



## Native Code

1. Rise with the sun to pray. Pray alone. Pray often. The Great Spirit will listen, if you only speak.

\*

2. Be tolerant of those who are lost on their path. Ignorance, conceit, anger, jealousy and greed stem from a lost soul. Pray that they will find guidance.

\*

3. Search for yourself, by yourself. Do not allow others to make your path for you. It is your road, and yours alone. Others may walk it with you, but no one can walk it for you.

\*

4. Treat the guests in your home with much consideration. Serve them the best food, give them the best bed and treat them with respect and honor.

\*

5. Do not take what is not yours whether from a person, a community, the wilderness or from a culture. It was not earned nor given. It is not yours.

\*

6. Respect all things that are placed upon this earth – whether it be people or plant.

\*

7. Honor other people's thoughts, wishes and words. Never interrupt another or mock or rudely mimic them. Allow each person the right to personal expression.

\*

8. Never speak of others in a bad way. The negative energy that you put out into the universe will multiply when it returns to you.

\*

9. All persons make mistakes. And all mistakes can be forgiven.

10. Bad thoughts cause illness of the mind, body and spirit. Practice optimism.

\*

11. Nature is not FOR us, it is a PART of us. They are part of your worldly family.

\*

12. Children are the seeds of our future. Plant love in their hearts and water them with wisdom and life's lessons. When they are grown, give them space to grow.

\*

13. Avoid hurting the hearts of others. The poison of your pain will return to you.

\*

14. Be truthful at all times. Honesty is the test of ones will within this universe.

\*

15. Keep yourself balanced. Your Mental self, Spiritual self, Emotional self, and Physical self – all need to be strong, pure and healthy. Work out the body to strengthen the mind. Grow rich in spirit to cure emotional ails.

\*

16. Make conscious decisions as to who you will be and how you will react. Be responsible for your own actions.

\*

17. Respect the privacy and personal space of others. Do not touch the personal property of others – especially sacred and religious objects. This is forbidden.

\*

18. Be true to yourself first. You cannot nurture and help others if you cannot nurture and help yourself first.

\*

19. Respect others religious beliefs. Do not force your belief on others.

\*

20. Share your good fortune with others. Participate in charity.

This originally appeared in the "Inter-Tribal Times,"

October, 1994



## Cherokee Pipe Story

I came across this very different version of the Cherokee's pipe story. In the version I heard Arrow Woman is on a journey and finds the Great Sea Serpent at the sea and the pipe is a white turtle pipe with seven stems. Once you read the story you will see what has been changed. Enjoy the story as with all stories the teller present or past may have changed it to suit his or her needs.

Long ago, but not long after the world was new, a tribe of red skinned people came to live on the lands which are around The Blue Smoke Mountains. At this time, the animals of the world still talked to men and taught them how to live on and care for the land. These people were called "Ani Yun Wiya" or the One True People. In this tribe lived a brave warrior woman. She was called 'Arrow Woman'. Arrow Woman was taught to use the bow, the spear and the knife. Even though it was a man's job to hunt and fight, Arrow Woman could shoot straighter with the your thumb and she could throw the spear into eye of a hawk in flight. Because of all this, no man would tell her to be like a woman.

One day while on a hunt, Arrow Woman came upon the tracks of Yona the bear. She saw blood on the ground and knew him to be wounded so she followed his tracks. High into the mountains she followed. Soon she came to a place that she did not know. It was in this place, a place known only to

the animals that she finally saw Yona the bear. He had a deep cut in his side and she saw him bowing down in prayer. She saw him bowing toward a large field of tall grass and speaking words that she had not heard before. Suddenly, the grass shimmered and became a lake. Arrow Woman saw Yona dive into the water. After a time he emerged from the water, his side was completely healed. Yona then saw Arrow Woman and walked to her. Yona told her, "this is the sacred lake of the animals. It is called, 'Atagahi' and it's location is known only to the animals. It is where we come for healing and strength. You are the first man creature to see the sacred lake. You must never tell your kind of it's location for it is the home of 'The Great Uktena'. With these words Yona the Bear turned and walked into the woods and disappeared.



Arrow Woman was tired after following Yona all day so she decided to rest a while by this lake. She built a small fire and sat down to eat a meal that she had brought with her. She took a drink of the water from the lake and felt instantly refreshed. She was amazed, she felt strong as Yan'si the Buffalo. She felt as if she run faster than Coga the Raven could fly.

The woods were quiet, Unole the wind was sleeping, Nvda the sun was shinning bright but was not hot, the surface of the lake was completely calm, Arrow Woman began to get sleepy. It was at this time that she saw 'Uktena', she had been told of him when she was a child but no one in her tribe ever claimed to have seen him.

High above the water he raised his great serpent's head, the jewel in his forehead glistening. He began to move toward her. Arrow Woman grabbed up her spear and stood up to face the great creature coming to her, standing proud, showing no fear, the way any warrior should. She raised her spear and prepared to strike the huge beast.

Uktena stopped a short distance from her. He smiled, his mouth was larger than a man was tall and full of teeth longer than man's forearm. He spoke to the brave woman on the bank of his lake. To her he said, "Put down your weapons for I mean you no harm.



I come only to teach."

Arrow Woman laid down her spear and began to relax, somehow knowing Uktena spoke truly.

Uktena told her to sit and to listen. Uktena dipped his head below the surface and came back up a moment later. In his mouth he had a strangely crooked stick and a leather pouch. These things he laid on the ground in front of Arrow Woman.

Then the Great Uktena began to teach. He said, "This that I have laid before you is the Sacred Pipe of The Creator." He then told her to pick up the pipe. "The bowl is of the same red clay The Creator used to make your kind. The red clay is Woman kind and is from the Earth. Just as a woman bears the children and brings forth life, the bowl bears the sacred tobacco (tsula) and brings forth smoke. The stem is Man. Rigid and strong the stem is from the plant

kingdom and like a man it supports the bowl just as man supports his family."

Uktena then showed Arrow Woman how to join the bowl to the stem saying, "Just as a man and a woman remain separate until joined in marriage so too are the bowl and stem separate. Never to be joined unless the pipe is used."

Uktena then showed her how place the sacred tsula into the pipe and with an ember from the fire lit the tsula so it burned slightly. He told her this, "The smoke is the breath of The Creator, When you draw the smoke in into your body, you will be cleansed and made whole. When the smoke leaves your mouth, it will rise to The Creator. Your prayers, your dreams, your hopes and desires will be taken to Him in the smoke. Also the truth in your soul will be shown to Him when you smoke the pipe. If you are not true, do not smoke the pipe. If your spirit is bad and you seek to deceive, do not smoke the pipe." Uktena continued his lesson well into the night teaching Arrow Woman all of the prayers used with the pipe and all of the reasons for using the pipe. He finished just as the moon was beginning her nightly journey across the sky in search of her true love. He told Arrow Woman to wrap the pipe in red cloth, keeping the parts separate. With this done He told her that she would never again be able to find this place but to remember all that she had learned. Uktena then returned to depths of the lake. Arrow Woman saw the water shimmer and become again the field of grass. She left, taking with her the pipe and her lessons and a wondrous tale. Ever since that time, The Ani Yun Wiya have used the sacred pipe and never again has any man seen the sacred lake of Uktena.



## A Brief Pipestone History

compiled from, **Pipestone**, by Lisa M. Ray,  
**Minnesota Calls**, March/April, 1994

It was not Horace Greeley's advice, "Go west, young man, and grow up with the country," which brought the first white people to the area in extreme southwestern Minnesota where grasses on the upland prairie stood taller than the average man. It was instead a curiosity gleaned from Native American legends and the folklore surrounding a pipestone quarry that attracted the inquisitive pioneers. George Catlin, an author and popular portrait painter, had heard about the red rock while visiting tribes on the upper Mississippi River in the early 1800's. He was confident that it was different from other known minerals and set out to find it. Reaching the area on horseback, he wrote that he was "crossing one of the most beautiful prairie countries in the world...covered with the richest soil, and furnishes an abundance of good water, which flows from a thousand living springs."

As he drew near the quarry he found "great difficulty in approaching, being stopped by several hundred Indians, who ordered us back and threatened us very hard, saying 'that no white man had ever been to it, and that none should ever go.'" Catlin forged ahead, arriving in 1836. He recorded, in painting and writing, the native American's activities at the quarry. Before he left, he collected a sample of the

red stone and sent it to Washington, D.C., to be analyzed. The new stone was given the geological name catlinite.

Catlin's writings inspired author Henry Wadsworth Longfellow to include the sacred quarry in his poem, *The Song Hiawatha*, written in 1855.

In the poem, Hiawatha is sent by Gitche Manito, the Great Spirit, as a prophet to guide and teach to teach his people. In the course of a winter, he is tested in many trials but by spring bids farewell, knowing he had fulfilled his mission. he departs in the glory of the sunset to the land of Hereafter. Longfellow illustrates the setting:

**On the Mountains of the Prairie,  
On the great Red Pipestone Quarry,  
Gitche Manito, the mighty,  
He the master of Life, Descending,  
On the red crags of the quarry  
Stood erect, and called the nations,  
Called the tribes of men together.**

Charles Bennett, a druggist from Le Mars, Iowa, was also intrigued by the legends of the pipestone quarry. He first traveled there in 1873 with a party of four others. He decided then that it would be the ideal place to establish a town. Previously, settlement of the region had been slowed by territorial disputes between the area's Native Americans and the U.S. government and eventually by the Civil War.

Bennett returned in 1874 and, using a load of lumber hauled from Luverne, built the city's first house. The five-foot tall building was only meant to serve as a marker to show passers by that a claim had been made. After the death of his wife and infant son in Le Mars, Bennett asked his friend Daniel Sweet to return and hold his claim site.

Bennett moved to Pipestone permanently

in 1875. A grasshopper plague in 1876 drove some new residents away from the area, but Bennett and Sweet stayed on and platted the township of Pipestone City. New settlers arrived and by 1878, Pipestone was a small but thriving trade center. Bennett was instrumental in bringing the railroad to Pipestone in 1879 by contributing cash and land to the rail companies. He also persuaded the Close Brothers Land Office, realtors from England, to open an office in Pipestone in 1884. The Close Brothers were partially responsible for a five-fold increase in the number of businesses within a year of the first train arrival and by 1880 the population of Pipestone was more than 200.

In 1883 an architect named Wallace Dow proposed using the abundance of local quartzite for exterior building block material. The concept was well received, and within a year, more than thirty commercial structures were built with quartzite. Stone block products were sold to cities as far away as Chicago. The quartzite quarry flourished as an important early industry.

An industry just as valuable today as it was in the 1800s is farming. Over the years the rich soils have produced grains and corn which have fed cattle and sheep.

The grassy prairie lands surrounding pipestone must look somewhat similar to what the Native Americans, George Catlin or Charles Bennett first saw as they traveled across the plain seeking the pipestone quarry. They could have envisioned the farmhouses and trees which now dot the more populated horizon, but probably never dreamed that Pipestone would evolve into the historic, hard-working and talented community which it

has become.

Less than a mile north of the city of Pipestone lies a pipestone quarry, described in native American legends as a square-cut jewel lying upon folds of shimmering green velvet. This is an accurate depiction of the red quartzite almost hidden by the vast prairie grasses. Designated a national monument by the United States in 1937, the quarry is as rich in Native American history as it is in the red stone for which it is named.

Pipestone National Monument is not a monument in the conventional sense, not a towering statue to pose next to for vacation snapshots. The quarry is located on the west slope of a high plateau, called *Coteau des Prairies* by French explorers, the dividing ridge between the Mississippi and Missouri rivers. To the east of the square-mile area lies a red quartzite ledge; to the south, an outcropping of flat red rock. Pipestone Creek and Lake Hiawatha border the northern edge, and to the west lies a thin line of upturned earth and rock. The pipestone originated, according to Lakota oral tradition when the great Spirit sent floods to cleanse the earth, and red pipestone—the blood of the ancestors—was all that remained. After the flood the Great Spirit gave the Lakota a pipe carved from red stone, which was to be used only for religious and ceremonial purposes.

Another account was recorded by author George Catlin during his visit to the quarry in 1836:

At an ancient time the Great Spirit, in the form of a large bird, stood upon the wall of rock and called all the tribes around him, and breaking out a piece of the red stone formed it into a pipe and smoked it. he then told his red

children that this stone was their flesh, that they were made from it, that they must all smoke to him through it, that they must use it for pipes; and as it belonged alike to all the tribes, the ground was sacred and no weapons must be used or brought upon it.

According to geologists, pipestone was formed when a stream system deposited layer upon layer of sand and other sediment. The sand was eventually compressed into sandstone, and the red clay under it into clay stone. Some sediment was removed by one of the four glaciers which traveled through the area and scraped the land down to the sandstone. Under the weight of the glaciers and with extremely high temperatures, the sandstone became quartzite and the red clay sediment turned into pipestone.

The vein of pipestone is sandwiched between two layers of hard quartzite, four to twelve feet below the earth's surface. Outcroppings of pipestone are also found in Montana, Arizona, Kansas, South Dakota Wisconsin and Ohio. pieces of pipestone from Minnesota's quarry have been found in burial mounds in many different sections of North America, leading historians to believe that various tribes journeyed thousands of miles to quarry here. During the summer, tribal bands would divide into groups, each with its own task to complete. While some parties hunted buffalo, others would travel to the quarry to get pipestone. As recorded by Catlin, Native Americans believed the ground was sacred, and strict peace was observed in the vicinity. As they approached the quarry, the tribe

would lay offerings of kinnikinick, a mixture of dried leaves, bark and tobacco, on the ground and offer prayers. At sunrise, should their offerings be gone and their totem (or other prophetic symbol) traced in outline in its place, the men would advance to the quarry.

Dressed in ceremonial robes, a tribal leader would raise a heavy stone, swing it four times, then drop it onto the layer of quartzite covering pipestone. They believed that if anyone had been insincere in their prayers, the great Spirit would not allow the quartzite to break. if the great Spirit was pleased, he would permit the quartzite to break, and the soft pipestone beneath could be removed.

Early pipemakers developed simple tube-shaped pipes, which evolved into elbow and disk forms and elaborate animal and human effigies. A popular pipe form was the T-shape, which French explorers called *le calumet de la paix*. Today it is known as the calumet. The bowl of a pipe, made of pipestone, represents the female, and the wooden stem represents the male. Native Americans smoked *kinnikinick* ceremoniously: when rallying for warfare, when trading goods or hostages, during ritual dances, when signing treaties and during medicine ceremonies. The pipes became widely known as the peace pipe because whites only encountered them at treaty ceremonies.

Philander Prescott, who worked for the North American Fur Company, was probably the first white man to see the quarry and document his visit. In 1831 he wrote, "Indians have labored here very hard with hoes and axes, the only tools except large stones...we found a six pound cannon ball that the Indians have brought there from the Missouri to break the rock."

Joseph Nicollet, a French scientist on a U.S. government-sponsored exhibition to map the upper Mississippi area, explored the quarry in 1838. Nicollet and his party left their initials on the northern end of the quartzite ledge, where they are still visible today.

These first appearances by whites was the beginning of the struggle for control of the land between the Native Americans and the white federal government which would continue for decades.

In an effort to gain control of more territory, the U.S. government, through the general Indian Appropriations bill of 1851, offered 415,00 for the title to all of their Minnesota lands, which was most of southern Minnesota. The Sisseton and Wahpeton bands ceded their lands, including the pipestone quarry, in a treaty signed at Traverse des Sioux in 1851. However, the Yankton tribe was not part of the treaty and objected to losing the quarry. They tried to gain compensation by demanding a part of the revenue given to the Sisseton and Wahpeton's, but were unsuccessful.

Seven years later, the Yankton's ceded eleven million acres of their land and were guaranteed "free and unrestricted use of the red pipestone quarry...to visit and procure stone for pipes so long as they shall desire." A 650-acre reservation was created around the quarry.

This by no means settled the conflict between the Native Americans and white people. With the coming of settlers, Pipestone City was platted, and by 1881 a large quartzite building-stone quarry was opened by a white settler. Two years later white pioneers including the mayor, C.C. Goodnow, settled on the reservation, filed claims and began to build homes. They

refused to leave until four years later when a corps of ten enlisted men sent from South Dakota ordered the settlers to move. An act of Congress provided for the establishment of Indian Industrial Training Schools in Minnesota, Michigan and Wisconsin. the government took possession of the Pipestone reservation when the school was established there in 1892. Some tribal members wanted compensation for land, others wanted to retain the quarry altogether. A vote was taken of the male tribal members and by a narrow majority title to the reservation was ceded for \$100,000; the government agreed to preserve the quarry as a national park. But this bill was never ratified by Congress. Over the next few decades, the Yankton's fought to retrieve the money for their land through the U.S. Court system. Finally the Supreme Court ruled that the government was liable to compensate the Yankton's when it took possession of the entire reservation for the training school. A total of \$328,558 in principle plus interest was awarded in 1929. With the payment of this judgment title to the land passed to the United States, and all treaty rights of the Yankton's were at an end. Pipestone National Monument was signed into legislation in 1937.

Today, only Native Americans are allowed to quarry pipestone. It may take up to three to six weeks to complete the quarrying process, which usually occurs from late may to late October. Only hand tools, such as sledge hammers, chisels, wedges and shovels can be used. The quarrier sets a wedge into visible cracks in the quartzite and drives it in with a sledge hammer. Large chunks of quartzite loosened and pried away from the quartzite wall until the pipestone layer is

exposed. Although the layer of pipestone may be fourteen to eighteen inches thick, only two inches of it are suitable for carving pipes.

To ensure that pipemaking skills are passed on to new generations, the Upper Midwest Indian Cultural Center (Pipestone Indian Shrine? I believe ) was created in the visitor's center at the Monument. Here Native American craftsmanship is demonstrated and the pipes and other handcrafted items sold.



Pipestone National Monument is the only National Park which allows Native American Indians to come take something from the park. Native American Indian's with a tribal ID may apply and receive a quarry permit from Pipestone National Monument. Once you get a permit you will need some assorted tools a shovel, pick ax, 8 pound sledge, 20 pound sledge, a couple crow bars, assorted wedges, lots of time, blood, sweat and tears. Any and all the Pipestone you quarry from your pit is yours to keep or sell or carve or give away as you see fit. Currently there is a waiting list as more people have applied for permits than there are pits. A pit is a 5x15 foot hole from 8 to 20 feet deep where you may quarry stone.

**Next time you are giving thanks to Creator Please include a thanks for and a prayer of continued access to this precious stone.**

## **Hawaii chapter**

Attention all members in HI. Michael Yeomens the member who took the time and energy to put together the chapter in Kona, HI. Needs you to be involved. If interested members can not be found to make up a committee the chapter may be closed. Please contact Keepers at 507-825-3734.

### **Store Hours**

Due to the retirement of our part time help Fred Portz we are currently looking for someone through the South West Minnesota Opportunity Council to work for us in the gift shop. Job includes light cleaning, stocking merchandise, check out, filling mail orders, filing, typing and other office stuff. You must be a senior and low income and reside in SW Minnesota to apply. We will try to open as much as possible but will have no one to run the store when Bud & Rona are traveling. Fortunately our busiest summer season has passed and we have time to find someone before next summer arrives. If you need to contact Keepers and can't get someone at the store you can try calling Rona's cell at 605-376-5712. Mail order stuff will continue to go out each week. Remember we sell more than what we have on the web site call us first for your craft or gift item needs.

### **Thank You**

We would like to leave you with a sincere thanks to all those members who have contributed to the Gathering and pow wow. Your contributions help us continue this event. If this event is not supported by its members than it is not serving the purpose for which it was originally created.