

## Keepers Pow Wow

We had a successful pow wow this year raising 90% of the donations needed to pay for the event. Thanks to everyone who helped make this possible.

### Thank You to our donors

Bruno Winkler  
Bud & Rona Johnston  
Bomgaars  
Calumet  
Coborns  
Dar's Pizza  
John Draper  
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Rona Johnston  
Shakopee  
Sioux Valley Energy  
Subway  
True Value Hardware  
Valerie Dively  
Anonymous  
1<sup>st</sup> National Bank

I always enjoy the music and dancing, but maybe the best part is the people. Thanks to everyone who came to this year's pow wow. Hope to see you next year.

### Gathering Schedule 2013

#### Possible schedule 2014

Wednesday 12:00 meet greet  
Thursday 12-3 Craft Class  
Thursday 6:00pm Feast pipes  
Friday 12:00pm Keeper Meeting  
Friday 4:00-6pm Food Cook Off

Friday 6:00pm Concert  
Sat 1:00pm pow wow  
Sunday 9:00am quarries prayer  
Sunday 1:00pm pow wow



Collecting herb at culture camp



### Cultural Camp

Each year we have a new group of people participating in our culture camp in 2013 we had a young man from New Zealand, a young lady from Spain and one from France. We collected herbs to make tea at camp, made pipes, made a drum, cooked over the fire, shared stories and much more. The camp always leaves me feeling like I have new family members.

We want to give everyone the chance to participate in the camp it will likely be held just prior to the pow wow again. You can either pay the normal fee for the camp or call us about an exchange for the normal \$\$\$'s . We will explore plant identification, tracking, survival

skills and cultural arts, crafts, drumming and history.

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. Contact Bud 605-595-5229 or Rona 376-5712 ASAP if interested.



Travis Erickson's Quarry



Fish pipe available for sale in the store by Travis Erickson



Bear pipe made by Rona Johnston

This quote of says it all.

Copied from Frank Fools Crow group as posted by Joy Fox.

#### Mitakuye Oyasin

"We are called to become hollow bones for our people, and anyone else we can help. We are not supposed to seek power for our personal use and honor. What we bones really become is the pipeline that connects Wakan Tanka, the helpers and the community together. This tells us the direction our curing and healing work must follow, and establishes the kind of life we must live. We have to be strong and committed, otherwise we will get very little spiritual power and will probably give up the curing and healing work. The lessons we are taught by our human teachers, as Stirrup was for me, stressed that the traditional way of performing a ritual is more important than curing someone. Curing a single individual is only important in terms of what this teaches the entire community. This community must continue to know that Wakan Tanka, and the Helpers are always with it, and that it need not be afraid."

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#### NATION OF SHAWLS

Thanks to Star Baker for sharing this beautiful message

Good evening to all gathered here at the fire. I add logs to keep the circle warm as we sit together at the end of a beautiful day here in the south. I gift sweet grass and sage to the fire and embrace the smoke as it flows around me and around the circle. I give thanks to our Creator for this lovely day and for all families and people here that have come to sit. I ask our Creator for healing to all, for within us all , there is a need. I gift cedar to the fire as I ask the Thunder Beings to hear our prayers. May all find comfort here around this circle , you are

welcome to stay as long as you like, always there is someone here. Thanks is given for your presence. Guidance is asked for this evening as we travel down these roads to our ancestors, may those who have forgotten the old ways, be lead back by Creator, and to those who are discovering the old ways, may you find the road and accept the teachings with gratitude and respect. These things I offer up in prayer this day . These words come from my heart. Auntie Joy

#### Food & Health

Did you know this about Cinnamon?

1. Cinnamon is the common name for nearly a dozen species of evergreen trees in the genus cinnamomum. Just a few of these trees are grown commercially for spice.
2. In Indonesian, the cinnamomum burmannii tree is known as kayu manis or sweet wood.
3. The first-ever Rainforest Alliance Certified™ cinnamon farms are situated in Kerinci, Indonesia, and belong to a group of 268 cinnamon farmers.
4. The bark of the cinnamon tree is stripped, dried and ground to make the fine powder most think of as cinnamon.
5. Cinnamon is harvested just once every 10 to 15 years, so most producers see only two or three harvests in their lifetime.
6. The earliest the first harvest can take place is eight years

- after planting, when young trees yield about 5 kgs (11 lbs) of dry cinnamon.
7. When cinnamon trees are young, their thin bark naturally curls into tight rolls which are sold as "cinnamon sticks" in grocery stores.
  8. Production increases and bark thickens over time—improving the concentration of volatile oils and giving cinnamon a richer, more intense flavor.
  9. Cinnamon forests grow naturally, without the aid of agrochemicals, and are intercropped with other trees.
  10. In Indonesia, locals call cinnamon the "grass of Kerinci" because it begins to grow back almost immediately after it is cut.
  11. Most Indonesian cinnamon farmers grow their trees on small, remote parcels of land (known as *bidangs*) alongside other native species like surian, jati and malaku.
  12. Producers in Indonesia consider cinnamon to be a "savings account." They hire a team to harvest their forests only when additional income is necessary. A farmer might, for example, utilize his cinnamon to finance a family wedding.
  13. Since Indonesian cinnamon plots are usually located outside of villages, water buffalo are used to transport the bark to collection points in villages.
  14. A typical cinnamon harvest yields about 450 kgs (1,000 lbs) of cinnamon, but production can vary greatly

depending on the age of cinnamon trees.

15. In Indonesia, harvesters say they prefer to work on Rainforest Alliance Certified cinnamon plots because they are paid 9 percent more per kg harvested on this land. They are also being good neighbors to wildlife—including the endangered Sumatran tiger—and the environment.

### TANSHPASHOFA

**Contributor:** pfilipelli

**Tribal Affiliation:**

Chickasaw Nation

**Origin of Recipe:**

Family and experience

**Type of Dish:**

Contemporary & Traditional

#### Ingredients

1 ½ to 2 ½ cups dry Pashofa Corn

1 to 3 lb. Pork Loin Roast (or other bone-in pork you like)  
3 Tbsp. Vegetable oil (I use Sunflower oil or plain veggie oil)

Salt and Pepper to taste

Water

#### Directions

Notes:

1. Avoid ham, bacon or other cured meats that will put flavors in the 'Pashofa' that do not belong.
2. Use the higher amount of corn and lower amount of meat if you like the corn in 'Pashofa' best and just want the meat to mainly flavor the dish.
3. Use the lower amount of corn and higher amount of meat if you must have meat in every bowl.

You will need a large sauce pan

or pot, large skillet, and a large crock pot (if you are taking it somewhere) or you can use a large cooking pot if you are just doing it at home.

#### Directions

Pick through your dry cracked corn to get out miscellaneous bits and yellow kernels. Rinse off all powdery substance and floating hulls in a strainer or the sauce pan with cold water. Soak the corn in cold water, rinsing every two hours or as often as you can get to it. Soak the corn at least 4 hours. Rinse it one more time and add water 3 times the volume of corn. DO NOT ADD SALT TO THE CORN! That makes it stick to your pan badly.

Bring the corn to a boil with the lid on the pan, turn the heat to a low simmer and tip the lid to let steam escape for the first 15 minutes. Simmer the corn at least 8 hours. Stir about every 2 hours to see if it is sticking.

After you have simmered the corn about 2 hours, start the pork. Let the pork sit out until the chill is off. Cut palm-sized meat portions away from the bone until you have one large bone piece and all the rest is cut up. Salt and pepper the meat.

Heat a large skillet on "High," add oil. Place bone piece in center of pan with all other pork around it. Put the lid on as best you can. I use a lid and a spatter

guard kind of tilted across the big bone in the center of my pan. Brown the pork on high, turning all pieces to get all sides brown, then turn the heat to "Medium" to cook until the juices are no longer red. You can salt and pepper it all again at this point.

Place the browned pork in either the crock pot or the large cooking pot (not in the corn). Put 2 cups water in the skillet and work the leavings and juices up off the bottom. Pour this juice over the pork. Do this twice or until the juice in the pot comes almost to the top of the pork pieces. Cover the pork and simmer for at least 6 hours, until it is falling apart and you can pick the clean bones out with tongs.

At least 2 hours before serving, combine the cooked corn and pork in either your crock pot or cooking pot. Stir and simmer together until serving time.

It is best served with fry bread.

#### Pemmican and Wild Rice

**Contributor:** Jake Levi

**Tribal Affiliation:**

Unenrolled Cheyenne  
(Tsistsistas)

**Origin of Recipe:**

Relatives and Grandmother

**Type of Dish:** All Indigenous

#### Ingredients

1-2 lbs pemmican  
4 cups or more Wild Rice  
Veggies 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.

#### Sassafras Tea

**Tribal Affiliation:**

Eastern Kentucky

**Origin of Recipe:** Offered by Mark Boyd ... who learned this from grandma

**Type of Dish:** All Indigenous Ingredients

#### Ingredients

4 Cups Water,  
5 To 6 Sassafras Roots  
(Find In The Spring Or The Fall)

#### Directions

Bring to boil 4 cups of water, and then add roots.  
Continue to boil the roots until water becomes red and the smell becomes very strong.

Note: wash the roots very well and be sure to gather in the spring or fall when the sap is still strong.

#### History

#### 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 very 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 carvings 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 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

### **30,000 year old Brazilian artifacts refutes theory claims that humans first arrived in Americas 12,000 years ago?**

Posted on 20 October, 2013 by admin

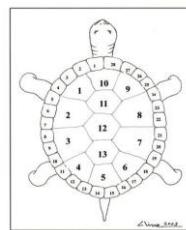
A new exhibit in Brazil showcases artifacts dating as far back as 30,000 years ago — throwing a wrench in the commonly held theory humans first crossed to the Americas from Asia a mere 12,000 years ago.



<http://humanandnatural.com>

The 100 items on display in Brasilia, including cave paintings and ceramic art, depict animals, ceremonies, hunting expeditions — and even scenes from the sex lives of this ancient group of early Americans.

The artifacts come from the Serra da Capivara national park in Brazil's northeastern Piaui state, on the border of the Amazon and Atlantic Forests, which attracted the hunter-gatherer civilization that left behind this hoard of local art.



<http://www.rawstory.com>

Since the 1970s, Franco-Brazilian archaeologist Niede Guidon has headed a mission to carry out large-scale excavation of Piaui's interior.

"To date, these are the oldest traces" of human existence in the Americas, she emphasized. The paintings are estimated to date back some 29,000 years.

In search of tourists UNESCO conferred World Heritage status on the Serra da Capivara in 1991.

### **Stories**



#### **THE LEGEND OF THE HAND OF THE MEDICINE MAN**

There was a time, long ago, when people lived around Kejimkujik Lake. For a long time all was well, and the people lived off the land, hunting and fishing, and gathering plants, roots, berries and nuts, each in their season. The Elders took care of the children, telling them the old stories and passing on their wisdom and knowledge of the land and of their way of life. A child was considered a precious gift to any village, for they would grow up to one day nurture and protect the people of that village.

Unfortunately, there came a time when a mysterious sickness came to the village. The young were the ones who suffered the most, and the plague claimed the lives of

many of the village's children. The villagers looked to their medicine people, and to those in the surrounding area, but none of them were able to find the medicines that would cure the sickness.

It was said that a powerful medicine man lived in a village that lay far off in the direction of the setting sun. The chief of the village sent runners to the west, hoping this medicine man would be able to help the children of the village. The runners ran for days until they reached the next village, and then new runners would take their place, carrying their message further and further west, until they finally arrived at the village where this medicine man lived. He listened to their request, and agreed to help them.

When this medicine man finally reached the village at Kejimkujik Lake, there was much sadness, for many children had been lost. The medicine man immediately went into ceremony, sending his spirit journeying into the Spirit World. He was accompanied by the powerful Mi'kmaw Spirit Guide Muin, the black bear, the traditional keeper of medicine knowledge, and together they sought the cure they needed. At last, after seven long days, a spirit came forward with the knowledge they needed.

The medicine man immediately went into the woods, seeking the plants that were needed to make the medicine. Following the instructions he had been given, he made the medicine

and took it back to the village, where it was given to the children. Within a few days, the medicine began to take effect, and the children began to recover.

After waiting another seven days to see that all went well, it was time for the medicine man to return to his village in the west. Before he left, he went down to the shores of Kejimkujik Lake, where he went down on one knee to give thanks to Creator for giving him the ability to help the young Mi'kmaw children. As he stood, he placed his hand on the slate outcrop to steady himself, and when he removed his hand they found the imprint of a child's hand impressed into the slate.

To this day, that image remains on the slate on the shores of Kejimkujik Lake, as a reminder of how precious the life of a child truly is.

- story as given to Jean Augustine-McIsaac

**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**



"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

The Medicine Wheel explains different ways of looking at the world. The four directions are the East, the South, the West, and the North. In the East is the view of the eagle. The eagle flies high and sees the earth from that point of view. The South is the direction of the mouse. Moving on the earth, the mouse will not see what the eagle sees. Both the eagle and the mouse see the truth. The West is the direction of the bear. The bear will see different from the mouse and the eagle. From the North comes the point of view of the bison. To be a Medicine Man you must journey through all points of view and develop the mind to see the interconnectedness of all four directions. This takes time, patience, and an open mind. Eventually, you understand there is only love.

Offering up prayers of gratefulness on this day, Friday the 13th. In many indigenous cultures, the number 13 is sacred, being the number of (one cycle) of accomplishment, mystery, the highest celestial level, higher consciousness, and ancestral wisdom.

In Mesoamerican thought there are: 13 lunar cycles, 13 major

joints in the human body, and 13 tail feathers on Eagle. If one looks closely at the shell of Turtle, one can see that it is divided into thirteen large sections which represent the thirteen moons of the lunar year

(if you count the smaller segments around the lower edge of the shell, you will find there are 28, which represents the 28 days between new moons). A good book is, "Thirteen Moons on a Turtle's Back" by Joseph Bruchac and Jonathan London.

10 Spiritually Transmitted Diseases by Mariana Caplan, PhD.

1. Fast-Food Spirituality: Mix spirituality with a culture that celebrates speed, multitasking and instant gratification and the result is likely to be fast-food spirituality. Fast-food spirituality is a product of the common and understandable fantasy that relief from the suffering of our human condition can be quick and easy. One thing is clear, however: spiritual transformation cannot be had in a quick fix.

2. Faux Spirituality: Faux spirituality is the tendency to talk, dress and act as we imagine a spiritual person would. It is a kind of imitation spirituality that mimics spiritual realization in the way that leopard-skin fabric imitates the genuine skin of a leopard.

3. Confused Motivations: Although our desire to grow is genuine and pure, it often gets mixed with lesser motivations, including the wish to be loved, the desire to belong, the need to fill our internal emptiness, the belief that the spiritual path will remove our suffering and spiritual ambition, the wish to be special, to be better than, to be "the one."

4. Identifying with Spiritual Experiences: In this disease, the ego identifies with our spiritual experience and takes it as its own, and we begin to believe that we are embodying insights that have arisen within us at certain times. In most cases, it does not last indefinitely, although it tends to endure for longer periods of time in those who believe themselves to be enlightened and/or who function as spiritual teachers.

5. The Spiritualized Ego: This disease occurs when the very structure of the egoic personality becomes deeply embedded with spiritual concepts and ideas. The result is an egoic structure that is "bullet-proof." When the ego becomes spiritualized, we are invulnerable to help, new input, or constructive feedback. We become impenetrable human beings and are stunted in our spiritual growth, all in the name of spirituality.

6. Mass Production of Spiritual Teachers: There are a number of

current trendy spiritual traditions that produce people who believe themselves to be at a level of spiritual enlightenment, or mastery, that is far beyond their actual level. This disease functions like a spiritual conveyor belt: put on this glow, get that insight, and —bam! — you're enlightened and ready to enlighten others in similar fashion. The problem is not that such teachers instruct but that they represent themselves as having achieved spiritual mastery.

7. Spiritual Pride: Spiritual pride arises when the practitioner, through years of labored effort, has actually attained a certain level of wisdom and uses that attainment to justify shutting down to further experience. A feeling of "spiritual superiority" is another symptom of this spiritually transmitted disease. It manifests as a subtle feeling that "I am better, more wise and above others because I am spiritual."

8. Group Mind: Also described as groupthink, cultic mentality or ashram disease, group mind is an insidious virus that contains many elements of traditional co-dependence. A spiritual group makes subtle and unconscious agreements regarding the correct ways to think, talk, dress, and act. Individuals and groups infected with "group mind" reject individuals, attitudes, and circumstances that do not

conform to the often unwritten rules of the group.

**9. The Chosen-People Complex:**  
The chosen people complex is not limited to Jews. It is the belief that "Our group is more spiritually evolved, powerful, enlightened and, simply put, better than any other group."

There is an important distinction between the recognition that one has found the right path, teacher or community for themselves, and having found The One.

**10. The Deadly Virus: "I Have Arrived":** This disease is so potent that it has the capacity to be terminal and deadly to our spiritual evolution. This is the belief that "I have arrived" at the final goal of the spiritual path. Our spiritual progress ends at the point where this belief becomes crystallized in our psyche, for the moment we begin to believe that we have reached the end of the path, further growth ceases.

These are but a few of countless Spiritually Transmitted Diseases that we encounter on the path. It is not a matter of if we encounter obstacles but when. Yet on the path to truth, each level of obscuration we encounter is but a doorway into greater discernment and clarity. It is a mark of human maturity to continually unfold deeper levels of spiritual integration, and to gracefully admit to error and refine our knowledge as we

grow. Adapted from Eyes Wide Open: Cultivating Discernment on the Spiritual Path (Sounds True). READ THE ENTIRE ARTICLE AT  
<http://www.riseearth.com/2013/12/10-spiritually-transmitted-diseases.html#.UrznzfaBUvp>



### 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.
Outside US	\$55.	\$110.	\$220.

*Lifetime Membership  
(circle correct amount)*

	Standard	Silver	Gold
US	\$250.	\$500.	\$1000.
Outside US	\$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  
PO Box 24  
Pipestone, MN. 56164**