

Keepers Pow Wow

We are planning for the 2014 pow wow which will be held July 26 & 27th, with a Native Food Cook Off on Friday July 25th 4-6 pm. Come participate by making a dish or just tasting and voting on your favorites.

The finale day for set up is Wed. July 23rd. The Gathering activities are listed below the pow wow is only a part of the gathering.

Wednesday 12:00 meet greet
 Thursday 12-3 Craft Class & Teachings
 Thursday 6:00pm Feast pipes

Friday 12:00pm Keepers Meeting

Friday 4:00-6pm Food Cook Off
 Friday 6:00pm flute Concert
 Sat 1:00pm & 6:00pm Grand Entry pow wow
 Break for dancers 4-6pm
 Sunday 9:00am quarries prayer
 Sunday 1:00pm Grand Entry pow wow done 4:00pm
 Ken Cohen and Grace Sesema will be here to share their vast knowledge. Will post day and time for their talks next newsletter it will likely fall on Thursday of Friday.

Craft Class

This last year Rona has run a craft class and beading class in Pipestone at the Keepers Gift Shop. People have come to learn beadwork, make dream catchers, bags and even carve pipestone items. There is no cost for the class donations are accepted, and the people must buy or bring their own supplies for whatever

they want to create. The class has been held on Thursdays at Keepers 12-4pm.



Beaded Moccasins

Cultural Camp

We want to give everyone the chance to participate in the camp, it will likely be held prior to the pow wow. Call us about dates. We will explore native plants, tracking, survival skills and cultural arts, crafts, history and drumming. You get to sleep in a tipi under the stars, cook over the fire and more. The camp will be held At Bud & Rona's 68 acre farm in South Dakota.

Now is the time to think about participating please contact us with questions or contributions.
 Bud 605-595-5229
 Rona 376-5712

Gift Shop and Gallery

It is important for us to remember that our actions each day impact ours as well as others including what we buy. We give power as well as money when we purchase something. Make

sure that the choices you make have the consequences you approve of. It is important to buy locally if you want a strong local community. Buying from artist and non-profits you support benefits them and you. We have choices make the best of them. Purchases from our store help support our programs, the gathering and the pow wow.

www.pipekeepers.org



Bud & Wayne Building a Lodge

"Sacred sites and areas are protection for all people — the four colors for man — and these sites are in all areas of the earth in the four directions."



For Sale \$900.00/offer
 -- Traditional Circle of Elders,
 NORTHERN CHEYENNE

The Elders say that values come from the Mother Earth. Different places and areas around the Earth have different values. The Water people live in harmony and know the values that correspond to that particular part of the Earth. The Desert people know the values of the desert and respect and live in harmony with that part of the Earth. The Woodland people know the values of their part of the Earth and live in harmony. If you live in harmony with the Earth, you will live a life that is full of values. We should have great respect for the Mother Earth.

When you are buying from an artist/maker, you're buying more than just an object/painting. You are buying hundreds of hours of failures and experimentation. You are buying days, weeks and months of frustration and moments of pure joy. You aren't just buying a thing, you are buying a piece of heart, part of a soul, a moment of someone's life. Most importantly, you're buying the artist more time to do something they are passionate about.

Food & Health



Hominy is dried field corn kernels which have been treated with an alkali. Traditionally we soaked the dried corn in lye water derived from wood ash, until the hulls were removed. Other areas I am sure used another kind of alkali. The process is to remove the germ and the hard outer hull from the kernels, which makes them easier to digest and much more tasty.

Many Native American cultures made hominy. The Cherokee, my long ago ancestors, made hominy grits by soaking corn in lye water and beating it with a corn beater. The grits were used to make a traditional hominy soup. They taught the process to the American colonists, who were not familiar with dried corn and they learned by doing exactly what the Native Americans did, they soaked the dried corn in a lye water solution.

The colonists usually kept a type of mill and an ash hopper near their kitchens. Their mill was a giant mortar and pestle made from a tree stump and a block of wood. It was hung from a tree branch. Used as such, the branch became a sort of spring. The mill was used to crack hard kernels of dried corn into coarse

meal. The hopper was a V-shaped wooden funnel and wood ashes (usually oak ashes) were put into the funnel and then water was run through it to make lye. The lye was then used to soften the corn hulls and create hominy.

By the time I came along, the corn was soaked in this way: To get lye, my family used a section of a hollow tree, set it on a base that slanted, and filled the hollow part of the tree with green oak ashes from the fireplace. Well water was then poured through the ashes. When the water trickled through at the bottom, it was caught in a bucket and poured back through the ashes until the lye water was as strong as they wanted it. This is the same process of making lye water as was used in soap making.

The next part of the process was to soak the dried corn in the lye water until the skin and the little nib at the point came off. This usually took a day or two, and during that time, the hominy was stirred occasionally. That was my job. There was a very long strong stick used just for the stirring, it had a handle but the lower part of the stick had been carved so that it was like a flat paddle. It was very nearly as long as I was tall, but no matter, because I was the stirrer of the corn.

When the skin came off, (the corn would be swollen enough to break those skins) the corn was washed thoroughly many times to remove all the lye. The last thing we did was cook the corn until it was tender, cover it with

a generous amount of bacon grease, salt to taste, and all was right with the world; as long as you also had cornbread nearby. (I know, *bacon grease*, I guess perhaps we should limit the generous amount, don't you?)

Some folks today use soda to soak the corn, but I am not really familiar with that method, although I am sure it is very much the same process as with lye water. But one thing is sure, they don't get to go through the process of making lye from ashes. I did talk with one of my older uncles and he said his wife had used soda water, and for about a gallon and a half of shelled corn, two boxes of soda should be mixed with enough water to cover the corn. I asked him how much water that would be, but he couldn't tell me. I guess I will have to figure it out by myself.

<http://davesgarden.com/guides/articles/view/1712/>

Read more:

<http://davesgarden.com/guides/articles/view/1712/#ixzz30r8FYrup>

Fried Hominy

Cherokee

Ingredients

- A few pieces of Onion if desired
- One or two Cans of White Hominy
- Several Strips of Bacon (as much as you want)
- Black Pepper to taste

Directions

Fry bacon crisp. Remove from pan.

Drain most of grease. Drain water off hominy. Fry hominy in bacon grease.

Crumble bacon & mix in hominy. That's good eatin', as my father would say.

Note: Better fix plenty!

Pemmican & Wild Rice

Cheyenne

Ingredients

- 1-2 lbs. pemmican
- 4 cups or more Wild Rice
- vegies to vary-cattail shoots, Stems, prairie turnips

Directions

cut pemmican into half inch pcs, put in pot with salt and other spices and water to cover, bring to simmer, add more water once simmering, enough to cook amount of rice using,(wild rice doesn't swell as much as white rice), simmer, when rice is done add any veggies and cook till done

Fish & Cattails

Cheyenne

Ingredients

- 2 quarts Cattail shoots or young stems
- 3-4 fish fillets-bass or trout or your choice
- salt and pepper to taste

Directions

In the spring dig the cattail shoots or into late spring or summer pick the green new stems, wash and set aside,

fillet several trout or bass,

lay them in a skillet, cover with the cattails then add a couple cups of water and cover,

steam 5-10 mins, depending on the mass of the contents, salt and sprinkle with crushed red peppers and serve.

Can vary it by replacing the water with oil and frying

How The Pipe Came To The Lenapé – Lenape

Long ago, when Kukna, the Earth Mother, was young and the Native people were all one people, there arose a great dispute among them concerning a sacred medicine, the tooth of a certain monster bear. A council fire burned for many days and many nights, but no agreement could be reached concerning this, and the people found it impossible to settle their differences or to come to a compromise. After countless debates and meetings, it was finally decided to separate into different groups. So it was, that many clans and families went their separate ways. In time, many new tribes came into being, speaking new and different tongues and living in different ways.

Now it was that a certain gifted being, called Nanapush, a Spirit helper on this Earth to

Kishelamàkânk, the Creator, the Grandfather of human beings and all living creatures, saw that his grandchildren, the Lenapé, the Grandfathers of men, were in great distress, that they were quarreling and drifting apart, and he felt a deep and sincere compassion for them.

So he asked Kishelamàkânk, the Creator of all things:
"Kishelamîlenk, oh great Creator, I ask of your council. My Lenapé grandchildren need help, for they are deeply troubled." The Creator relied, "Your father, Wunchènewànk, Spirit of the West, once gave you a pipe, symbolizing the peace that came between you two after a settling of your differences. Make such a pipe for the Lenapé that they too through its power might come to find the same peace and understanding, and instruct them in its power and use."

Shortly thereafter, one beautiful day, the great and wise Nanapush was seen standing upon the top of a high mountain, sending up signals of smoke, calling upon all of his Lenapé grandchildren, our ancestors, to Council. After they were all gathered together in one great assembly in the valley below, Nanapush, the great and gifted, broke off a piece of stone at his feet and he fashioned the first pipe that was ever seen by our Lenape'wàk. When it was finished, he filled the bowl with leaves which he pulled off a certain plant, smudged the pipe with winke'màsk (sweet grass), and he blessed it. Then he made a fire of cedar logs and he named it, Tinde Wulankuntowa'kàn - The Fire of Peace. And from this sacred fire he lit this pipe, and he

smoked it before all the people. While he smoked the pipe, he talk with them, instructing them in the meaning and the use of the pipe. As he smoked, a great peace, a great feeling of understanding, fell upon them. Indeed, their hearts became filled with a new kind of joy, good feelings and comfort. So, Nanapush, the strong and wise one, gave his Lenapé grandchildren that pipe as a gift, and he told them that the Creator had instructed them to go to a certain place where they would find a sacred plant growing there which they should smoke in the pipe. This plant was the sacred tobacco, which we call ksha'te.

So it was that the Creator, through Nanapush, gave four sacred gifts to the people: Tinde Wulankuntowa'kàn, the Fire of Peace; hupa'kàn, the pipe; ksha'te, the sacred tobacco; and winke'màsk, sweet grass. Nanapush said, "My grandchildren, my Lenapé people, you are given these four gifts, that through their use you might send your thoughts and prayers to Kishelamàkânk, the Creator, and he will hear. Whenever you are in great trouble or need, whenever you are in Council, build such a fire, bring a pipe into your midst, and the spiritual power of the pipe will immediately begin to cleanse your eyes, throats, hearts, minds, and Spirits, of all trouble and evil. As the smoke from the pipe rises to the sky, your thoughts and prayers will be heard by the Creator. Peace and order, and good thinking will be restored among the people.

And so it was, from that day long ago, when Nanapush, the sacred and gifted being, Grandfather of all men and every living being, stood upon the top of the Great Mountain and lit the first pipe from the Fire of Peace, that the pipe has been held as sacred and holy, upheld and respected among the people, at all times and all places. So ends the story of the coming of the pipe to the Lenapé people.

From: The Grandfathers Speak,
by: Hitakonanu'laxk

Life

It is a journey... no one is ahead of you or behind you. You are not more "Advanced" or less enlightened. You are exactly where you need to be. It is not a contest... It is life. We are all teachers and we are all students.

How the People Hunted the Moose - Cree

One night, a family of moose was sitting in their lodge. As they sat around the fire, a very strange thing happened. A pipe came floating through their door! Sweet-smelling smoke came from the long pipe and it made a circle around their lodge, passing close to the Moose People.

The old Bull Moose saw the pipe, but said nothing, so it passed by him. The ...cow moose said nothing, so the pipe passed by her, too. The pipe passed each of the Moose People until it reached the youngest Bull Moose

who was near the door, of the lodge.

"You've come to me," he said to the pipe. Then, he reached out, took the pipe, and started to smoke it.

"Oh, my son," said the old bull moose, "now you have killed us! This is a pipe from the Human People. They're smoking this pipe now and asking for success in tomorrow's hunt. They will find us now. Because you smoked their pipe, they will find us."

"I'm not afraid," said the young Bull Moose. "I can run faster than any of those Human People. They can't catch me."

The old Bull Moose said nothing else.

When it was morning, the Moose People left their lodge. They went across the land looking for food. But, as soon as they got to the edge of the forest, they smelled the hunters. It was the time of year when there is a thin crust on the snow, and it made it hard for the Moose People to move quickly.

"These Human People will catch us!" said the cow moose. Their feet have feathers, like the grouse. They can walk on top of the snow."

Then, the Moose People started to run as the Human People

followed them. The young Bull Moose who had smoked from the pipe ran away from the others. He was still sure that he could outrun the hunters. But, the hunters had on snowshoes, and the young moose's feet sank into the snow. The Human People followed him until he was tired, and then they shot and killed him.

After they killed him, they thanked him for smoking their pipe and for giving himself to them so that they could survive. They treated his body with care, and they soothed his spirit.

That night, the young Bull Moose woke up in his lodge surrounded by his Moose People. Next to his bed was a present that the Human People had given to him. He showed it to the others.

"See," he said. "It wasn't such a bad thing for me to accept the long pipe that the Human People sent us. Those hunters treated me respectfully. So, it is right for us to let the Human People catch us."

And, so it is to this day. Hunters who show respect to the moose, and other animals, are always the ones who have successful hunt.

Adapted from the Native Stories from Keepers of the Animals, by Joseph Bruchac

American Indian Settlement:

According to *A History of Pipestone County*, produced by the Pipestone County Historical Society in 1984, the first evidence of human occupation of southwest Minnesota dates to 8000 B.C., following the Pleistocene epoch of earth's last great ice age. Hunters equipped with stone-tipped spears hunted big game in the area, such as the mammoth and a very large species of bison, also extinct. A large spearhead (Clovis point), one of the oldest artifacts in Minnesota, was discovered in Pipestone County. The first petroglyphs (rock drawings) were created about 2000 B.C. in the area; some were found at the Pipestone quarries. Around 200 B.C. the Fox Lake Culture had emerged in the Pipestone area. They left behind mounds and pottery samples, and used the bow and arrow. Clay pots, dating back to 200 B.C., demonstrate that the Fox Lake American Indians possessed a sophisticated culture. The Great Oasis Culture followed the Fox Lake people; these people lived in the area from 900 to 1400 A.D. The Oasis Culture is believed to be the first to make use of the pipestone from the quarries. They created carved tablets inscribed with figures resembling crosses as well as pipes from the stone of the quarries. Dwelling in thatch houses, there is little evidence that the Great Oasis Culture practiced much agriculture, although members in northeastern Iowa are thought to

have cultivated corn. These people were replaced by the Oto and Iowa people, descendants of the Mississippian people known as the Oyote. In the 1600s and 1700s, the Dakota migrated to the area, and among them were the Yankton Dakota, a part of the powerful Dakota or Sioux Nation, who settled near the location of the present-day town, and utilized the soft red stone, called pipestone.



Pipestone artisan
National Park Service

European and American Exploration and the Founding of Pipestone:

The French were the first Europeans to explore Minnesota. The Groselliers and Radisson, Father Louis Hennepin, Baron LaHonton and others left accounts of their journeys as well as descriptions of the red stone found in pipes and other items American Indians traded. The region passed from French to American control in 1803 as

part of the Louisiana Purchase. With the 1814 Treaty of Ghent clarifying the boundary between British North America (present-day Canada) and the United States of America, large areas of the American west became part of the United States. The famous Lewis and Clark expedition traveled through the area soon after. Lewis and Clark noted the pipestone quarry in their journals. Fur trader Philander Prescott wrote another account of the area in 1831. Five years later, the artist and writer George Catlin traveled through the region. He sketched the landscape surrounding the quarries, and this drew general interest in the site.

Pipestone County was established in 1857, but it was still many years before European-American settlers came to live in the county. The region had been visited by explorers and traders, but settlers stayed away, considering the county "Indian territory," until well after the Civil War. In 1837 the United States government negotiated treaties with the Sioux and the Ojibwa, who held title to the entire Minnesota region, to give up lands in the triangle bounded by the St. Croix and Mississippi Rivers and by a line drawn eastward from the mouth of the Crow Wing River. As soon as the treaty was signed, lumbermen moved into the region, and settlements rapidly grew up at Stillwater and St. Paul. Further treaties with the

American Indians, combined with the growing might and population of the United States, eventually opened up the rest of Minnesota for settlement. Alarmed at the number of settlers entering the region, the Sioux rose in August of 1862, which resulted in nearly all the Sioux being expelled from the State. During the 38 day war, 500-800 American settlers and an unknown number of Sioux were killed. After this war, immigration grew in the western Minnesota. The first Pipestone County survey occurred in 1871, but the surveyors neglected to mark the Sioux reservation on the drawing of the land that was later named Sweet Township. The town of Pipestone, Minnesota, county seat of Pipestone County, was first platted from 1873 to 1874, and finally incorporated on February 1, 1891. Two individuals, Charles H. Bennett and Daniel E. Sweet were instrumental in the founding of Pipestone. In April 1873, Sweet surveyed the 20-block town site in Section 12 of the township which was later to be named Sweet. The town itself was located near the center of the county, a mile south of the quarries where the red pipestone is found, and for which both the town and county are named.

Bennett, born in Union town, Michigan, in 1846, served four years in the Civil War and acquired a pharmacist's education by working in

pharmacies in the East. He lived for a while in Sioux City, Iowa, before it had a railroad, and built a thriving drugstore business in Le Mars, Iowa, before coming to Pipestone in 1873. Bennett used his own capital and all he could borrow in efforts to develop the community. In 1883 he persuaded the Close Brothers, William and Frederick, two Englishmen, to settle in Pipestone. The Close Brothers advertised the bountiful landscape in circulars distributed throughout the Northeast and England, promoting the rich black soil, civilized nature of the country, and the paradise which awaited the hopeful immigrant. The English land-speculating brothers did not mention the severe weather, devastating insect pests and the treeless landscape, which had earlier prohibited settlement. The selective nature of the ads helped to lure settlers, and with the increased settlement the railroads arrived. Later two more close brothers, John and James, arrived, and along with S. H. Graves, they formed the Close Brothers Company. Through connections with wealthy Englishmen, they were able to buy large amounts of land in southwestern Minnesota and northeastern Iowa, forming

one of the largest land companies in the region.

Characteristics of Pipestone

Pipestone, also known as catlinite, is a fine-particled version of the type of rock known as metamorphic clay stone. It lacks silt-sized particles and consequently is soft and can be readily carved with harder stone or metal tools. Pipestone's color ranges from brick red to mottled pink and gray.

Where Found: Metamorphic clay stone is found throughout the Midwest. The best-known location in Minnesota is at Pipestone National Monument in the southwestern part of the state. Here the pipestone is found six feet or deeper beneath the surface in several layers sandwiched between layers of Sioux quartzite. Unlike pipestone from other locations this stone is the nicest to work being smooth, soft, and with few hidden fractures. One drawback to the pipestone in Pipestone, Minnesota is the stone only runs from $\frac{3}{4}$ inch to 2 inches thick. Stone 2 "thick is not the norm and thicker stone occurs vary rarely.

Geological origin: The story of Minnesota's pipestone begins between 1.6 billion and 1.8 billion years ago. Slow-moving water, probably in a lazy river or along an ocean shore, deposited

fine, clay-sized particles containing iron in what is now the southwestern part of the state. Over millions of years, heat and pressure transformed these particles into rock.

Uses

American Indians from 3-dozen tribes quarry pipestone and carve it into ceremonial tobacco pipes. They use only hand tools to quarry and carve the stone. Pieces left over from pipe carving are sometimes made into small bear or turtle effigies. Archaeologists have found evidence that people were using pipestone from the southwestern Minnesota site as early as A.D. 100. During the 1800s the North West Company had a white factory near Lake Wilson make and they distributed some 2,000 pipes throughout the upper Missouri River basin.

Lore: American Indian legends recorded by early American artist George Catlin say that the Great Spirit fashioned a pipe from pipestone and gave it to his people, telling them that they were made from this stone and that they too should make pipes from it.



Check out the online store if you do not see what you want email us or call we may have it in the store. 507-825-3734 @ pipe@iw.net @ www.pipekeepers.org



Please remember that your input is valuable to us. Please if you think that having a membership to our organization is important then take the time to be involved. Keepers can't continue without your input and time. The work done at Keepers is volunteer including those of our board.



"I believe that being a medicine man, more than anything else, is a state of mind, a way of looking at and understanding this earth, a sense of what it is all about."
-- Lame Deer, LAKOTA

Membership

Your membership fees help us do many things and since no one at Keepers gets paid all the money we get goes to keep things running, put on our gathering and pow wow.

Membership dues are due the end of each July. Cash is the best way to pay your dues but for those who are short of cash we would be honored to except volunteer time and or other donations. Everyone's contribution makes a difference to the organization and each of its members. Thanks for all you do!

Members Application & Renewal

Name _____
Address _____
City, State & Zip _____

Phone _____
Email _____

Please include dues & mail

Yearly membership (circle correct amount)

	Standard	Silver	Gold
US	\$25.	\$50.	\$100.
Other	\$55.	\$110.	\$220.

Lifetime Membership (circle correct amount)

	Standard	Silver	Gold
US	\$250.	\$500.	\$1000.
Other	\$550.	\$1100.	\$2200.

CC# _____

expire date _____

Security code _____

_____ Signature

For those who paying dues is a financial hardship we can accept trade of items which can be sold in the store or your time volunteering on one of our projects.

Contact us about Trades

**Keepers of the Sacred Tradition of Pipemakers
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