

Keepers News

www.pipekeepers.org

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Keepers New Database

I have been trying to find a better simpler way to keep track of members, send newsletters and announcements, and let members renew their membership. We are setting up stuff on membersplanet. Please if you get an email asking to join please follow the link and update your information. Many peoples email addresses are no longer working please inform us if your contact information changes.

prayersfortheearth

Above NEW Members password pipekeepers.org

May you continue walking the red road
May you continue to hold the pipe and all of creation Sacred.
Through the smoke may your prayers be carried to Creator.
May each day bring you joy, love, and direction.

May you walk with peace and pray with love.

Fewer Pipemakers

So few pipestone carvers left. I went to school here in Pipestone graduated in the early 1980's and during that time I knew many pipemakers and carvers. I met them soon after moving to Pipestone some were my teachers. Most of those local pipemakers have passed

Story Title

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The Great Spirit welcomed another this month. Louis Peter Musil Jr., or more commonly known as Pete, passed away in his home on November 13. He was also known by his other name "Heyoka", which means "He who boosts the people's morale", on the pipes he crafted for the keepers and the Pipestone Indian Shrine Association. He was a talented pipemaker, one of the few left who still know how to inlay pipes with silver solder and other materials, and gave every pipe he made wonderful character.

Pete was a self-taught quarrier and pipe maker and carved pipes for over 45 years. He liked a challenge and would make very accurate replicas of many old style pipes. Pete like many of the local pipe artist was a member of the Sisseton-Wahpeton Dakota Nation.

on, Jack Crow, Harrison Crow, George Bryan, Butch Taylor, Pete Musil, William Bryan, and Dick Bryan to name a few of the carvers who have passed. Will Pipemakers become a thing of the past, maybe it is time that we each make our own pipes? Pipes used in Prayers are special they help us connect with the sacred, with Creator A moment of silence to pray for the pipes and for their makers. May you continue walking the red road and to hold the pipe and all of creation Sacred. Through the smoke may your prayers be carried to Creator. May each day bring you joy, love, and direction in your life.

May you walk with peace and pray with love.

To Be A Warrior

Warriors are not what you think of as warriors. The warrior is not just someone who fights, because no one has the right to take another life. The warrior, for us, is one who sacrifices himself for the good of others, his tasks is to take care of the elderly, the defenseless, those who cannot provide for themselves and above all, the children, the future of humanity.



Time to awaken.... and to get the grandfather fire started. In keeping with the teachings of the ancestors that we are all related I will be putting tobacco in the heart of the sacred fire with prayers for President Trump, his cabinet, and for all the members of his leadership team. May the high spiritual light of the holy ones and the good doctor spirits heal their minds and hearts and guide their actions for the benefit and wellbeing of our diverse and beautiful communities, relatives, and sacred lands. May we all rise and continue to rise. May the great and transformational spirit of love, peace, and harmony prevail for 7 generations and beyond, for our Mother Earth, and for All Our Relations. Eyay 'ahan, Ometeotl.

Artist: Alima Newton

Sad Fact

Until the mid-twentieth century, most Southern states forbade American Indians from attending public schools. The laws did not differ between tribal affiliations or non-affiliation. The only formal education that the author's grandmother had was at a school in the basement of a Methodist church near the Savannah River. Grades 1-8 were taught simultaneously by the church's minister.

Who is Tribal?

There is pervasive myth being spread by text message generation journalists and especially in online media catering to Native Americans that one is not of Native American descent unless one is a member of a federally-recognized

tribe. Many bloggers from west of the Mississippi in federally recognized tribes sarcastically call any small southern tribe, which seeks state or federal recognition . . . wannabe's. They are WRONG! The true history of the region is oh so different.

There were dozens of small tribes in the Southeast that never fought a war against the United States and therefore never signed a peace treaty. It seems that the primary criteria for being considered a Native American today is having ancestors, whose had land desired by plantation owners or who fought a war against the United States after its creation in the 1780s.

Take a look at 17th century and early 18th century maps of what is now the Southeastern United States. There were hundreds of distinct tribes originally living in the region. Then look above at a map of the Southeastern United States from 1800. It mentions four tribes in bold letters (Choctaw, Chickasaw, Creek and Cherokee) and three tribes in regular typeface (Akansas, Chitimacha and Catawba). In 1800, the Seminoles were not recognized as a separate tribe. Today there are three large Federally-recognized reservations in the Southeast: Choctaw (Mississippi), Cherokee (North Carolina) and Seminole (Florida). There are five minuscule federally recognized reservations in the region: Poarch Creek (Alabama), Catawba (South Carolina), Miccosukee (Florida), Chitimacha (Louisiana), Coushatta (Louisiana), Jena-Choctaw (Louisiana) and Tunica-Biloxi

(Louisiana). One Southeastern tribe is now entirely in Oklahoma . . . the Chickasaw . . . but what happened to all the other tribes?

Hundreds of Southeastern tribes are no longer recognized by the federal government as existing, but we will look at the fate of seven Southeastern tribes that typify the fate of the other tribes. Most of the indigenous tribes of Florida were made extinct by Spanish oppression, European diseases and British-sponsored slave raids. Most of the tribes in South Carolina shrank to such small numbers that their few survivors disappeared into the European and African majority populations.



Uchee: Uchee villages could formerly be found all over the Southeast, but their greatest concentrations of villages were along the Ogeechee and Savannah Rivers, plus in southeastern Tennessee. The Uchees never fought a war against Great Britain or the United States, therefore there were no treaties between the Uchees and these governments. The Uchees fought on the

side of the United States in the Red Stick War. However, even before then federal and state politicians considered them to be an exotic branch of the Creeks.

One branch of the Uchee lived in traditional villages within the rugged Cohutta Mountains of North Georgia until at least World War I. They picked up cash income by hauling firewood and provisions to copper smelters in Copper Hill, Tennessee. When the US government purchased most of the Cohuttas to become a national forest in the 1920s and 1930s, it is believed that most of the Uchee's living there moved to the Snowbird Cherokee Reservation.

However, some dispersed into other parts of Georgia and Tennessee.

Those Uchee, who refused to relocate from the Savannah River basin to the Creek Nation typically disappeared into small, remote hamlets of eastern Georgia or southern South Carolina, often intermarrying with other races. Those on the Chattahoochee River and northwest Florida shared the fates of their Creek and Seminole neighbors. Today, even those Uchees in Oklahoma and along the Savannah River, who are almost fullblood Native Americans are frustrated with their attempts to obtain separate federal recognition, because the United States government never signed a treaty with a Uchee tribe.

Savano or Southern Shawnee: In 1705, a French map of North America labeled what is now western North Carolina as "The Nation of Shawnees." There was a very large Shawnee town where Biltmore Village is now located in Asheville, NC

until 1763. However, the Savano were quickly forced out of most of North Carolina, west of Buncombe County, by the Cherokees. Some Savanos fled southward and gave the Savannah River its name. Other Savanos joined the Creeks on the Chattahoochee River, moved to northeast Alabama or even settled in northern Florida, where they gave the Suwannee River its name. Unlike the Uchee, the separate ethnic identity of the Savano has completely disappeared. Because of their chronic attacks against white settlements in Virginia and Maryland between 1754 and 1814, the Northern Shawnees were thoroughly hated in Washington, DC. Surviving Shawnees in the mountains of Alabama, North Carolina, Kentucky and West Virginia thought it wise to keep a very low profile. After 1814, most Savanos in the Southeast called themselves either Creek or Seminole . . . even if they remained in the Southeast after the majority of Creeks and Seminoles were forced to the Indian Territory.

Pernell Roberts

South Georgia Swamp Creeks: Many Hitchiti-speaking Creeks in South Georgia did not move westward, when the Creek Confederacy sold their lands, because they did not recognize the authority of the Muskogee-dominated confederacy. Even though they were theoretically citizens of the State of Georgia, many Hitchiti Creeks on Altamaha River were captured by federal troops in 1843 and marched in chains to Fort Mitchell, then transported

to the Indian Territory. Those that remained in the swampy, unclaimed river bottoms of South Georgia rivers and the Okefenokee Swamp established an important economic role as the intermediaries between the white-owned plantations or turpentine operations and African-American laborers. Creeks in this region often were the foremen for labor gangs of blacks, before and after the Civil War. They chopped the wood for steamboats, supervised laborers tapping pine trees for rosin, plus raised livestock and vegetables to sell in towns. In the region around Waycross, GA they were called "Ware County Indians" or "Swamp Rats."

The situation changed radically in the 1890s, when Northern timber companies and capitalists began seizing vast tracts of land along South Georgia rivers and eventually the entire Okefenokee Swamp. These were areas, thinly occupied by Swamp Creeks, in which land ownership was poorly documented. The Swamp Creeks often had never obtained title to their soggy land because no one wanted it. Northern lawyers filed quit claim deeds for hundreds of thousands of acres a time. Along the Altamaha River, one powerful New York family even created new counties with their stooges appointed as sheriffs, county commissioners and mayors. The Swamp Creeks didn't stand a chance legally and were soon dispersed into a wide region of the Lower Southeast. Some were able to reestablish themselves as whites with black hair and tan skin. No one knows where the others went.

Actor Pernell Roberts (Adam Cartwright in the hit TV series, *Bonanza*) from Waycross, GA was secretly a Swamp Creek. While concealing his Creek heritage to avoid type-casting, throughout his life he quietly assisted Native American causes and put many Native American youth through college.

Saponi, Tutelo, Oconeechi or Eastern Blackfoot:

Perhaps a hundred thousand or more United States citizens have at least some Saponi ancestry . . . maybe many more. It was once a very large, powerful alliance of Siouan and Muskogean remnant tribes in southern Virginia and north-central North Carolina. *Oconeechi* is a Creek word. They are a favorite target of wannabe rants by western Indians, who don't realize that there was a very large Blackfoot tribe in the East. In fact, there were originally far more Blackfoot in Virginia and North Carolina than ever lived in the West. They were an entirely different ethnic group, however.

The Blackfoot never fought a war against the Great Britain or the United States. They signed a few treaties with the Commonwealth of Virginia very early in its history. However, they were decimated by the double whammy of European diseases and catastrophic slave raids by the Rickohockens and Cherokees. The survivors found it wiser to keep a low profile and move to safer locales. Many individual Saponi families ended up on remote farms in Ohio, Indiana and Kentucky. Some Melungeon families trace their heritage to the Eastern Blackfoot.

Some Saponi descendants still live in their homeland and they are organized into state-recognized tribes. As can be seen above, they are REAL Native Americans and do not deserve the verbal abuse that they receive from federally-recognized tribal members.

Upland Creeks of Georgia and South Carolina:

Carolina: Among many academicians and the general public there is a belief that all Creeks are Muskogee Creeks and that all "real Creeks" either moved to Oklahoma or Florida. Those in Florida all became Seminoles in this belief system. First of all there are many Creek descendants in northern Florida, who do not consider themselves Seminoles. Their ancestors, who came from Alabama and western Georgia, spoke Muskogee, not Hitchiti. However, there is also a large population of Creek descendants elsewhere, whose ancestors spoke either Hitchiti or Cusabo. Their homelands are in northeastern Georgia, the southern coast of South Carolina and the northern half of South Carolina.

The Creeks in North Georgia, Eastern Georgia and Northern South Carolina were traditional enemies of the Koweta and Tuckabachee Creeks. There is a reason why Cherokees say that the Lower Cherokee language is extinct, while Georgia Creeks have no trouble translating all "Lower Cherokee" words. That's because the eight towns of the Tamasee Alliance, who eventually joined the Cherokee alliance were Creeks . . . originally colonies of Creek towns in Georgia or elsewhere in South Carolina. Most of the other Creeks in eastern Georgia and South Carolina

eventually joined the newest version of the Creek Confederacy in 1717, when it was sponsored by Koweta.

Bubba Mountain Lion at 17

After a mixed blood Tory officer, Alexander McGillivray, made himself Principal Chief during the American Revolution and moved the capital to Pensacola, there was anger among pro-Patriot branches of the Creeks in eastern Georgia and South Carolina. That turned into outrage, when throughout the 1780s and early 1790s, McGillivray launched repeated attacks by the Upper Creeks against Hitchiti-speaking Creeks in Northeast Georgia. There are several accounts of whites and Hitchiti Creeks fighting from the same forts.

Most of these estranged Creeks left the Creek Confederacy and never went back. Approximately, 20,000 Creeks stayed in Georgia and South Carolina, when all Creek Confederacy lands in Georgia were ceded. Until the middle 20th century, the Upland Creeks of Northeast Georgia and South Carolina often married among themselves, but went to distant towns to find mates, so they would not be related. However, since World War II, there has been very little, if any, stigma attached to marriage between other races and the Creeks . . . other than the newest generation of Creeks tend to be better educated than others. So in each generation the differences in physical features with their neighbors is decreasing.

MOWA Choctaws: The MOWA Choctaws are descended from Choctaw families in

Alabama, who refused to immigrate to the Indian Territory in 1832, but instead accepted allotments in southwestern Alabama. Ethnically, they are no different than those Choctaws in the federally recognized Mississippi Choctaw Reservation. Citizens of both tribes are typically today, bi-racial or tri-racial. However, the difference is that Alabama politicians once made a big deal out of the partial African ancestry of many MOWA Choctaws, while Mississippi politicians didn't seem to care. The Choctaws, who stayed behind in Mississippi and Alabama, played the same economic role that the Swamp Creeks played in Southeast Georgia. There is really no justification for the MOWA Choctaws being denied federal recognition . . . but there is a reason . . . gambling casinos.

The North Carolina Cherokees spend large sums of money each year on lawyers and lobbyists, whose jobs are to stop the proliferation of gambling casinos in the Southeast. They are directly behind the obstruction of efforts by the federally recognized Catawba Nation to build a casino and frustrated efforts over the past fifty years for **the largest Indian tribe east of the Mississippi**, the Lumbee Nation of North Carolina, to achieve federal recognition. The Lumbee Nation has over 55,000 members and the tribe has always been located in the same area of North and South Carolina since the late 1500s.

A young Lumbee man. The BIA refuses to recognize him and his kin!

When the MOWA Choctaws first began attempting to be recognized by Congress, all manner of subtle racial slurs were thrown into the battle to stop the process. Most did not NOT originate from white Alabamans, who continue to support something that should have been done a long time ago. No, the rumors that the MOWA's were really Africans, not mostly Native American, came from the Cherokees. Yes, that is the same tribe, which averages 0-2% Native American DNA.

In the case of the MOWA Choctaws, they have two more enemies blocking federal recognition. They are their kin to the west, the Mississippi Choctaws and their neighbors to the south, the Poarch Band of Creek Indians. A MOWA-Choctaw casino could potentially reduce gambling revenue for both tribes.

Georgia will soon be approving a billion dollar casino wonderland in Downtown Atlanta and seven \$250 million casinos at strategic locations on its interstate highway system. When those monsters are completed, the Native American casinos in the Southeast will be marketing themselves as ideal locations for auto shows, bridal showers and weddings.

How Salt Built Civilization

Many reasons made salt one of the most sought-after commodities through history

[Arlo Starr](#) • December 24, 2016

There must be something strangely sacred in salt. It is in our tears, and in the sea.

-Khalil Gibran

Imagine the highways of today as they once were: old trade routes leading to major centers such as Tenochtitlan, Chaco, Paquime and Cahokia. Our big Native families would be decked out in their finest, packing beautiful handicrafts to sell and trade. Of course, many of us still do this, but instead of traversing well-worn dirt trails in our moccasins, we are schlepping stuff in our Chevy trucks and rez rockets, stopping at gas stations to top off our tanks with grease and insulin along the way.

But in those days, many of our foods were carried with us. Not just pemmican and jerky, but other snacks prepared for easy travel. This is one of many reasons that salt became one of the most sought-after commodities during those times—it was a preservative. Not iodized sodium chloride like the table salt of today, but real, whole salt from the oceans and salt flats.

Salt was (and still is) necessary to preserve all kinds of food for longer periods of time—it is also necessary to tan hides, and to stabilize dyes. Without salt, meat rots quickly, which in the old days would have meant the entire kill would have to be eaten immediately. Without the ability to work hides, winters would have been unbearably cold and portable shelter would have taken a lot more effort to construct.

Most major centers in the Americas were established pre-contact based on where salt could be accessed. Probably the first such city that comes to mind is Salt Lake City, but also Cuzco, Syracuse, El Paso—really all major living areas—were

dependent on access not just to water, but to salt. There is evidence of this in place names like Salina, Salinas, Rio Salado, Salt Bay, Salt Pool... you get the point.

In ancient Europe, salt and gold were traded evenly, pound for pound, and the English word “salary” refers to people being paid in salt. Among several Pueblo tribes, the responsibility to gather salt was, and in many cases still is, of utmost importance; a responsibility entrusted only to certain clans after the proper ceremonial preparations have been undertaken.

There are many salt songs throughout these continents because salt is sacred. Salt is in our sweat and our tears. It is in our hearts and blood, and in the oceans and veins of the earth.

Salt is necessary for heart function, joint function, metabolism, kidney function; without the correct balance of salt and minerals we would literally die. So why is it that nowadays when people think of salt, most often they think of “watching their salt intake” because of a health condition?

With heart disease being the number one cause of death among American Indians, it is important to moderate sodium intake and balance minerals and electrolytes. However, nowadays, the term “salt” has come to mean iodized sodium chloride, a substance that is all but void of nutrients. Before the era of industrialized food, when referring to salt people most often meant sea salt, a substance rich in minerals and micronutrients.

But that's not all it meant 4,700 years ago in China, the Ben Cao Gang Mu recorded 40 different types of salt, including their preparation and extraction methods, along with medicinal uses.

Surely there were more uses worldwide, many likely recorded in the ancient libraries that were burned to the ground by the Spanish and English in the 16th and 17th centuries. And surely our ancient ancestors had more uses for salt than most people alive today remember or are aware of.

Even though many major populations were centered around access to water and salt, not everyone lived near salt sources, so other ways had to be found to supplement minerals and balance electrolytes and nutrients. For many people indigenous to the Sonora Desert area, juniper, saltbush, and even dried beanstalks were burned and used as a salt or as seasonings. For Cherokees, various ashes were commonly used, and in some cases still are today. Wood ashes contain such minerals as calcium, manganese, iron, copper, zinc, sodium, magnesium, potassium and phosphorus, but of course these nutrients vary depending on the type of wood (or more common among Cherokees, the type of root or nut) used.

For instance, the ash of the hickory nut is used to prepare hominy and cornmeal, or for seasoning, and as an added bonus, for mineral content.

Archaeological records in the Eastern Woodlands show masses of burned hickory nutshells as far back as 8,700 BCE—nearly 11,000 years ago.

Wood ash is still used commonly today to soak whole dried corn to make it easier to remove the skin, but this process also infuses the cornmeal with all kinds of trace minerals and micronutrients. It also helps the body process calcium, to balance sodium and potassium and the minerals that it needs.

To Make Cornmeal With Wood Ash

Soak 4 cups of dried heirloom flour corn in water overnight.

The next day, add 3 TBSP of ashes to one and a half quarts of boiling water, stirring to dissolve the particles.

Add in the corn and cook until the skin comes off (about an hour), stirring occasionally.

Remove from heat and strain off the water, rinse 2-3 times with cool water. At this point you should be able to easily wipe off the corn skin with your fingers, and rinse it off again. Now the corn can be run through a grinder or food processor to make cornmeal. It is of course possible to make cornmeal without the addition of the ashes, but this process infuses the corn with minerals and nutrients, and enhances the protein and calcium content of your heirloom corn. Plus, it tastes better!

Gravel Root/Joe Pye Weed Salt

As recently as the childhoods of many Cherokee first language speakers alive today, Gravel Root (AKA Sweet Scented Joe Pye Weed, Unesdali Anvsadvsgi, or Queen of the Meadow) has been burned and used as a salt. It is high in Vitamin C and said to be beneficial to the kidneys and bladder.

King Solomon's Seal Salt

The roots of King Solomon's Seal were ground up and used as a salt for flavoring, at least as recently as the 1800s. It is important to be able to correctly identify the plant, as there are some varieties that look similar and are poisonous.

Hickory Nut Salt

Large chunks of hickory nutshell are a byproduct of making Kanutchee, or hickory nut soup. It also burns easily, so can be used to start fires after all the Kanutchee balls are made. The ashes from burning either the tree or the shells make an excellent lye for cornmeal, or sprinkled on food as a seasoning.

Hickory nuts are high in B vitamins, magnesium, thiamine, good fats, and phosphorus, all of which contribute to energy and healthy muscles. It's no wonder then that hickory is considered strong medicine for stickball players.

How ironic that industrialized foods promise to bring nutrition and precision in chemistry and biology, yet more evidence keeps demonstrating how they are making us sick. Meanwhile, indigenous food systems around the world were (and are) far more effective at balancing minerals and nutrients naturally. Just as being around the sacred fire keeps our hearts in balance, by adding a piece of the fire to our food, our bodies find balance.

<https://indiancountrymedianetwork.com/history/events/how-salt-built-civilization/?mqsc=ED3864029>



What is memberplanet?

Checkout this video How It Is Made Peace Pipe staring Travis Erickson

<https://www.youtube.com/watch?v=u5u8lko4ZaU>

Pipekeepers is using memberplanet's online tools to manage its communications and finances.

Most members information has been put into memberplanet already. I need you to go and complete the registration. If you need to pay membership dues you can do it through memberplanet.

Here are passwords just in case they are needed for life members who have already paid and for people who have volunteered the last 12 months. Anyone wanted to be a member can apply here as well.

Voting lifetime members password voting250
Lifetime member password paid250
Volunteer member password help40

Also You can find information on the gathering at www.pipekeeper.org go to keepers and members access it will ask for a password which is prayersfoetheearth. Have already heard for many members who will be coming. See you soon!