carefully selected and woven with precision, creating a masterpiece that is not only visually stunning but also rich in cultural significance. The intricate designs are inspired by traditional Islamic art, with motifs that represent the teachings of the Prophet Muhammad (peace be upon him) and the values of the Islamic faith. The carpet is a testament to the artisans' commitment to preserving and celebrating this rich heritage.

In conclusion, the Nabihi carpet is a symbol of the Islamic world's heritage and a testament to the skill and creativity of its artisans. It is a work of art that not only enhances the beauty of a space but also serves as a reminder of the values and traditions that have shaped the Islamic way of life. As you admire the carpet's unique patterns, take a moment to appreciate the craftsmanship and the cultural significance that it embodies.