

Keepers Pow Wow

We have been visiting with all the businesses in Pipestone trying to get donations for this years pow wow. We have had a couple members voluntarily send in donations to help with the pow wow. What can you do to help?

1. Bring friends
2. Donating money
3. Come to dance in regalia
4. buy raffle tickets
5. come be a vendor
6. Bring , send supplies, donate gift cards (toilet paper, paper towels, food to feed dancers)
7. Come early to set up
8. stay to take down
9. participate in Native Foods Cook Off

So far we have raised about 1500.00 of the 9,000 dollar budget.

Unfortunately if we do not raise at least 1/2 the funds needed we will likely have to cancel next years pow wow. We are still trying to get the Pipestone Camber to sponsor the pow wow that way they would call businesses and raise the money and we would set it up.

Gathering Schedule

- 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



Bud Rona & Camas meeting the US Ambassador to Germany

Cultural Camp

We are putting together a group camping cultural. We want people to participate in the camp it will be held just prior to the pow wow and then after. You can either pay the normal fee for the camp or call us about an exchange for the normal \$\$\$'s we will ask a small fee \$10.00 a day for food and ask you to be a contributing member of the camp. We will explore plant identification, tracking, survival skills and cultural arts, crafts, drumming and history. The camp will be held At Bud & Rona's place. We have someone from New Zealand coming over for the camp and the pow wow.

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



Camas & Susanne making a dream catcher at our Craft class on Thursdays 12-4pm

The only dream worth having is to dream that you will live while you are alive, and die only when you are dead. To love, to be loved. To never forget your own insignificance. To never get used to the unspeakable violence and vulgar disparity of the life around you. To seek joy in the saddest places. To pursue beauty to its lair. To respect strength, never power. To never look away. And never, never to forget.



Rona dancing at the Hilo Pow Wow



Moccasins made by Rona available at Keepers store order a custom pair.

"Our people don't come in parts. Either you are Indian, or you are not."

-- Nippawanock, ARAPAHOE

We really need to take a look at how Indian People are talking about Indian People. We say there are Rez Indians, Traditional Indians, Urban Indians and Breeds. This type of thinking will keep us separated. An Indian is an Indian, a brother is a brother, a sister is a sister. We are all related. Today, let us respect ourselves and our people. Today, let me realize Indians are Indians.

Food & Health

Grandma's Dandelion Tea~

Recipes & Medicinal Benefits

In general, dandelion tea helps stimulate glandular activity and the muscles of the gastrointestinal tract. The resulting increase in saliva, gastric juice and bile production improves the function of all the digestive organs. . At the same time, this medicinal tea can lower blood pressure and cholesterol levels.

The word dandelion comes from "dent de lion," which is French for lion's tooth-a reference to the plant's sharply pointed leaves.

Despite its fearsome name, dandelion is beneficial to the body and is used in many medicinal teas. In fact, the entire

plant, including its strong taproot, can be used to make herbal tea. The root of the dandelion is known to contain countless active ingredients, including potassium and calcium. Both the leaves and roots of the plant have bitter constituents, which have a stimulating effect on the body.

Caution All parts of the dandelion plant contain a milk sap. Those allergic to dandelions should be especially careful not to come into contact with this sap. Most others, however, can tolerate the sap when it is applied to their skin.

Healing Dandelion Tea Recipes~

Basic Dandelion Tea

Because it grows wild in most parts of the world, dandelion is easy to collect yourself. Harvest plants growing as far as possible from the high-traffic streets; avoid plants growing in lawns treated with herbicides or parks that have a regular traffic of dog walkers.

Small early-spring leaves make a less bitter herbal tea. Pour 1 cup of boiling water over 1-2 teaspoons of dried, crushed leaves; steep for about 10 minutes. Drink 1 cup of this tea 2 times a day.

Digestive Problems Herbal Tea

1 ounce dandelion root
1 ounce dandelion leaves and stems
2/3 ounce fennel seeds
2/3 ounce peppermint leaves
Steep this mixture in 1 cup of hot water for about 10 minutes and strain. This medicinal tea combination helps stimulate bile production, promote digestion and alleviate intestinal gas.

Caution Never give children an herbal tea with peppermint. The menthol in the peppermint could have an adverse reaction.

Medicinal Tea Ideal for Skin Cleansing

2/3 ounce dandelion root
2/3 ounce dandelion leaves
2/3 ounce nettle leaves
2/3 ounce red clover blossoms
2/3 ounce rose hips
Steep this mixture in 1 cup of hot water for 10 minutes and strain. You will need to drink a cup of this tea daily for several weeks before the skin-clarifying effect becomes evident.

Dandelion Tea for Fluid Retention

1 ounce dandelion root
1 ounce dandelion leaves
2/3 ounce nettle leaves
2/3 ounce spearmint leaves
Steep this mixture in 1 cup of water for 10 minutes and strain. This tea aids metabolism and stimulates the activity of the kidneys, thereby reducing bloating and fluid retention.

Dandelion Tea Medicinal Remedies

The invigorating effect of dandelion is due to its bitter constituents. The root also contains fermenting agents, enzymes and abundant vitamins and minerals. This combination of ingredients can help purify the blood, act as a diuretic, improve metabolism and bile production and strengthen the stomach, as well as help in treating symptoms of arthritis.

Digestion Remedy

While dandelion tea can help ease chronic liver and gallbladder problems, it can also improve daily digestive processes. Taken after a meal, it helps stimulate the entire gastric biliary tract and pancreatic systems. It is also a good idea to drink dandelion tea after eating foods with a high fat content. The tea will relieve indigestion.

Natural Spring Tonic

The medicinal effects of dandelion and nettle leaves make a tea with these herbs excellent for rejuvenating the body after a long winter.

Dandelion Tea Stimulates a Child's Appetite

Dandelion tea can improve appetite in children. Because children often dislike dandelion's bitter taste, try adding dried apple pieces or orange slices to the tea. Honey, instead of sugar, can be added

for additional sweetness. Read the surprising Benefits of Honey information. Have your child drink ½ cup of the tea 30 minutes before meals.

Old Fashioned Folk Remedy for Kidney and Bladder Stones

Eliminate small kidney and urethral stones with this folk remedy: Pour 1 pint of water over 2 tablespoons of dandelion leaves and 1 teaspoon of nettle leaves. Steep for 10 minutes and strain. Dilute with 1 quart of hot water and drink within half an hour. Repeat daily until the stone has been passed. It is best to continue the treatment once a week to help prevent the formation of new kidney and bladder stones.

Handy Remedy for Kicking the Coffee Habit

Clean dandelion roots and cut them into small pieces. Dry them in a warm oven, 150 degrees, with the door open about 2 inches to allow the air to circulate. Then roast the roots in a pan at 325 degrees until brown, turning frequently. Grind them immediately. Use 1 teaspoon to brew 1 cup.

How about a Mild Bitter Cordial?

Remove a handful of fresh flower buds from a leafy plant and steep for 1 week in about 1 pint of clear grain alcohol and strain. Dilute 1 teaspoon of cordial in herbal tea and take after meals to stimulate digestion.

DISCLAIMER:

The statement's made here have not been approved by the Food and Drug Administration. These statements are not intended to diagnose, treat or cure or prevent any disease. This notice is required by the Federal Food, Drug and Cosmetic Act.

Recipies

Broccoli Wild Rice Casserole

Ingredients

salt & pepper to taste
6 oz. cream cheese, softened
1 onion, chopped fine
2 cups cooked, chopped broccoli
4 cups cooked wild rice
Note: Feel free to vary the amounts to suit your personal taste(s)!

Directions

Stir together all ingredients in a buttered baking dish.

Bake in a 350-degree (F) oven for 20-30 minutes.

Fried Hominy

Ingredients

- A few pieces of Onion
- 2 Cans of White Hominy
- Several Strips of Bacon
- 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.

A Native Map

By Monica Brown, Tulalip News Writer

Aaron Carapella, a Cherokee Indian, has taken it upon himself to create a map that shows the Tribal nations of the U.S. prior to European contact. The map is of the contiguous United States and displays the original native tribal names of roughly 595 tribes, and of that, 150 tribes are without descendants. Without descendants means that there is no one known to be alive from that tribe and are believed to be extinct.

Aaron's journey to making the Native American Nations map began 14 years ago. At the age of 19, Aaron had already gained a great deal of knowledge from listening to stories from his family, elders from his tribe, and reading books on Native American history. To explain where his knowledge came from Aaron said, "My Grandparents would tell me, you're part Native American and that's part of your history. They would give me books to read about different tribes' histories, so, I grew up with a curiosity of always wanting to learn more about Native American history."

After reading the many books on Native tribes and not finding any authentic type maps which failed to accurately represent the hundreds of modern day and historical tribes, Aaron decided to start creating a map for himself that would be authentic and cultural. "The maps in the books were kind of cheesy, they only had maybe 50 to 100 tribes on them," said Aaron.

The inspiration for the map to depict original tribal names came from a book that he was

reading which explained the real names of tribes and reason they were given the names they have today.

"I didn't want to make a map with just tribe's given names on it. I wanted it to be accurate and from a Native perspective," said Aaron.

The process to collect tribes' real names led Aaron from books, to making many phone calls to tribes across the country, asking them one seemingly simple question, what is the actual native name of your tribe?

"Some tribes, once contacted, wouldn't know that information," he said, but they would get him in contact with an elder or someone that would have the information he needed. "Every tribe I've contacted, I've noticed they are really good about getting back to you about cultural questions, they had a really good response time," said Aaron.

On the map there are approximately 175 merged tribes, listed among the 595. The map displays what others fall short of, to make known the significant fact that is overlooked every day and that is, that tribes inhabited the entire U.S. and not just small portions of it.

"It is kind of sad that I can't find a tribe's real name because they aren't here anymore," said Aaron about learning the truth of what happened to many tribes. Some tribes were victims of genocide, some dwindled away from disease or other life threatening situations and some were merged forcefully or willingly with other tribes to make one large tribe. "Today some small tribes are enumerated under larger tribes, and do not have

separate sovereignty. A good example of that is the Delaware Tribe of Oklahoma who recently split from the Cherokee Nation," said Aaron explaining about how some tribes have merged.

"To be honest, in general in the United States, Americans are very ignorant about Native American history and the only time they deal with Native history or reality is when tribes have enough money to fight back against injustice happening to them. In my small way, making this map is to reinforce the true history of the injustice and the genocide that occurred," said Aaron.

Aaron has not received any funding to create the map and any profit from the map sales will go towards Aaron's future map projects, which will include an in-depth look at the tribes of the states of California and Washington. A map of the First Nations in Canada is already in the works and close to being complete.

Aaron is of European and Cherokee descent and can speak the Cherokee language. He has a bachelor's degree in marketing and is considering returning to school to get a master's degree in Native American studies so that he can pursue his interest in Native American history.

The Native American Nations map can be purchased from his website and prices range from \$89 to \$199. For more information or to purchase a map visit <http://aaron-carapella.squarespace.com/>. Aaron can be reached through email

atribalnationsmap@gmail.com and by phone at 949-415-4981.

History

Because American Indians are citizens of their tribal nations as well as the United States, and those tribal nations are characterized under U.S. law as "domestic dependent nations", a special relationship exists which creates a particular tension between rights granted via tribal sovereignty and rights that individual Indians retain as U.S. citizens. This "dual citizen" status creates tension within the U.S. colonial context even today, but was far more extreme before Indians were uniformly granted U.S. citizenship in 1924. As non-whites, and non-citizen indigenous people, the United States built discriminatory language into their own laws and took on special colonial projects that denied basic human rights—particularly in the areas of cultural expression and travel—to their indigenous non-citizen "wards".[1]

2 Indian Civil Rights Act (1968)

After years of unequal schooling, for reasons from racist schools to insufficiently funded schools, the National Indian Education Association (NIEA) was formed to fight for equal education for American Indians in 1969.[2] Another right American Indian Activists strove for was media protection: advocates went all

the way to the United Nations to seek laws that protected the rights of Native people to own their own media, and for the prosecution of those who persecuted their journalists.[3] Religious rights persecution had a part of American Indian oppression as well. Until 1935, American Indian people could be fined and sent to prison for practising their traditional religious beliefs.[4] In more recent times, there has been controversy around the use of American Indian symbols such as for school or team mascots. Concerns are that the use of the symbols distort American Indian history and culture and often stereotype in offensive ways, such as when "savages" is used...[5]

Native American Warrior Culture – Horse War Paint

The Native American Indian valued their horses and held them in the highest esteem. Going into battle was dangerous for both the Native American and his horse. It therefore made sense to apply war paint to their horses as well as themselves. The achievements of warriors were often reflected in the symbolic images of their war paint. The clothes, tepees and all of his belongings, including his war horse, was decorated with the symbolism of his achievements or his various spirit guides. Every element of War Paint on the face and body of an American Native Indian had meaning. As did the symbols

that decorated his Mustang horse – Horse War Paint.

Reasons for applying Horse War Paint

Native American Indians applied War Paint on their Mustang horses for the following reasons:

Visual Messages: Symbols were recognised as having specific meanings like the symbols shown above. The same ritual symbols that were painted on a horse that might also be painted on the face and body of the Native Indian

Marks of Distinction and Honor: Horse War Paint might include symbols to indicate major achievements and success

Mental Preparation: Medicine Men often chose certain markings for warriors and that powerful magic was passed on during the application of the Horse War Paint helping the warrior to believe himself and his horse invincible

Power and Magic: It was believed that the application of certain symbols and colors afforded the wearer with 'Magic' for power and protection by drawing on natural powers and combining these with the power of the warrior and his horse. Symbols included stripes, circles and triangles

To recall special events: Victory, Mourning etc were indicated by the application of horse war paint.

Following a battle: A triumphant warrior might apply paint to his

horse so the tribe could see at a glance the outcome of the battle from a distance. Native American Indians prepared the paint which was then dried and stored as a powder. The paint powder was kept in deerskin pouches which could be carried with them

Horse War Paint - Making Horse War Paints

The Native Indians made Horse War Paint from the natural resources that were available to them to make different colored dyes and pigments including red clays, barks and berries, white clays and eggshells, black charcoal, yellow from flowers, plants and moss, blue from clays and duck manure and green from moss and algae. Paint in it's simplest form, consists of ground up pigment suspended in some sort of liquid, or binder such as urine, spit, egg yolks, animal fat and blood.

Meaning of Horse War Paint Colors

There were so many tribes of Native American Indians it is only possible to generalise the most common meanings of the colors and patterns of Horse War Paint, Body Paint or Face Paint.

- Red Color Symbolised war, blood, strength, energy and power
- Black was used to symbolize victory and might be applied to the horse before returning home to the camp
- White Color Symbolised mourning but might also mean peace

- Blue Color Symbolised wisdom and confidence
- Yellow Color Symbolised the color of death. Yellow indicated that the wearer and horse were brave and were willing to fight to the death
- Green Color Symbolised endurance, and is seen as a great healing power and believed to improve vision – green circles might be painted around the eyes of a horse
- Purple color symbolised power, mystery and magic

Origin Stories

Great Teacher– Cherokee

The great teacher is the Bear. He is one of the most curious and omnivorous of all animals. A bear feeds on nearly every food available, from insects to grasses. Bear Clan members have special duties in the areas of food storage and preparation, also medicine gathering and teaching, just as Fire Clan people have a particular calling to be fire keepers, fuel gatherers and carvers. Numerous pipe bowls show the bear standing and teaching before a seated pupil. The Bear rises and prays at sunrise, like the Indian.

The Cherokee today pretend that there are only seven clans and do not enumerate the Bear Clan among them. This is because, anciently, the members of the Bear Clan were considered

bears, not human. But there are many stories which Bear Clan members tell to one another, and they have an important history in the Cherokee Nation.

Red Bear tells a humorous story about an experience he had on the Black Path, which runs crosswise to the Red Path. He was returning from a tribal meeting in the Southwest and thought he would pay his respects to the resting-place of his ancestors. The town where his great-great-grandparents lived was now under water the result of some "dam project" but there was a state park located there. Never before had he been to this place, at one time the capital of his Nation.

Red Bear says that when he travels his attitude is that any land the government stole and hasn't yet parceled out is still Indian land, once removed, as it were. He planned to camp and sleep that night on the Mother with his people. The park was closed for the season, so Red Bear left his car at the gates and walked in with his blanket, thinking he might find a spot to rest and leave early the next morning without anyone noticing him. The night was black as it could be. Clouds covered the stars and there was a new moon, which is to say no moon. Red Bear walked blindly and boldly along an asphalt road for almost

a mile or more, leaving the lights of the park buildings far behind him. The darkness of the road was uniform, solid with that of the sky and surrounding trees. Suddenly, he says, there was a line of shining spirits like giant warriors blocking his way. He stopped. He held out his hands in peace and greeted them in Cherokee, stating his intentions. The line divided to let him pass. He felt welcomed. He continued on the black road, sensing that it curved and went down toward the river. He still could not see a thing. He followed his feet in blind faith. He walked for another mile or so before he said to himself, "Any way into the woods is as good as any other." He left the road and found that his feet were now placed on a sandy beaten path. This he followed until he said to himself, "Any spot is as good as any other." So he spread his blanket on the pine needles and prepared to go to bed. As he removed his tobacco pouch and laid it at his head, he felt the ground about it to make sure it was a good place to put it. That is when he felt a stone fire ring immediately beside his bedding. He had found a campsite after all! He would not light a fire. This would be cold camping. But he would make a tobacco offering to the spirits of the woods and thank them for their hospitality. The spirits of that place made a big to-do over the tobacco, he says. They had not had it for so long! Tobacco was once one of

them. All growing things can speak, but tobacco is their special speaker. That is the word they used, Red Bear says-- "Speaker." When you wish to know the purpose of a plant, they said, you must speak to it and it will tell you what its gift is, its teaching, its medicine. Would you like to see which plants in the woods are medicine plants?

The woods then began to glow with a faint, chartreuse light. Red Bear watched as the various plants brightened, one by one, large and small, high and low. In many cases, the light was not spread evenly through the plant but was stronger in certain parts. With some of the underbrush, each leaf glowed like a bright, trembling bead. There would be a patch of grass where every blade showed and another clump that was completely dark. Red Bear could see the roots of certain bushes and weeds, like skeletons. The bark of some trees contained more light than any other part. In other trees, it was the fruit or flowers. As Red Bear looked around he noticed that almost every plant within his vision had lit up. This included all trees, without exception. He told me the proportion of medicine plants to non-medicinal vegetation was four to one. "The woods are a medicine chest," he said.

"Top of the morning to you, Chief!" said the ranger the next day. Red Bear learned that he

had found the only primitive camping spot in the entire park. It overlooked the Tugaloo River, now a large reservoir. From the time of that experience, he saw even the most nondescript-looking woods with different eyes. "Oh, and by the way," he added, "those tobacco-hungry spirits somehow managed to make me leave my tobacco pouch there. I would have offered it to them but they beat me to the punch. They fooled me out of it. The next place I got to, someone gifted me with a new pouch "If the very old will remember, the very young will listen."

Chief Dan
George, a Salish

Blue Berry Wojapi Ingredients

- Water to mix with flour to make a gravy or sauce mixture.
- 3/4 cup flour
- 1 cup sugar
- 3 cans water
- 1 can blueberries

Directions

Put the blueberries into a medium sauce pan.

Add 3 cans water to blueberries.

Add the sugar and mash the blueberries.
heat until boiling
Slowly add the flour paste to the gravy like mixture.

**Kiowa Fry Bread
Ingredients**

- Warm water
- 1/2 teaspoon of salt
- 1 teaspoon of Baking powder
- 2 cups flour
- 1/4 cup of vegetable oil

Directions

Sift flour, Baking Powder, and salt into bowl.

Slowly add warm water until dough feels like mud.

Mix and knead until smooth. Cover for 10 minutes.

Break into lemon-size pieces Roll into a ball, then flatten.

Heat oil in pan.

Fry until Golden Brown. Serve fresh on a plate with salt or syrup.



Imitation Sinew \$8.00

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



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!



Small pipe blanks \$25.00

Deer Skin 5.25 a square foot

**Members
Application & Renewal**

Name

Address

City, State & Zip

Phone

Email

Please include dues & mail

*Yearly membership
(circle correct amount)*

Associate & Voting	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**