



Our Head Man Dancer 2013  
Pow Wow July 27<sup>th</sup> & 28<sup>th</sup>  
Everything is coming together for the  
pow wow we have all our head staff  
and a poster already ready to print.  
Hope to see you all there  
Still Need Funding!!



Here is the group from Brookings SD.  
That we had down for the Culture  
Camp in June. We will be holding  
another in June of 2013. Contact the  
Office at 507-825-3734 if you are  
interested in attending.



Bud & Rona will again be teaching  
pipestone carving classes in  
Switzerland in Feb and March 2013  
Sure to be a great time. Picture above  
are pipes carved at a class from a  
couple of years ago.



**Bud & Rona will again be attending ITB  
Berlin the worlds largest tourism  
conference 2013. Bud & Rona do this for  
Keepers at their expense. Here they are  
doing a presentation at a East Berlin  
School for the US Embassy**



Bud & Rona & Camas will also attend the  
Hilo Pow Wow May 25, 26 & 27<sup>th</sup> 2013.  
We rent a booth and sell stuff for Keepers.  
Rona & Camas Dance and enjoy the warm  
weather. Bud & Rona Also pay the  
expenses for this pow wow and help  
promote and support the Keepers. Here is  
Camas petting a Silky Chicken while at the  
pow wow.

#### **New Zealand Cultural Exchange**

Bud, Rona and Camas recently returned  
from their cultural exchange trip to New  
Zealand. The trip had its ups and downs.

If you do not already know, they fly stand  
by. Bud worked for United Airlines for 37  
years and they get really cheap tickets for  
the family. Flying stand by means many  
times you do not get on a flight. Well, that  
is what happened when they tried to fly to  
New Zealand. They left Sioux Falls on  
Monday, t 15<sup>th</sup>. Rona Arrived in San  
Francisco that evening, but Bud didn't get  
there till the following morning. The next  
day they stood by for the only flight each  
day out of San Francisco to Sydney. On  
Friday Oct 18 we got on a plane! We  
arrived in Sydney 19 Oct where we were  
told we no longer had a flight to Dunedin.  
We spent hours resolving that before  
finally getting on a flight to Auckland then  
to Dunedin, right at the bottom of the  
South Island of New Zealand.

We were a bit tired after the 21 hours on  
flights, and the many days at airports. Our  
host family's home was very comfortable  
and we soon were settled and asleep. On  
Sat and Sun we did talks at the  
Theosophical Society and we were there  
most of a day for each. We met many  
great people including Kane and his family,  
they were local Maori. Bud and Kane hit it  
off and talked for more than an hour. He  
came back the next day with gifts and  
stories of his people. A rose made of their  
native flax, a carving of bone and mutton  
birds. Monday we took a tour of part of  
the interior with Mary and then dinner at  
Tracy's home where she prepared the  
mutton birds we got from Kane for us to  
try.

The mountains were beautiful, the  
weather a little cooler than I like. It even  
snowed when we stopped for gas. That  
night at the dinner we all got to try mutton  
birds. They were dry and salty almost like  
jerky but very oily. Bud ate most of them.

Tuesday we rested a little, did some  
laundry and took a walk we then met a  
couple people for dinner on the ocean.

Wednesday we slept in and then took a  
walk up a mountain. We enjoyed the walk  
it was fantastic to see all the Native New  
Zealand Plants. Three hours later we were  
back to the car then off to a pot luck and

another get together at the Theosophical Society. We spent much time at the get togethers getting to know some of the people and sharing a little of our tribal culture and learning a little about their local culture.

Thursday we went to a local Maori meeting house, about 2 hours away. We met up and were greeted and lead into the meeting house with a typical Maori welcoming. The host women chant and call the visiting women with the men following. Everyone removed their shoes and then were seated in the hall, women to the back. The local Maori representatives began. They all spoke in Maori. I was told later they introduce themselves by reciting their family lineage and then their connection with the land, the mountain and rivers of their family's homeland. Then the invited Maori do the same. Once all the introductions are out of the way, they stand and sing songs and state the reasons that they have come together. Now everyone stands and a line forms so each invited guest presses their forehead and nose (at the same time) to those of each member of the host party in turn and Hongi (a traditional exchange of breath). Afterwards everyone who is staying for the meetings gets their sleeping bags, as everyone will sleep together in the meeting house until the discussions are completed. We met everyone for a feast and got a chance to talk to some of the Maori people there.

Just as with our tribal people, they were from all over the islands, some with dark skin, some with lighter skin and all wore contemporary clothing. All wore a traditional carving from green stone (Jade) a connection to their traditions and to the land. They were there to discuss environmental concerns that would be taken to the government. The Maori people have refused to allow their government to push them aside and are currently suing their government for water rights.

Bud met David a Maori and shared stories. They continued talking even after everyone finished eating and headed back

to the meeting hall. Bud gifted David with a couple Pipestone turtles and thanked him for sharing. David then took off his green stone and with tears in his eyes put his green stone around Bud's neck and began telling him the story of where the stone came from and its history. The stone was handed down through 14 generations of storykeepers. David invited us back, in fact, he said we had to come back because the green stone required it. It was a very memorable day.

Friday was our last day there and we had lunch with Aelred. He was here for our pow wow 2 years ago and is a member of Keepers. He played the bag pipes. His partner made us a vegan meal of chips, dips, pizza and a beautiful pudding for desert. I really liked the macadam nut cream. We then drove to the other side of the island to meet a man who took us on a tour of their forest. We had planned to stop for "tea", they call it, on the way home but the restaurant was closed because of a wedding so we hung out at the beach before going home to fix up a stir fry for dinner.

Saturday morning we had to get up and go to the airport and fly to Auckland. Tracy had arranged us to be picked up at the airport there because our flight didn't leave again till Sun morning. Sandy is the National President of the Theosophical Society of Auckland. Their facility is a large Victorian house with 2 kitchens, 5 + bathrooms, and too many to count other rooms. We stayed in the bunkroom. We spent the morning visiting with Sandy sharing stories then we walked up the side of the hill the house sits on to see the caldera that the house has almost in their back yard. It was quite a sight to see. While walking back we ran into Sandy who took us in the car for a little tour of Auckland and a spot at the beach where the sunny summer weather helped to wash away the stress I was beginning to feel because of our travel ahead. Camas and I played at the beach for a little while and Bud continued sharing with Sandy.

She dropped us off at an area close to the house and we had a Chinese meal in New

Zealand. We were up and out of the house by 4am to catch our flight headed home. It was a long flight and we got on all our flights, until we got to Denver were we stood by for 3 flights before getting seats. It was unique to leave Auckland New Zealand on the morning of Oct 28<sup>th</sup>, fly 4.5 hours to Sydney, spend all the time to get through customs and recheck bags, then fly 12.5 hour to Los Angeles to arrive there on the same morning of Oct 28<sup>th</sup>.

We want to thank everyone who made this possible. We met great people. I feel our lives are now and maybe have been connected in some way which we may all understand better as we learn and grow. After getting to the States I realized I still had the key to the house we stayed in Auckland so I texted Sandy who responded by email that I should keep it as I would be returning soon enough and would need it.

#### **Pow Wow Health & Food**

Turmeric has gained yet another victory under its belt. New research published in the [Journal of Biological Chemistry](#) shows that it stopped the multiplication of the often deadly Rift Valley Fever (RVF) virus in infected cells. RVF, a mosquito-borne virus, affects domestic animals like cattle and even humans.

Lead investigator, Aarthi Narayanan of Mason's National Center for Biodefense and Infectious Diseases, says she knows the benefits of turmeric first-hand. "I eat it every day. I make it a point of adding it to vegetables I cook. Every single day."

She's so passionate about turmeric's benefits that she's even bringing it under the microscope with alphaviruses like Venezuelan equine encephalitis and retroviruses like HIV.

"It is often not taken seriously because it's a spice," she adds. She believes that curcumin may soon be part of drug therapies that fight powerful viruses.

Turmeric is Not Just a Spice

Turmeric and curcumin, one beneficial active compound found in turmeric, have also been shown to exhibit a number of other positive effects. Turmeric has been linked to the reduction of cancerous tumors by a whopping 81 percent, [prevention and treatment of diabetes](#), protection of the liver, easing of osteoarthritic pain and stiffness, and can aid in [preventing chronic diseases](#) like Alzheimer's disease.

## Cattails & Fish

**Origin of Recipe :** grandmother

**Tribal Affiliation :** Cheyenne

**Contributor :** Jake Levi

**Type of Dish :** All Indigenous Ingredients

### Ingredients

- 2 quarts Cattail shoots or young stems
- 3-4 fish fillets-bass or trout or your choiced
- 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 Can vary it by replacing the water with oil.

## Pine Needle Tea

**Tribal Affiliation :** Cherokee

**Origin of Recipe :** Offered by Clark Morris ...who learned this from their dad who

**Type of Dish :** All Indigenous Ingredients

### Ingredients

- pine needles (yellow pine preferably)

### Directions

Just yank a few pine needles off the nearest tree and chew them up. Swallow the juice. It will stop stomach cramps, spasms and hunger pains.

Note: I have no idea how it works but it does and it also covers the smell of cigarettes and tobacco when hunting.

Warning: I was looking at the recipes and noticed pine needles, upon looking at the recipe I strongly felt the need to add a caution to this recipe; pregnant women must NOT use this as pine needles will cause "abortion" this also happens in cows, when they eat the pine needles they will drop their calf's (dead) within a couple of days if not hours. Please add this caution.

Thank you

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NWSFA Project Coordinator  
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V1K 1B8

## Spruce Tea for coughs

**Tribal Affiliation :** Austria -- Brenner Pass.

**Origin of Recipe :** Offered by Bob Brenner ...who read about it once in a book, tried it

**Type of Dish :** All Indigenous Ingredients

### Ingredients

- Equal volumes of:
- New growth from the tips of spruce branches
- Water

### Directions

Due to allergies, I am plagued with chronic, although mild post nasal drip and the consequential cough. I'd read in a local ethnobotany publication that tea from the new growth at the tips of spruce branches was used by the original people here for soothing coughs. I was hiking in the mountains and when I stopped to rest, I recalled that article as I was looking at a huge spruce tree.

I gathered a handful of the new tips and put them in an oversized enamel cup 2/3 full of water and set it next to a small cookfire to get hot. (Incidentally, I didn't remember about using the new growth until I tried to pull off a mature twig. Those prickles kinda brought tears to my eyes.) After about 15 minutes, I tried a sip and found it to be bland tasting and a little stinky, not pitchy smelling like I expected. I finished it anyway because it was warm and the weather wasn't. I wasn't impressed. Note: I put out the fire and moved on. About a half hour later it occurred to me that I hadn't been coughing and didn't again for a couple of more hours. The tea doesn't give that menthol or eucalyptus tingle like I've been taught by the Vick's company to expect but for me, it works much better.

**Wild rice, Sage & Cranberries**

**Tribal Affiliation :** Passamaquoddy

**Origin of Recipe :** Offered by Cindy...who learned this from her Grandma.

**Type of Dish :** All Indigenous Ingredients

you like

### Ingredients

- Turkey broth
- Sage
- New cattail buds or roots, water chestnuts or crunchy somethings. Whatever is available. (i usually use canned water chestnuts 'cuz they are available year round.)
- Salt & pepper to taste if you like that
- Wild rice
- Cranberries

### Directions

Boil up some wild rice in turkey broth

When it is almost done, add the sliced crunchy somethings and a handful of fresh cranberries. (no sugar!)

Add what herbs you like, a little sage perhaps, etc.

Note: The thing to remember is to only add enough water to cover the rice and keep an eye on it so it doesn't dry up.

### Acorn Breakfast

**Contributor :** Added by Administrator

**Tribal Affiliation :** Polish American

**Orgin of Recipe :** Offered by Tony Kaczmarek... who made it up

**Type of Dish :** All Indigenous Ingredients

### Ingredients

- Acorns - as many as you may need.
- Maple syrup (home made preferred, just cause it tastes better) as much as

### Directions

First you need to process the acorns by shelling them, pounding into a powder, then rinsing them several times till all the tannic acid comes out. I use one leg of a pair of panty hose to put the powdered acorns in, then run the sink and soak and squeeze , change water, soak and squeeze, till the color of the water runs clear.

I then put some acorn mush in a bowl, add about 3 tablespoons of water, and put in the micro-wave for about 3 minutes, then add one tablespoon of maple syrup.

Note: its pretty good. makes a great breakfast. if cooking outdoors in the wilderness you will have to modify the way you cook it

### Traditional Birch Fungus Medicine

Inonotus obliquus, commonly known as chaga mushroom (a Latinisation of the Russian term 'чара'), is a fungus in Hymenochaetaceae family. It is parasitic on birch and other trees. The sterile conk is irregularly formed and has the appearance of burnt charcoal. It is not the fruiting body of the fungus, but a mass of mycelium, mostly black due to the presence of massive amounts of melanin. The fertile fruiting body can be found very rarely as a resupinate (crustose) fungus on or near the clinker, usually appearing after the host tree is dead. I. obliquus grows in birch forests of Russia, Korea, Eastern and Northern Europe, northern areas of the United States, in the North Carolina mountains and in Canada. The chaga mushroom is considered a medicinal mushroom in Russian and Eastern European folk medicine.

Since the 16th century, chaga mushrooms were recorded as being used in folk

medicine and the botanical medicine of the Eastern European countries as a remedy for cancer, gastritis, ulcers, and tuberculosis of the bones. A review from 2010 stated, "As early as in the 16th century, chaga was used as an effective folk medicine in Russia and Northern Europe to treat several human malicious tumors and other diseases in the absence of any unacceptable toxic side effects." Chemical investigations show I. obliquus produces a range of secondary metabolites, including phenolic compounds, melanins, and lanostane-type triterpenoids, including a small percentage of betulinic acid. Among these are the active components for antioxidant, antitumoral, and antiviral activities and for triggering the human immune system. Geographically this fungus is restricted to very cold habitats. It grows very slowly, suggesting it is not a reliable source of these bioactive compounds. Attempts at cultivating this fungus axenically all resulted in a reduced and markedly different production of bioactive metabolites.[4][5] Cultivated Chaga results in a reduced diversity of phytosterols, particularly lanosterol, that are intermediates in the synthesis of ergosterol. This effect was partially reversed by the addition of silver ion, an inhibitor of ergosterol biosynthesis.[4] Additionally, betulinic acid is absent in cultivated chaga because wild chaga grows on birches, which supply betulin and betulinic acid (compounds that are now being studied for use as chemotherapeutic agents and are already used as anti-HIV agents [6]). While the betulin found in birch bark is not ingestible by humans, the chaga mushroom converts it into a form that can be ingested orally. In an animal study, researchers found betulin from birch bark lowered cholesterol, obesity and improved insulin resistance.[7] In 1958, scientific studies in Finland and Russia found chaga provided an epochal effect in breast cancer, liver cancer, uterine cancer, and gastric cancer, as well as in hypertension and diabetes.[8] In 1973 a case study including 50 patients about the effect of a Chaga extract on psoriasis was published in the Russian

journal Vestnik Dermatologii i Venerologii.

The outcome was almost 100% successful.[9]

In China, Japan and South Korea, extracts of chaga and other mushrooms from the family Hymenochaetaceae are being produced, sold and exported as anticancer medicinal supplements. The main bio-active ingredient in these extracts are usually the nonlinear, complex (1>3) and (1>6) Beta-D-glucans, a type of polysaccharide. The biologic properties of crude preparations of these specific  $\beta$ -D-glucans have been subject of research since the 1960s.

Although these macro-molecules exhibit a wide range of biologic functions, including antitumor activity, their ability to prevent a range of infectious diseases (by triggering and supporting the immune function) has been studied in the greatest detail.[10] Recent scientific research in Japan and China has been focused more on the anticancer potential and showed the effects of these specific

polysaccharides to be comparable to chemotherapy and radiation, but without the side effects.[11][12] Further research indicated these polysaccharides have strong anti-inflammatory[10] and immune balancing properties,[13] stimulating the body to produce natural killer (NK) cells to battle infections and tumor growth, instead of showing a direct toxicity against pathogens. This property makes well-prepared medicinal mushroom extracts stand out from standard pharmaceuticals - no side effects will occur or develop; the body is healing itself, triggered into action by the BRM effect of the chaga extract.[14] Herbalist David Winston maintains it is the strongest anticancer medicinal mushroom. Russian literature Nobel Prize laureate Alexandr Solzhenitsyn wrote two pages on the medicinal use and value of chaga in his autobiographical novel, based on his experiences in a hospital in Tashkent, Cancer Ward (1968).

The majority of research has been performed in vitro and in vivo in animals; few human clinical trials have been conducted. In a 48-patient human clinical trial in Poland in 1957, 10 patients treated with chaga showed a reduction of tumor size, a decrease in pain, a decrease in the

intensity and the frequency of hemorrhaging, and a recovery accompanied with better sleep, appetite and feelings of improvement. Most of these patients were females treated with chaga for cancer of the genital organs or breast cancer.

#### Preparation

Chaga is traditionally grated into a fine powder and used to brew a beverage resembling coffee or tea. For medicinal use, an extraction process is needed to make at least some of the bio-active components bioavailable.[15] These bio-actives are found in the mostly indigestible chitin cell walls of the chaga. Humans lack the enzyme chitinase, so cannot fully digest raw mushrooms or their derivatives, and the digestive process works too fast for the stomach acid to take effect.

Scientific studies and research are in general also based on highly concentrated extracts, and traditional Russian usage is also based on a form of hot-water extraction (by preparing zavarka).

Currently, three extraction processes are used, each with a different outcome. Hot water extraction is the most common and the cheapest method. It can be compared to the traditional tea-making process. All water-soluble components will be present in the resulting extract. Water-insoluble components, such as phytosterols, betulinic acid and betulin, will be absent. Several extraction rounds combined with modern pharmaceutical techniques can result in high levels of polysaccharides, up to almost 60%. The  $\beta$ -D-glucans, the bio-active part of these polysaccharides, might add up to  $\pm 20\%$ . [16] Polyphenolic components are water-solubles and will also be present. Ethanol or methanol extraction isolates the water-insoluble components, betulinic acid, betulin and the phytosterols. This extraction process is in general used as a second step after hot-water extraction, since ethanol alone will not break down chitin effectively - heat is essential.

Fermentation is the most time-consuming, so is the most expensive; this method is not used very often. Because fermentation methods are not standardized (many types of bacteria and fungi can be used in the

process), the outcome is also not standardized.

Extracts with a therapeutic value usually combine two methods, usually hot water and ethanol extraction. This will result in all bioactive components being present.

Cheap, mass-produced extracts are in general hot water, low percentage (4-20%) polysaccharide extracts with limited therapeutic value. The information on the supplements' label will usually reveal inclusion or exclusion of components.

However, the majority of mushroom dietary supplements that are sold are non-extracted, being the cheapest option.[15]

To achieve at least some therapeutic effects the consumer has to make tea from it.

A 1998 study in Poland demonstrated chaga's inhibiting effects on tumor growth.[17] Noda and colleagues found betulin seems to work highly selectively on tumor cells because the interior pH of tumor tissues is generally lower than that of normal tissues, and betulinic acid is only active at those lower levels. Fulda et al. found, in 1997, once inside the cells, betulinic acid induces apoptosis (programmed cell death) in the tumors.[citation needed] In 2005, *I. obliquus* was evaluated for its potential for protecting against oxidative damage to DNA in a human keratinocyte cell line. The study found the polyphenolic extract protected these cells against hydrogen peroxide-induced oxidative stress.[18]

Another study that year found the endopolysaccharide of chaga produced indirect anticancer effects via immunostimulation. The mycelial endopolysaccharide of *I. obliquus* was identified as a candidate for use as an immune response modifier and indicated the anticancer effect of endopolysaccharide is not directly tumoricidal, but rather is immunostimulation.[14][19] It also has anti-inflammatory properties.[13] Saitoh Akiko published on the antimutagenic effects of chaga in 1996. Mizuno et al. published on the antitumor and hypoglycemic activities of the polysaccharides from the sclerotia and mycelia of chaga.[20] Due to the serum

glucose-lowering activity of polysaccharides, caution should be taken by those with hypoglycemia.

## History & Events

Excerpted from Shamanic Odyssey:

Homer, Tolkien, and the Visionary Experience, forthcoming from Inner Traditions.

The prophecy of the Eagle and Condor is remarkable in that it marks the first truly international indigenous prophecy widely embraced by both Native and European-descended peoples, yet in approaching it, we need to be wary of the word "prophecy." Anthropologist Adine Gavazzi reminds us that prophecy in the West involves a diachronic historical process, which among the peoples of the Andes and Amazon does not exist. Rather, there is the experience of cyclical and synchronic time, where different levels of perception of reality occur simultaneously. In other words, people do not witness prophecies unfolding in the linear progression of historical time. They live and experience the reality of myth -- and in post-colonial America, such revitalization of the mythic core is a potent means of cultural and political resistance.

According to anthropologist Jeff Jenkins, the prophecy of the Eagle and Condor is within several (Andean Quechua, New Mexican Hopi, Guatemalan, Honduran and Mexican Mayan, Ecuadorian Shuar, and other) traditional indigenous cultures of North, Central, and South America. From these different regions come prophecies with a common theme of arriving to a point in time when "the human family would face the choice of evolutionary transformation into symbiotic presence within the more-than-human world or to continue in the destruction of the

planet."<sup>1</sup> The genesis of the prophecy is shrouded. Naturally, throughout South America the indigenous Harpy Eagle and Condor figured prominently in the cosmo-visions of Pre-Contact native communities, yet there is no clear lineage of transmission for the version now in circulation.

Jenkins, inquiring into the prophecy's origin among certain Shuar, Quechua, and Shipibo elders, reports, "What I glimpse into their understanding is that, early in their history as a people, the ways of the Condor and the ways of the Eagle were shown to them. Initially, this understanding was irrespective of north/south dichotomies. Through the generations of emergence, powerful personal spiritual and physical encounters clarified who the Condor was and who the Eagle was, as with any major plant, animal, mineral ally. I understand that the Condor archetype was symbiotic with the jungle Harpy Eagle archetype prior to European conquest. They soared together in both jungle and mountain terrain through the lands. The concepts of north and south and their respective archetypal and geographical resonance became clearer through subsequent centuries, when the symbol of the bald eagle became the dominating force of USA orchestrated mass genocide of the indigenous peoples. The indigenous condor consciousness was seen as inferior. The regenerative efficiencies (harvesting carrion and bringing back the energies of the dead) of the condor's ways were disregarded. Symbolically and literally, the condor began its journey through torturous endangerment to the brink of extinction. The associations of north and south were, if I understand correctly, emergent and co-arising with the expanded intricacies of the way history panned out in the north and south."<sup>2</sup>

One version of the prophecy comes from Lauro Hinostroza, a Peruvian healer who now lives in Mexico City. It states that in the historical cycles of the Incan peoples at the end of the eighth Pachakuti (each Pachakuti corresponds to five hundred years), the Eagle peoples would dominate the Condor peoples for one Pachakuti. This coincided with the arrival of Europeans, with their extractive economy and industries, leading to the exploitation, depopulation, and even genocidal eradication of the indigenous peoples of the Americas. The reign of the Eagle peoples was foretold to nearly bring into extinction the Condor peoples.

The prophecy continues with the claim that the tenth Pachakuti, from the end of the twentieth century, would be a time for the peoples of the Condor and the Eagle to fly and mate together in a creative symbiosis to restore and regenerate the Earth community.<sup>3</sup>

One marker of this opening of the tenth Pachakuti is the emerging unification of indigenous peoples and traditions, North and South, as well as the "indigenizing" of Westerners previously without a native consciousness of connection to the Earth and its larger, non-human community. There are no historical documents, however, to buttress the claims of an Incan origin of this prophecy, and one hankers for a lineage. In reviewing our earliest record of Incan folklore and mythological cycles, the Huarochiri manuscript, commissioned by the Jesuit priest Francisco de Ávila in the late 1500's as part of his campaign to eradicate the power of the pre-Conquest priesthood and worship of the huacas among the indigenous Andean peoples, there is no trace of Hinostroza's pachakuti scheme nor the particular eagle/condor symbolism of the prophecy. Yet the absence of written documents does not preclude a direct lineage out of

the time depths of indigenous America. Since the inter-cultural nature of the myth supports it being a confluence of many different indigenous prophetic streams -- especially if a cross-fertilization with the Hopi and other prophetic traditions of the North, which do have a "turning point," occurred -- it is probably futile to seek an original trace among surviving documents. It is through surviving culture that we need to gaze into the backward abyss of time.

One strong candidate for the cultural origin of the prophecy is the Taki Onkoy movement, which flourished in the latter 16th century and was widely mistaken until recent years to have been simply a short-lived political and cultural uprising against Spanish domination, until the work of Peruvian scholar Luis Millones disclosed the spiritual depths of the Taki Onkoy, including its enduring nature. Spanish chronicles report an ecstatic dance, conducted at the huacas: sites (or loci, since humans, plants, animals and other beings could also be huacas) in the sacred topography of the Andean people where the divine nature of the cosmos was especially manifest and accessible. There the participants underwent a process of purification, sloughing off the imposed foreign traditions cutting them off from their ancestral memory and vital connection to the indigenous cosmos, while reestablishing their communion with the huacas.

The dance of the huacas, (so akin to the tragically short-lived Ghost Dance of the Northern plains), we now know has continued through the centuries, in disguised forms such as among the Danzantes de Tijeras, until the present. For example, in Arguedas 1962 account of the "Rasu Ñiti," or death dance among the Danzantes, we see the ancestral spirit of the mountain, Wamani, appear in the form of a condor to the agonizing dancer.

In this way, dancer can die in peace, because in the trance of the dance the continuity between the past of the ancestors and the future of his surviving family and pupils is guaranteed by the presence of the condor.

Among the Ashaninca of the high rainforest, whose ancient culture displays the ability to integrate the knowledge of newcomers (as they did upon receiving many of the Incan refugees into their communities), the practice of Taki Onkoy particularly flourished. Yet it was not a mere Incan import into their culture. It rather appears both as a form of shamanistic revival that erased religious superstructures, Christian and Incan, as well as a millenaristic practice, intended to reestablish the original balance with the natural world, the spiritual ancestors and the sacred landscape thru the awakening of the huacas. The messianic rebellion of the Ashaninca, led by José Santos Athahualpa in the 18th century which attempted to reestablish indigenous rule in Peru, appears to have drawn much of its spiritual inspiration from the Taki Onkoy. In the end, it is clear that the Taki Onkoy is not just a historical episode. As Lawrence Sullivan writes, "The myths and rites of the Taqui Onko religious-dance uprising...defy, escape or recreate their own initial historical setting in the sixteenth-century Peruvian Andes. Not only by their periodic reappearance in Andean History but also by their reappearance in ethnographies and in our own imaginations, these images transcend their original situation. Their presence among us in the twentieth century makes them and their meanings part of our own historical situation in a way that must be reckoned with"<sup>4</sup> This way of ceremonial re-membering, with its messianic promise of the resurgence of native consciousness, enduring for centuries under the baleful, coercive glare of the European invaders

and their predecessors, is not simply a heroic expression of a profound cosmology capable of encompassing a foreign belief system. It reminds us that the prophecy of the Eagle and Condor did not materialize out of thin air -- it is a gift to us of hundreds of years of native resistance and tenacious remembering. It is, in short, a brief lyric from a profound song of nostos.

### Prayer or Message

Mystery, fulfill your purpose here in me  
 if I need to say no, give me the courage  
 if I need to say yes, grant me the grace  
 if I need to let go, loosen my hold  
 if I need to hold on, give me the strength  
 Mystery, open me to see past my pain and  
 my plans  
 teach me to trust the glad rush and gentle  
 receding  
 of your great good tides and tidings

## December 17, 2012 Sharing Your Gifts Gift Giveaway by Madisyn Taylor

We all know how to give the gift of a present, but it is more important to share your gifts that you were born with.

When the holidays come around, most of us join the masses in shopping for gifts, wrapping them, and giving them away. Once we are in the mind-set that this is what we are going to do, we don't hold back or struggle with the process. We simply give the presents we have acquired, letting them go in the awareness that they were never ours anyway. If we could apply some of this unquestioning generosity with our own inner resources and gifts, we might be able to give of ourselves more freely.

lives.  
Indigenous Elders

## 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	\$25.00	\$50.00	\$100.00
Outside US	\$55.00	\$110.00	220.00

*Lifetime Membership*

*(circle correct amount)*

	Standard	Silver	Gold
US	\$250.00	\$500.00	\$1000.00
Outside US	\$550.00	\$1100.00	\$2200.00

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**

## Happy Holidays

Remember to buy locally whenever possible. We vote with our dollars and it is far more powerful than any ballot box in the world.

The keepers stock many unique gift items for Christmas or presents for gift giving year around. We now carry lazered wood and leather ornaments.

Visit us online at [www.pipkeepers.org](http://www.pipkeepers.org) or call us at 507-825-3734 we are open Tuesday – Friday 12pm – 5pm.



## 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!

In truth, our gifts only make sense when we give them away. Imagine carefully procured and wrapped presents that remain in the house of the giver, never getting to the people who were meant to have them. If we hold back, not knowing quite when to share our gifts, we all lose. Ironically, the more we give of ourselves, the more we have to offer. For example, if we have a talent for singing but we hold it back, we sing less and have less experience. On the other hand, if we offer the gift of our voice to the world at every opportunity, our talent develops and becomes still greater, and we have that much more to give.

How we present our gifts can be likened to wrapping paper and ribbons. When we truly value what we have to offer, our presentation honors what lies inside it. We speak well of our talents and introduce them with confidence and panache. Like a performer who chooses carefully what to wear and how to set the stage, we provide an environment that complements and enhances what we have to offer. Far from being superficial, a beautiful presentation is as much a part of the energy of gift giving as the gift itself. All these things together—the gift, the presentation, and the giving away—make up the joyful experience of bestowing our offerings upon the world.

The Nature has given every human being at least one special talent and one special gift. We need to develop and practice these gifts because they are the handiwork of the Great Mystery. Maybe we are artists-when people look at our work it puts joy in their hearts; maybe we are singers- when people listen to our songs, their hearts are happy; maybe we are writers of song or poetry-when people hear or read our work, it may change their