There are many reasons why a cookie could not be set correctly. Below are the most common reasons:

- You have cookies disabled in your browser. You need to reset your browser to accept cookies or to ask you if you want to accept cookies.
- Your browser asks you whether you want to accept cookies and you declined. To accept cookies from this site, use the Back button and accept the cookie.
- Your browser does not support cookies. Try a different browser if you suspect this.
- The date on your computer is in the past. If your computer's clock shows a date before 1 Jan 1970, the browser will automatically forget the cookie. To fix this, set the correct time and date on your computer.
- You have installed an application that monitors or blocks cookies from being set. You must disable the application while logging in or check with your system administrator.

**Why Does this Site Require Cookies?**

This site uses cookies to improve performance by remembering that you are logged in when you go from page to page. To provide access without cookies would require the site to create a new session for every page you visit, which slows the system down to an unacceptable level.

**What Gets Stored in a Cookie?**

This site stores nothing other than an automatically generated session ID in the cookie; no other information is captured.

In general, only the information that you provide, or the choices you make while visiting a web site, can be stored in a cookie. For example, the site cannot determine your email name unless you choose to type it. Allowing a website to create a cookie does not give that or any other site access to the rest of your computer, and only the site that created the cookie can read it.

In Lame Deer, we are seeing the result of five hundred years of colonization and expansion on one person. It relates directly to Morning Girl because of the ending when Columbus lands on the island. The epilogue which is an excerpt from Columbus' journal reflects the same ideals which the Lakota people have to deal with even in the twentieth century: "a people who would better be freed [from error] and be converted to our Holy Faith by love than by force" (Dorris, 95). Although we are no longer converting to the 'Holy Faith', there are still attempts to civilize the na The book, Lame Deer Seeker of Vision, goes much deeper into specific aspects of Native American religious ceremony and traditional life than we have touched on here. I did want to mention that in case you wanted to know more about it. It also chronicles some amazing "wild-west" adventures of a true Lakota cowboy, if there is such a thing. We have to confront what we, as descendents of European Americans, actually are the inheritors of. If we are ever to become better, we must first ask ourselves, who are we truly, and where have we come from? Lame Deer, Seeker of Vision is an invaluable tool for the 21st century American concerned with this task. Get a Copy of Lame Deer, Seeker of Visions. Lame Deer, Seeker of Visions (Enriched Classics). Buy Now. Carlos Casteneda's The Teachings of Don Juan (1966) and subsequent works popularized the alleged beliefs of a Yaqui sorcerer; Lakota elder John Fire Lame Deer, in collaboration with author Richard Erdoes, published Lame Deer, Seeker of Visions (1972), which diffused the concept of the vision-quest into popular culture. Copyright law, however, is designed to protect individual rights to intellectual property, and is ill-suited to safeguarding the authenticity of spiritual practice. Ownership of cultural expressions has a different basis in traditional communities; it is not the possession of a single individual, but may belong to a clan, lineage or descent group, or simply to the tribe as a whole. 1972. Lame Deer: Seeker of Visions. New York: Pocket Books. Morgan, Marlo.