Chapter 7

Final Analysis

“Ponokomitta” means “Elk Dog.” That’s how we translate it, “horses.” And [my grandmother] said, way back in the old days a man was leaving for the Oomspahtsikoo, the sand hills, to go and do a vision. When we do visions we do it for four days and four nights with no food or water. And he walked and he walked and he walked and walked. And he came to this area that was almost uninhabited because there was no food or water anywhere … so he started seeing visions because he was dying … All of a sudden over the bluff there he seen these ears popping up, and it came over more and more. And there was this herd of Ponokomitta. And he was looking at them and they were looking at him. And this was the time when horses could talk to you, and I don’t mean how we talk with our mouth, but through [our minds]. They walked up to him and said, “We know you are dying. We are going to help you. We are going to help you and your people. The only thing we say is [that] you take care of us forever. And you love us, and you love us divinely. And we will take care of you forever… That’s how we got the horses, and we called them Ponokomitta ever since then, “Elk Dog” … we’ve always, calmly known that we’ve always had the horses; way before the settlers came. The Spanish have never come through our area, so there’s no way they could have introduced that to us. 450

The above is a portion of a horse acquisition story from the Blackfoot Peoples of the Kainai First Nation or the Blood First Nation. As this project participant explained in a previous chapter, this story was handed down to him by his great-grandmother who was born in 1880. Contrary to the claims of Western academia, this recounting of the Blackfoot acquisition of the horse does not mirror that which is put forth by the dominant Western culture in any way. Rather, it closely aligns with each of the horse acquisition stories and cosmologies provided by the other Indigenous participants in this project, as well as the Indigenous acquisition stories previously captured by Western academics and shared in this work.

As the Lakota Elder Basil Braveheart (Traditional Knowledge Bearer, Ceremonial Leader/Medicine Person, and Teacher) explained in concept, the English “translation” of Indigenous words and concepts, such as “Elk Dog” (for the Blackfoot) or “Sacred Dog” (a contemporary translation of the concept for the Lakota) are rarely exact translations. In fact, due to the extreme differences between the cosmology of Indigenous American cultures and the dominant Western cultures, there literally are not enough words or concepts to select from to allow for accurate translation. Indeed, as in the case of the Lakota, “Sunka Wakan” or “Sacred

450 Soop, personal communication, June 24, 2016.
Dog," is a contemporary shift from the traditional "Sun Wakan," which refers to this creature with deep, holy reverence. He explains as follows:

... the other way to describe a horse is "Sun Wakan" [the pre-contact way to refer to the "horse" with holy reverence]. It's a different way of saying that then "Sunka Wakan" [a contemporary change made to reflect the influence of the dominant culture perspective]. So, "Sun." Remember in the deepest linguistic understanding of Lakota language is based on sound. It connects to the wind. "Suuu," [like: Shhhh] so it is a connection to sacred breath. "Woniye Wakan." So, remember you are trying to describe something that is way out of the box. We're trying to describe something linguistically that is the whole linguistic structure of the Lakota language is based on sound and vibration. So, they're trying to define and categorize dates according to how we described two different four-leggeds. So, "Sunka Wakan" has a different utilitarian way the Lakota people evolved. They rode the horse, they didn't ride the dog. And remember, the language also there's sacred meaning and vibration implied in the language. That's the only way that I can explain it.

As has been demonstrated by examples put forth in Chapter 5, Indigenous creation stories and oral history are not as dismissible or "fantastical" as Western academia overall has believed them to be. Rather than being "myths" without substance or the silly stories of "savage and heathen Peoples," 451 some scientists have learned that with an open mind, a genuine willingness to learn, and some cross-cultural communication skills, the information in these historical accounts contain "an astonishing amount of descriptive data." 452

Many of the stories safeguarded and passed down from generation to generation within Indigenous cultures can be seen as literal retellings of what occurred. For example, Soop's recounting of one of his People's horse acquisition stories can be literally understood as one man's personal experience with a "Ponokomitta." In this case, a man who was on a spiritual quest was dying from dehydration and starvation. He was praying hard for help. During this time, and in this set of circumstances, a herd of horses came to him. After commitments were made between horse and man, the horse delivered him safely back to his People. The "agreement" that was made at that critical time set the tone for the remainder of the Kainai People's relationship with that creature. From that day forward, the People understood they were to "love [them] divinely." 453

453 Soop, personal communication, June 24, 2016.
Cajete explains creative techniques regarding the storage and dissemination of knowledge within Indigenous cultures. He provides an example of this and offers a deeper understanding of oral history and tradition. He states as follows:

Stories, particularly origin and culture hero stories, are mechanisms by which these understandings are conveyed to the next generation. This process can be compared to the process in which a book is written and then disseminated to the public in published form. Oral storytelling and the use of mythological symbols are used to communicate important information in the same way. Many Native stories relate how the world has changed. In a Piute myth, Coyote challenges shamans who have captured fire and are keeping it hostage for themselves atop an obsidian mountain. Coyote and his animal allies challenge the shamans to a dance contest. One by one, they dance the shamans into exhaustion. Everyone falls asleep, and the fire dies to a tiny ember. Coyote then steals the ember and flees with his animal allies. The animals toss the ember back and forth among themselves while running away from the obsidian mountain, and so fire is distributed throughout the land. The ice melts and darkness is dispelled. In some tales, particular attention is given to the ice melting. Those tales may have originated during an ice age, a time of (literal) darkness and the subsequent melting of glaciers and return of the sun ... One might say that these and other stories are folk tales, not scientific theory or method. In reality, the stories are alternative ways of understanding relationships, creation, and the creative process itself, as that process is involved in the underlying thought, as well as in how the tales are presented.  

Indeed, Deloria Jr. addresses Indigenous ways of learning and knowing through observation and inquiry. He explains the Indigenous “educational system” as follows:

By analogy, the preliminary efforts by Indians to gain knowledge of the physical world through observation and inquiry may be understood as the aboriginal equivalent of high school and college education. People come to know a great deal by observation. Add to that body of data the knowledge that was passed down in the stories told by the elders describing their experiences — the habits and practices of the other creatures or their knowledge of reading the clouds and winds. At least with respect to their own environment, these people had considerably more knowledge than we do today ...Rupert Sheldrake commented that “knowledge gained through experience or plants and animals is not an inferior substitute for proper scientific knowledge: it is the real thing. Direct experience is the only way to build up an understanding that is not only intellectual but intuitive and practical, involving the senses and the heart as well as the rational mind.”  

Due to this, the respectful collection of traditional knowledge (TK) is considered paramount in ensuring that accurate, descriptive data is gathered that has the power to correct and explain the inconsistencies that Western Academia has been unable to reconcile to date

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454 Cajete, Native Science, 43.
455 Deloria, Jr., The World We Used to Live In, xxx-xxxi.
regarding this topic. This research project aims to compile (TK) and other evidence surrounding
the history of the horse in the Americas from a number of Native Nations. These Native Nations
cover the geographic range of the Americas. The physical distance between these Peoples in
many cases was so significant that they had very little — if any — contact with one another. In
addition, they did not share the same language, creation stories, or cultural traditions. After
colonization, artificial barriers were put into place by the dominant culture in the form of laws
forbidding the practice of their spirituality and religions, and severe penalties were
imposed upon those caught speaking traditional languages and/or passing TK forward. In
the 1800s and early 1900s, those who spoke about or practiced their traditional ways knew they
could be sent away or threatened with relocation to insane asylums.

How, then, could it be possible that the story lines and cosmology regarding the Native
Peoples and the horse in the Americas were largely consistent? Indeed, if the dominant Western
cultural claim is correct, how is it that the “horse” was seen primarily as a spiritual companion
rather than livestock, property, or “living tools” as the Spanish at the time believed them to be?
How is it that Native Peoples had pre- and post- Spanish bridles, and completely different
mounting, tacking, husbandry, and riding techniques? Would not the “teacher” pass forward his
or her approach, techniques, tack, and perspectives to the “student”?

7.1 Effectiveness of Methodologies Selected

As the collection of TK was vital to this research project, the selection and application of
an indigenous research paradigm that includes Critical Indigenous Research Methodologies
(CIRM) was crucial to conducting this research in a culturally respectful manner. Indeed, as
Schuessler admitted during his study on horse medicine, it is very difficult for Western academic

458 Native American Rights Fund, “We Also Have a Religion,” 5.
460 Warhol, “Creating Official Language Policy from Local Practice,” 235.
461 Elizabeth Stawicki, “A Haunting Legacy: Canton Insane Asylum for American Indians,” last modified January
462 Carla Joinson, Vanished in Hiawatha: The Story of the Canton Asylum for Insane Indians (Lincoln: University of
Nebraska Press, 2016).
464 National Museum of the American Indian, A Song for the Horse Nation, 36.
researchers to do little more than “pry” information from “surviving Indians with whom they had become friends.” 465 Clearly with such an approach, combined with putting little to no effort into understanding protocols regarding the transmission of sacred knowledge, and the legislation and punishments inflicted by the dominant culture upon Native Peoples throughout the Americas for speaking their traditional languages, practicing their spiritual ways, or passing forward their culture and history, such traditional knowledge was destined to be forgotten or actively stamped out.

In this research, it is critical to gather both new and previously recorded data to try to present a more accurate picture of the history of the horse in the Americas. However, an important part of conducting an effective deconstruction involves also trying to understand how Western Academia and society arrived at the current place regarding its treatment of this topic. In an attempt to develop a solid theory as to how this occurred, Grounded Theory (GT) was applied in tandem with CIRM to “discover a theory from data” in a manner that is accurate, culturally appropriate, and respectful. 466

As has been explained in earlier chapters, qualitative research methods were utilized within Western academia by “early explorers who documented their experiences of encountering the tribes of foreign lands while collecting cultural artifacts, all in the name of colonization.” 467 However, these methods have also been utilized within Indigenous American cultures for thousands of years. Therefore, as these methods are considered culturally acceptable and comfortable to both Western and Indigenous “Academia,” the following were selected and utilized within this project: participant observation, interviews with Native Elders, medicine people, scientists, geneticists, reproductive biologists, archeologists, and horse experts, as well as analysis of written historical, academic, and scientific records.

Along with the use of such qualitative methods, the application of the GT methodology was critical in implementing a successful, accurate, and academically useful deconstructive process. As Western academia has not yet openly admitted to - or addressed - the flaws and inconsistencies within its predominant extinction theory surrounding the history of the horse in the Americas, there is much work to be done in trying to understand how we got to the place we are today and why it would have happened, as we are still not free of its confines. Methods such

465 Schuessler, “Indian Horse Healing,” 10.
466 Glaser and Strauss, The Discovery of Grounded Theory, 1.
467 Birks and Mills, Grounded Theory, 6.
as the “initial coding and categorization of data, concurrent data generation or collection and analysis, theoretical sensitivity, intermediate coding, identifying a core category, and advanced coding and theoretical integration” were incredibly valuable in helping to broaden the researcher’s perspective and understanding.

As has been demonstrated earlier in this thesis, many of the explorers and conquistadors who made the original voyages to the Americas in the late 1400’s and 1500’s were men who had experienced centuries of war, religious persecution, and great challenge. Indeed, many “sea-going men” suffered trauma from the abuse and near-death experiences that were commonplace on these voyages. In his book *Spain’s Men of the Sea: Daily Life on the Indies Fleets in the Sixteenth Century*, Pablo E. Pérez-Mallaina explains the reality of life at sea at a time where ship wrecks, leaking ships, beatings, dehydration, malnutrition, and abysmal living conditions were considered normal. He states as follows:

> The sixteenth-century writers who concerned themselves with life at sea generally agreed about one thing: sailing was a “desperate and fearsome business,” which is to say that going to sea can only be understood as the product of desperation. Life at sea was described by such unfavorable adjectives as “cruel,” “perverse,” “bad,” and “difficult,” leading to the conclusion that it was madness to put one’s life and fortune “three or four fingers away from death, which is the thickness of a ship’s planking.”

> Although history books today often portray the conquistadors, explorers, and their crews who “discovered the Americas” in a flattering and adventurous light, many of them “went to sea” for less than romantic reasons. Pérez-Mallaina explains as follows:

> A man might go to sea because he was driven out by the poverty of his home land. That is perhaps the most obvious reason and possibly the easiest to understand. But it is not the only reason: boredom, monotony, and isolation could also drive men from home ... we ought not forget that many people in the sixteenth century were pushed by family tradition to choose a particular occupation. Routine and inertia led many a man to take up his father’s occupation, without, in many cases, having a true vocation for it. Accident often plays a role in human lives as well, and in this light we should recognize that many men were obliged to go to sea not because of their economic circumstances but because they were literally forced to embark because of levies or because they were overpowered while in a drunken stupor. Without doubt,

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468 Ibid., 10.
469 Berg, *Mysterious Horses*.
the most sinister and lamentable cases were those that involved the kidnapping of minors or even the actual sale of boys by their desperately poor parents … 473

If we are to accurately portray a picture of the mindset of the conquistadors and explorers, the social conditions in which they were forced to live are important to understand. In addition, and equally important to note, is the deep culture of “defrauding the local treasury” that was in place at the time. 474 As “constant economic difficulties” led the Spanish crown to rely heavily on “private patrimonies of its generals and admirals,” 475 eventual pardons for offenses such as smuggling contraband were “normal” for those generals or admirals willing to continue to colonize with enthusiasm on behalf of the Spanish crown. Indeed, filling ships with undeclared and, therefore, untaxed items, was considered a way to boost the incomes of all who came aboard. For the generals and admirals who often made loans to the consistently economically strained crown, it was easy to see how “many commanders of the fleets thought that their business dealings were no more than the collection of old debts that the crown had contracted with them.” 476 Pérez-Mallaina describes one such event in 1579 where General Don Cristóbal de Eraso, and all of those aboard his ship were caught “red handed” with contraband and later pardoned:

The inspectors of the House of Trade made the crewman and passengers declare all the objects they had brought without registration, and many of them, frightened by the deployment of the police, were taking out jewels, strips of gold, silver ingots, and purses filled with coins. The defrauders represented all sorts and conditions of humanity, from simple trumpeters in the armada to ensigns, pilots, and masters. Even various of the beatific religious on board, who traveled as passengers, did not deprive themselves of bringing their little sack of coins or their strips of gold sewn to their clothing … When the voluntary declarations ended, the inspectors went straight to the personal sea chests of the crewmen and looked into the storerooms and holds of the ships. Then it was as if the depths of each ship spewed forth fantastic fountains of silver. Under the sacks of biscuit, scrambled with the black powder, placed inside the ballast, or hidden in the interior of water and wine barrels, they discovered and began to take out ingots and round plates of silver, coins and jewels … 477

473 Ibid., 24-25.
474 Ibid., 113
475 Ibid.
476 Ibid.
477 Ibid., 111-112.
7.2 Theories Developed Based Upon Deconstruction

As was demonstrated in Chapter 6, Sebastian Cabot, *Piñata Mayer* of Charles the Fifth, King of Spain, reported the presence of horses in South America as early as 1527 and depicted them on his map. As the TK collected in this research project from a number of different Native Nations supported the pre-Columbian presence of horses and there is substantial scientific and archeological evidence to prove their presence pre-contact, it would be reasonable to accept the following determination of Berthoud:

…it is a fair presumption, for neither Spaniards in Peru or other parts of America, nor even Portuguese, had been long enough in South America for the few Spanish horses introduced to have roamed wild from Peru to the head of Paraguay and Parana rivers, and increased in numbers sufficiently to have attracted the attention of Spanish explorers. The period was too short and the distance too great from the Spanish possessions in Peru across the vast forests of the Andes, for such a rapid increase. We can reconcile this discrepancy only by believing that the paternity of the vast herds of the Argentine Republic and of Paraguay was a native breed of American horses; mixing afterward with the Spanish breed introduced by the conquerors. 478

Therefore, the next step is to attempt to determine why others did not report this to the Spanish crown as openly and consistently. This application of CIRM in tandem with GT has brought forward a vast amount of information and a number of theories as to why more Spanish conquistadors may not have initially reported the presence of horses in the Americas. As is suggested by Oviedo on page 143, it is possible that many of the early Spanish conquistadors simply could not get close enough to the smaller, more wild Native horses to know that they were anything more than “quadrupeds.” As the metal armor, stirrups, and helmets made the conquistadors very noisy when they traveled, the wild horses and other animals were scared away long before the teams of explorers could get close enough to positively identify them. 479

In addition, since it has been shown that the practice of defrauding the Spanish Crown was part of the conquistadors’ internal culture at the time, 480 it is also probable that the conquistadors intentionally misled the Spanish Crown in order “to avoid paying taxes to the Spanish King.” 481 Had they admitted the presence of horses in the Americas, by Spanish law

479 Oviedo, personal communication, August 20, 2016.
those horses would have been deemed to be property of the Crown and they would have been forced to pay taxes. Indeed, as Whittall’s research shows, those caught by the Royal Tax Collectors with undeclared horses came up with a successful legal defense strategy whose remnants can be seen as the basis of the United States Federal Government’s wild horse “management” policy that is in place today.

The article entitled *Antigüedad del Caballo En El Plata* (The Antiquity of the Horse in the River Plate) by Aníbal Cardoso as cited by Austin Whittall in his blog titled *Extant Native American Horses Part II*, describes the explorer Cabeza de Vaca’s experience in Argentina after having been “caught” by the Royal Tax Collector with 100 more horses than he had reported bringing with him on his expedition. This is particularly interesting since it was reported that when the Spaniards returned to the area to battle the locals in 1580 they “came across the horses, vast quantities of them. Native American horses.”  

Cabeza de Vaca brought 27 horses with him. And they were an expensive item, worth 4,000 gold Reales. A fortune. In 1547 only 26 were still alive. But in 1553 Asunción had 130 horses … The Spaniards however, said that these horses were the offspring of the ones left behind by [Pedro de Mendoza, a Spanish explorer who founded a town in Argentina in 1536]. Why? To avoid paying taxes to the Spanish King. The Royal Tax Collectors said that the horses belonged to the King as they were part of his domains. But, after going to court, the judge found in 1596 that since they were descendants of the horses brought by Mendoza in 1536, they were not “of the land,” but feral horses [here the term “feral” refers to animals that were domesticated by the Spanish and subsequently became wild] and therefore exempt of taxation.

Finally, it is also probable that the open bias and prejudice at the time against Indigenous Peoples prevented the colonizing cultures from accurately reporting what they witnessed, or accepting any testimony that would have identified the Native Peoples as “civilized” human beings with sophisticated, sustainable, and well-established cultures. As the horse was a mark of nobility and power for the Spanish crown and society at the time,  

reporting that the Native Peoples had horses in the Americas would have argued for the fact that the Native Peoples were, indeed, already civilized.  

Such an admission would have likely countered Columbus’ determination that the Native Peoples “ought to make good slaves” for the Spanish crown as they

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482 Ibid.
483 Ibid.
484 Berg, *Mysterious Horses of Western North America*, 57.
“could very easily become Christians” as they “had no religion of their own.” As Walbert explains:

To a European, a “civilized” person was someone who lived in a house, ate his meals at a table – and certainly, wore full clothes! These nearly naked people with no understanding of metal weapons must have seemed incredibly primitive to Columbus and his men – like something, perhaps, out of the Garden of Eden. If the people of the “Indies” were so poor and uncivilized, Columbus believed he had every right to take their land and make them into “servants.”

Indeed, the Papal Bull “Inter Caetera,” issued by Pope Alexander VI on May 4, 1493, “played a central role in the Spanish conquest of the New World” and still influences United States policy today. The article titled “The Doctrine of Discovery, 1493” shows the level to which the Vatican’s active political participation in the 1400s determined the course of history throughout the Americas, as well as how – amazingly - it is still forms the basis of certain United States policies today:

The document supported Spain’s strategy to ensure its exclusive right to the lands discovered by Columbus the previous year. It established a demarcation line one hundred leagues west of the Azores and Cape Verde Islands and assigned Spain the exclusive right to acquire territorial possessions and to trade in all lands west of that line. All others were forbidden to approach the lands west of the line without special license from the rulers of Spain … The Bull states that any land not inhabited by Christians was available to be “discovered,” claimed, and exploited by Christian rulers and declared that “the Catholic faith and the Christian religion be exalted and be everywhere increased and spread, that the health of souls be cared for and that barbarous nations be overthrown and brought to the faith itself.” This Doctrine of Discovery became the basis of all European claims in the Americas as well as the foundation for the United States’ western expansion. In the U.S. Supreme Court in the 1823 case Johnson v. McIntosh, Chief Justice John Marshall’s opinion in the unanimous decision held “that the principle of discovery gave European nations an absolute right to New World lands.”

An example of such denial and factual restructuring based upon cultural bias with regard to the pre-Columbian presence of horses in the Americas can be seen in the reports made by the royal chronicler Peter Martyr d’Anghiera regarding the testimony given by a Spanish captain and

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487 Ibid.
489 Newcomb, Pagans in the Promised Land.
slave trader in 1522. These Spaniards reported witnessing horses with Native Peoples off the coast of what we now know of today as Georgia and the Carolinas. Although this chronicler had not been to the area to view for himself, after he interrogated these men for weeks he concluded the following: “Could I act as arbitrator, I would say that according to the investigations I have made, these people were too barbarous and uncivilized to have horses.” 491

With the analysis of this information, it is easy to see how the predominant bias of the time - as demonstrated by Martyr d'Anghiera and outlined in each of these above examples - combined with a societal and cultural acceptance of defrauding the crown for personal gain, could easily have led to the following theory put forth in the interview by Dr. Michael Koskey, after he spent decades analyzing the theories he had been taught regarding the history of the horse in the Americas in his Western scientific courses: “And so, I came to the conclusion that Europeans landed in the Americas knowing that horses were power. And so immediately began to take control of horse herds, and/or the people who controlled those herds. 492

As the North, Central, and South American landmasses are incredibly vast, and there were a number of exploratory entry points, it is highly likely that all three of these theories are valid in combination or individually. In addition, the following factors also contributed to what actually occurred: the Spanish crown was newly formed at the time, therefore, the alliances between the King, Queen, and “their” explorers were not strong enough to overcome a deep culture of defrauding. In addition, communication between the European Nations was slow, incomplete, and inconsistent. How else would it be possible to explain the fact that the observations of notable explorers such as Sir Francis Drake did not shift the tide? When the Queen of England sent him to the areas now known as Northern California and Oregon in 1579 he “related his wonder at seeing so many wild horses, because he had heard that the Spaniards had found no native horses in America; save those of the Arab breed which they had introduced.” 493 Drake’s observation is powerful not only because it refers to the large number of horses, but also their state (wild versus domestic) and their “type” or “breed” (not of the Arab breed brought over by the Spanish.)

Indeed, how else would it be possible that much of the “first contact” between Native Nations and European explorers and settlers recorded that the Native Peoples “already had

491 MacNutt, De Orbe Novo, 259.
492 Koskey, personal communication, October 18, 2016.
493 Burrage, Original Narratives of Early American History, 23.
horses," yet the conclusion that Natives had a pre-existing horse culture was not seriously considered? Even when Joseph Leidy discovered pre-Columbian horse skeletons in North America and published his findings in 1847, the Western Academic establishment only accepted his findings after they reconfigured the facts to state that the horses must have died out during the last Ice Age. This conclusion, which was reached without any scientific backing, still managed to credit Europeans for reintroducing the horse to the Americas and to its Native Peoples with the arrival of the Spanish.

How would it be possible that the presence of ancient petroglyphs, pictographs, geoglyphs, effigies, and figurines of horses would not compel archeologists to begin a serious movement to scientifically test for dates in order to reevaluate the dominant Western cultural claim? How is it that consistent evidence of the genetic presence of Equus remains outside of the purported extinction time period accepted by the Western Academic establishment has not stimulated a flurry of new research in the area? Are each of these factors not considered substantial enough to debunk the current—and very unscientific—dating methodology utilized, which automatically categorizes petroglyphs, pictographs, geoglyphs, effigies, and figurines into the "post-Columbian" timeframe if it contains a depiction of a horse?

Indeed, perhaps the following explanation best summarizes what occurred in this instance, and what continues to permeate Western academia with regard to the history of the horse in the Americas. In his book titled Soil and Soul: People Versus Corporate Power, Alastair McIntosh utilizes Paulo Freire's description of "cultural invasion" to explain the above phenomenon. He quotes as follows:

... the invaders penetrate the cultural context of another group, and ignoring the potential of the latter, they impose their own view of the world upon those they invade and inhibit the creativity of the invaded by curbing their expression ... Cultural invasion is thus always an act of violence against the persons of the invaded culture who lose their originality ... [It] leads to the cultural inauthenticity of those who are invaded; they begin to respond to the values, the standards, and the goals of the invaders ... It is essential that those who are invaded come to see their reality with the outlook of the invaders, the more

494 Ewers, The Horse in Blackfoot Indian Culture.
stable the position of the latter becomes ... It is essential that those invaded become convinced of their intrinsic inferiority. 498 499

McIntosh continues by adding his analysis and conclusion regarding the phenomenon of "cultural invasion":

So, there we have it. History gets pushed aside as "just something from the old days." A culture of silence takes hold, and that silence is, of course, the voice of complicity; the voice of all of us who are afraid to stir from the spell of what Professor Donald Meek calls "heavy doses of cultural anesthesia ... to blot out the hardships of the past." 500 501

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501 Ibid.