

Prayer2018

Above NEW Members password
pipekeepers.org

Keepers Gathering

Time speeds by and soon the gathering will be here. We have heard from many members who are planning to journey to Pipestone this July to be part of the gathering. I look forward to seeing everyone again this year and can't wait to attend the ceremonies, circles and prayers. I will get the schedule together in the next 30 days and hopefully get commitments on when and what will be taught or shared. If you are one of the people who will be helping out by running a circle or? Please double check with me get me a title and lets set up a time and day or days for you to share your wisdom and knowledge with our likeminded members. As usual we will have a carving station open each day with someone available to help carvers at least a few hours each day. Pipestone is about pipes and we feel it is important that everyone who would like one for prayer has the opportunity to get one.

Last year for those who haven't attended in the past or didn't come we had the feast for the pipes, several circles with various topics and prayers, a couple of sweat lodges and the prayers at the three maidens and walked the quarry line to say thanks for the gift of the stone. Be prepared to bring food to share for the feasts for both the feast for the pipes, sweats which always have a feast after and for the prayers at the quarries which will also be followed by sharing of food. Since we are looking to become better human beings by walking the Red Road I suggest that you should also give as much consideration to the food you put into your body. Please consider bring fresh fruits, veggies, whole grains, meat cheese trays instead of chips and soda to our feasts. I will be bringing gluten free, organic vegetarian dishes to share, also I do not eat cow dairy. I do use some goat cheese or yogurt in some dishes I will be sure to label anything I bring

Painting by Rona Johnston



EVERGREEN PINE TREE: Spruce gum, my grandfather mom's dad use this all his life for energy and it's good for the heart, he walk very long distance without stopping, he chew this gum and ate it, he was full of energy and all his children became the same way, that's how I noticed them always walking very fast, his father told him when he was a boy that he watched wolf and black bear chew and slick the spruce gum from the tree and my mom saw him make a jam out of this gum, I know sound strange using as a food, if you only saw him, very strong and powerful.

"You are beginning to understand, aren't you?
That the whole world is inside you -
in your perspectives and in your heart.
That to be able to find peace, you must be at peace with yourself first;
and to truly enjoy life, you must enjoy who you are.
Once you learn how to master this, you will be protected from everything
that makes you feel like you cannot go on.
With this gift of recognizing yourself,
even when you are alone, you will never be lonely."

- Unknown

and if everyone did the same that would be spectacular. We do have some areas and tipis for members to stay in see the attached gathering sign up for information and if any members coming would fill it out so we know who was coming that would make it easier to prepare for the gathering.

Foolish Verse

- copyright by Don Morris, "[poetmorte](#)", Apr 1, 2007
- Here in lies a secret,
Among all these pretty words.
Please just try to find it,
Pray for whispered little birds.
Yet it's not so secret,
All of you can plainly see.
Promise not to tell a soul,
Remark a note to me.
If one of you should spill a,
Little comment to the crowd.
From me you'll get a giggle,
Or I'll laugh your name out loud.
Only if you're quiet,
Let the secret trick the fool.
Seeing is believing,
Deadly verse will always rule.
As each of you will read it,
You will roll your eyes and sigh,
For those of you who see the joke,
Retort with your reply.
Of course I'll be here waiting,
May I wish you luck, as well
My verse is coming to a close,
Enticing you to tell.



Pipe by Travis Erickson

The Healing Power of Intent

© Ken Cohen

I had a conversation with a Navajo medicine man several years ago. He had been hospitalized for the first time several months back. He told me that he found it strange that the doctors and nurses kept looking at and talking about "the chart". "I couldn't figure out why they were so determined to treat a piece of paper instead of treating me!"

This sad but humorous look at western medicine is an example of the high degree of abstraction and lack of focus that is epidemic in our society. By contrast traditional healing systems, such as indigenous medicine, emphasize connection, compassion, and intent. By intent I mean attentiveness, mental focus, and meaningfulness, as when you say, "What is your intent?" Let's look more closely at this principle.

When Lakota Holy Man, Black Elk, climbed Harney Peak, he heard the spirits command *Wacin ksapa yo*, "Be attentive!" To the Lakota, willpower or intent, *tawacin*, is not a passive quality, but is rather a creative power that helps you fulfill your life mission. Without both intent and attentiveness, you cannot live your vision. Put in other terms, attentiveness is considered a necessity for *waableza*, clear minded understanding.

In the Apache language, the ability to develop a quiet, clear, and spacious state of mind-- the essence of wisdom-- depends on *bini' gondzil*, "mental steadiness" and *bini' gontl'iz*, "mental resilience." Mental steadiness is close to the concept of steady or focused intent. Etymologically, the Apache term means a stake that is planted in the ground. We are only steady if we are rooted and connected to a larger field. A healer can use intent to heal to the extent that he or she senses that all of nature is related. We all grow from the same Mother Earth. The other necessity for wisdom is mental resilience, which in Apache suggests an object that maintains its shape, like a

basket. If you press a well-made basket, it springs back to its original shape. In other words, mental resilience implies integrity, the ability to hold one's own (or be true to oneself) in the face of pressure or adversity. To summarize, wisdom includes the qualities of intent, steadiness, connectedness, resilience, and integrity.

Hawaiian spiritual tradition also recognizes the power of intent. *Uhane*, a word that means both the conscious self and the will, is part of Hawaii's three-fold division of the psyche. We have the *aumakua* which means the higher spiritual self as well as helping powers. A person might have a shark *aumakua*, a falcon *aumakua*. The *aumakua* draws healing energy, from the heavens. Every person also has an *unihipili*, an unconscious that draws *mana*/power from the earth. The bridge that connects *aumakua* and *unihipili*, heaven with earth, is the *uhane*, the conscious self and will. A *kahuna* healer uses the *uhane* to direct the energies of sky, earth, and personal self to the patient. For this power to be effective, it must be infused with *aloha*, love.

What is the best way to develop the power of intent? Every person reading this article probably has their own answer, and they are likely all correct. Here are my thoughts. For the mind to work most efficiently, it needs the rest provided by inner silence. If you are always thinking, the only thing you have to think about is your own thoughts! There needs to be a gap, a time when you are not thinking but just experiencing. For most of human history, silence was a necessity for survival. Imagine the silence required to hunt effectively, whether stalking or waiting for the prey all the while sensing the subtle information communicated by nature. If you want to have strong mental focus, you must practice being present without any thought whatsoever. Take time to look at and learn from the stars. There is always sound on the earth, and I'm not talking only about the noise pollution of cars, cell phones, and technology in general. There are the natural sounds of wind, flowing water, birds. But there are no natural sounds in the heavens.

The stars are the ancient teachers of silence. We come from this silence.

As you deepen your ability to be silent, you will simultaneously improve your ability to focus, to use intent. Increase your power of focus by concentrating on particular natural phenomena—read the book of nature. Focus on the sound of birds in the morning, as though listening to the greatest musical concert (it is!). Watch clouds moving across the sky without allowing a single distracting thought or worry to creep in. Listen to the sound of snow falling through the trees.

And as indigenous people know, one of the most powerful ways to develop focus and intent is through prayer, whether the formality of the Sacred Pipe or your own way of communing with the Great Mystery.

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White Buffalo Calf Pipe another story

HeHaKaPa: Elk Head, was my great grandfather, a Lakota medicine man in the days of Sitting Bull and Crazy Horse. He was the Keeper of the White Buffalo Calf Pipe, the Chanupa, for my tribe, Oceti Sakowin, part of the Great Sioux Nation. This medicine, passed down through the bloodline to his relatives has been helping people for many generations. As a direct descendant of HeHaKaPa, it is my sacred obligation to follow in the footsteps of my ancestors and help the people through ceremonies of song, dance and prayers. It is our family history to carry these healing ceremonies to the people, for the people. This is a very precious role that has been given to me — part of the breadth and being of who I am as a Lakota warrior.

If you do research on the internet, you will find many controversial claims made by people of my Nation who say that they are the Keeper of the White Buffalo Calf Pipe. This has caused confusion and conflict within our own tribal circles as well in the rest of the

world. This, I consider sad and very disrespectful to my great grandfather, Elk Head; the true keeper of the Chanupa.

I feel it's my life purpose to bring honor to my great grandfather, Elk Head. To do so, I must step outside of the convention that says, our people cannot share our sacred knowledge with the outside world. In a time of growing separation from our spiritual nature and the continuing desecration of Mother Earth, I feel this healing, this sacred medicine must be made available to all people. In our traditional law, we make a vow to the sacred pipe. And in the name of my great grandfather, Elk Head, HeHaKaPa, for his respect and his honor, it is my responsibility to fulfill this for the people. One of the ways I wish to accomplish this is by singing, dancing and honoring people — every song and dance is a prayer for the people and Mother Earth. Another way I will respect and honor him will be to write simple, instructional books on the practices. Some of this material has been covered by academics and other Natives, but not by anyone in the bloodline of Elk Head.

The reality for Native people today is that we are a sovereign nation; but we have no rights. If we do not sell out to the government, we will be left to die. As a man, this breaks my heart. What will the future be for us? The only future I see, is HeHaKaPa. My great grandfather and his legacy must continue to stand for us to survive.

There will be certain ones, like myself, who will re-emerge with the hope of healing by bringing the Truth before the people. What is this Truth? That we should come together to care for each other and Mother Earth.

We are called a fraud by our relatives who do not want to release this medicine. Even our own council members will speak out against the White Buffalo Calf family—the true Wankan ... Is it too late? I don't know. All I know, is I must try. All I know is that without this, my people will surely die. Without connection to the Truth, without a stronger connection to mankind and Mother Earth, so will yours.

This is the way I know: to go back to our roots of prayers, healings, songs and dancing. This is the way to promote peace, love and harmony for the world today. As people — all people — open their eyes and their hearts, they will see the true value the Native people and our spirituality can bring, and there will be a transformation for all of us.

I am Delwin Fiddler, Jr., great grandson of HeHaKaPa. I'm only one person. My brothers and sisters, many in my extended family, don't engage the same with the modern ways and the traditional way of life. I am a bridge between two worlds. But there is no longer a choice about going forward. We either fight the spiritual warfare—the fight that encourages everyone to do the right thing—or end it. There is nothing left to lose. I am committed to share what I know of the sacredness that the world so needs, to open hearts and to open the pathways to our sacred ceremonies, so true progress can be made for mankind and Mother Earth. The alternative is to destroy ourselves with alcohol and drugs, and whatever else will numb the pain and trauma, to destroy our communities, to destroy our natural resources.

The only way we can survive is by creating something new across all cultures so that the people—all people—can live and walk in beauty and in harmony with each other. I made a vow to my great grandfather and the Chanupa and will fight to the day I die. I will work to find a way through education to interpret this knowledge for the people. I will fight for the Truth. The knowledge I have, the knowledge that has been passed down through the generations, the knowledge of the Keeper of the Pipe, is the last best HOPE I have for the world and its people.

Hopefully the Creator above will guide my words and actions. In a humble way, I listen to the ancestors and continue with the healing and the prayers. Hopefully through connecting with people of like minds and like hearts, we can share our knowledge and our gifts to create a better world ... not just for MY people; for ALL people.

As you get older you will find your spiritual sense heightened. You have less time to tell the stories, but you have a closer relationship with your ancestors. I didn't understand at 18 what I understand now, approaching 40 years. Today, I stand in truth and knowledge. I choose life. I choose a possibility. I vow to do what I can, just as my great grandfather did, to change the world. Join me by sharing this information with all those you know through social media, invite me to do blessings, prayers and ceremonies, and please keep following the articles on my page as I will explore topics for my coming books. Wopila (Lakota for Thank You)

Hopi Elders Statement

You have been telling the people that this is the eleventh hour. Now you must go back and tell the people that this is the hour. Where are you living? What are you doing? What are your relationships? Are you in right relation? Where is your water? Know your garden. It is time to speak your truth. Create your community Be good to each other And do not look outside yourself for the leader. This could be a good time! There is a river flowing now very fast. It is so great and swift that there are those who will be afraid. They will try to hold onto the shore. They will feel they are being torn apart and they will suffer greatly. Know that the river has its destination. The elders say we must let go of the shore, Push off into the river, Keep our eyes open, and our heads above water. Look around, see who is in there with you and celebrate. At this time in history we are to take nothing personally, Least of all ourselves. For the moment that we do our spiritual growth and journey comes to a halt. The time of the lone wolf is over. Gather yourselves! Banish the word struggle from your attitude and your vocabulary. All that we do now must be done in a sacred manner and in celebration.

We are the ones we have been waiting for!

THE ELDERS Grandfather David Monongye
ORAIBI, AZ
Hopi Independent Nation

Recipies

Some recipes from a cook-off we ran years ago, Enjoy!!

Wild Rice & Tomato Soup

By Rona Johnston

10 cups water

2 cups cooked Wild Rice

2 cans tomato soup

1 large onion chopped

2 cups chopped chicken

1/2 bag mixed veggie or 2 cups chopped veggies

2 tablespoons chicken bullion

2 table Italian seasoning

2 table balsamic

1/4 olive oil

sauté onions, chicken and veggies if fresh in olive oil, add remaining ingredient and cook for 15 minutes. Makes 4 servings

Choke Cherry & Strawberry Pie

By Rona Johnston

2 cups cooked strained Choke cherries

2 cups smashed strawberries or frozen with sugar added

1 cup sugar

4 pk unflavored gelatin

1 cup whipping cream

1 tea vanilla

1/3 cup powdered sugar

Sprinkle gelatin into 1/2 cold water wait 10 minutes to let gelatin dissolve then bring to boil. Boil 5 minutes mix into berries add 1 cup sugar mix till well blended. Let the whole mixture cool to room temp. Whip whipping cream with powdered sugar with mixer until it forms stiff peaks. Fold berries into whipping cream adding berries 1/4 at a time until totally blended. Pour into cooked pie crust or gram cracker crust put into frig. And let set up 2 or more hours.

Buffalo Stew

By Rona Johnston

5 pounds buffalo roast

5 stauk celery chopped

3 carrots chopped

2 onions chopped

1 small can diced tomatoes or 4 chopped tomatoes

4 table braggs liquid amino acids or bullion

4 bay leaves
2 table garlic powder
4 chopped potatoes

Put roast in dutch oven or covered baking dish over with water cook 4 hours at 300 F. Use a large pot to place all the veggies, spices and fill pot with water. Leave about 4 inches at top so it does not boil over. Cook till potatoes and carrots are soft add cooked roast cook for a few 15 minutes and serve.

Venison Soup
By Warren Holland

4 lbs. of Venison, sliced and cut in small pieces
2 lbs. of cracked Flint Corn (Indian Corn)
Simmer in enough water to cover for 5 hours, stirring every 15 minutes.

Then add 24 oz. of wild rice (about 4 cups).

Add more water and simmer 1/2 hour.

Chop up 4 lg. onions and fry until tender

Chop up 2 yellow bell peppers.

4 cloves of Garlic, minced.

Wash 1 qt. of choke cherries. Put in sauce pan, cover with water, simmer until soft, cool, and strain through cheese cloth into the soup. Add onions, peppers, and garlic. Simmer for another 1/2 hour.

Salt and pepper to taste.

Harvest Pumpkin Bars
By Warren Holland

1 1/2 cup sugar
3/4 cup butter softened
1 (15 oz) can or 1 3/4 cup pumpkin
4 eggs
2 1/4 cup flour
2 t. baking powder
1 t. baking soda
1/2 t. salt
1/2 5. ground cinnamon
1/2 cup chopped walnuts (optional)
Powdered Sugar

Heat oven 350 degrees. Combine sugar, butter, pumpkin, and eggs in large bowl. Beat medium speed, scraping bowl often, until well mixed. Reduce speed to low, add flour, baking powder and soda, salt, and

cinnamon. Beat, scraping bowl, until well mixed.

Pour into 15X10X1 inch jelly roll pan.

Bake for 30 to 40 minutes or until toothpick inserted in center comes out clean. Cool completely.

Chaga

The mysterious Chaga mushroom (*Inonotus obliquus*) is a non-toxic, medicinal mycelium with a propensity for birch bark. If you were to spot it while roaming through a birch forest in the Northern hemisphere, you'd probably assume (based on its rather unappealing appearance), that it was some kind of tree infection. But Chaga is a whole lot more than just an unsightly forest blemish. The chaga mushroom is actually a treasure trove of science-backed healing potential that's been a prominent feature in folk medicine for thousands of years.

Chaga's reputation as a powerful natural remedy for everything from gastrointestinal disease to tuberculosis to cancer spans at least as far back as the 16th century when botanical artisans are said to have figured out that it could be steeped as a tea for a variety of therapeutic purposes.¹

Hence the chaga mushroom's incredible density of B vitamins, antioxidants, trace minerals, enzymes, and more. Just in the last century the Chaga mushroom's antiviral, antimicrobial, anti-inflammatory, cardio-protective, anti-hyperglycemic, and anti-cancer properties have become more widely known.

How Chaga Helps Support a Vibrant Immune System

A natural Biological Response Modifier (BRM), Chaga mushroom is rich in a class of polysaccharides known as Beta-D-Glucans that help to balance the body's immune system response, boosting or slowing it as needed for optimal function. Chaga also possesses key nutrient compounds that give it the ability to activate an array of immune

cells, including lymphocytes, macrophages, and natural killer cells. These cells allow the body to suppress the formation of chronic health conditions like autoimmune disease, allergies, and cancer.

The immuno-modulatory effects of Chaga appear to extend even further than this, with investigatory research suggesting benefits in the remediation of both food and asthma allergies, atopic dermatitis, inflammation (including autoimmune inflammatory conditions such as rheumatoid arthritis), atherosclerosis, thrombosis, human immunodeficiency virus (HIV), listeriosis, septic shock, and perhaps most prominently, cancer.

Inflammation is No Match for Chaga

In addition to Beta-D-Glucans, Chaga mushrooms contain a variety of other polysaccharides that have been scientifically shown to help boost energy levels and promote mental clarity, while protecting the various organs of the body against damaging inflammation. Particularly in the area of cardiovascular health, Chaga exhibits a type of soothing effect that's been shown to help relax blood vessels and improve blood flow. This in turn delivers more oxygen throughout the body.

Patients suffering from chronic pain, neuropathy, and even diabetes are strong candidates for Chaga's use in this regard, as the mushroom's constituents have further been shown to help modulate platelet aggregation.⁴

Heart disease is another area where Chaga has shown pronounced benefits. It contains high levels of a triterpene substance known as betulinic acid, as well as its precursor botulin. Researchers from Jiangnan University in China found that a culture broth containing dry matter of Chaga extract exhibited both anti-hyperglycemic and anti-lipid peroxidative effects, helping to break down damaging LDL (low-density lipoprotein) cholesterol in the bloodstream.⁵

Chaga a diverse antioxidant it bears the highest ORAC score of any known superfood According to research compiled by Tufts University, Chaga has three times the antioxidant power of wolfberries (aka goji berries), which is the next strongest known food. One could argue that this makes Chaga the world's number one source of inflammation-fighting antioxidants.⁶

Pipestone Quarries Treaty

traverse des Sioux, Minnesota Territory in 1851, the Sisseton and Wahpeton bands of Sioux ceded to the U.S. government their lands in southwestern Minnesota (Kappler 1972:588-590). The Yankton Sioux also claimed much of this land but were not signatories to the treaty (Davis 1934:47; Murray 1965:19; Corbett 1976:20). Because of the dissatisfaction of the Yanktons with this land cession, a separate treaty with them was signed on April 19, 1858, and ratified by the Senate on February 16, 1859. Article 8 of the treaty reserved land around the quarries and addressed the Yanktons' rights to them (Kappler 1972:779):The said Yankton Indians shall be secured in the free and unrestricted use of the Red Pipestone Quarry, or so much thereof as they have been accustomed to frequent and use for the purpose of procuring stone for pipes; and the United States hereby stipulate and agree to cause to be surveyed and marked so much thereof as shall be necessary and proper for that purpose, and retain the same and keep it open and free to the Indians to visit and procure stone for pipes so long as they shall desire. To comply with the treaty, the General Land Office was ordered to conduct a survey of the land to be reserved by this clause. The reservation

Observing Cultural Protocols – Working with Elders

DISCLAIMER: Cultural protocol examples found here are not intended to be prescriptive. The following is used when training is being delivered but the information might prove useful for similar events or gatherings.

Sacred Contract.

Observing cultural protocols vary from nation to nation and also depends on the Elders teachings. What is critical to understand is the importance of observing them.

Observing protocols is an important part of Indigenous people's traditional customs.

Observing protocols means that a person is acknowledging the Elder's generosity and graciousness, denoting a high level of respect for Elders. It is something that should be undertaken when acknowledging Elder services, regardless of the ancestry of the person who observes them.

When Elders agree to provide their services, they are entering into a sacred 'contract'. Elders are people of wisdom and are considered knowledge keepers. When they enter into a 'sacred' contact, they are agreeing to share their wisdom. They are vowing to share their ceremonial customs. It is important to understand that Elder's devoted considerable time, deeply committed to 'earning' the 'right' to conduct ceremonies. Typically, an Elder is able to conduct ceremonies because they were recognized as being blessed with sacred gifts when they were younger. As a result, they were taught ancient customs and ceremonies. It took years and years to hone their abilities and gifts. The Elder's gifts include working with sacred traditional medicines, learning how to share ancestral wisdom, and understanding how to conduct ancient ceremonies. Elders also provide counselling and guidance for people; and, therefore, are considered in par with psychologists. As spiritual leaders, Elders also possess an ability to share unique Indigenous perspectives, thereby, cultivating a connection between both Indigenous and non-Indigenous nations. Observing protocol

is an acknowledgement of all the gifts that an Elder provides to the circle, group, person, classroom, event or gathering. It is a culturally appropriate undertaking and is an integral part of developing cultural competence.

Examples of Sacred Objects for Protocol.

Before you begin, decide what type of gift or contribution that you would like to make. If you are not sure, keep in mind that cultural protocols usually fall in line with the traditional territory. However, it is important to remember that not all Elders work or live in the territory that they are originally from. For example, a Cree Elder may live and work in the Mi'kmaq traditional territory. One way to be sure is to ask the Elder in a curious way, 'when people observe protocol, what do you think is suitable?' Another alternative is to ask their helpers, people who referred them, or people who go to ceremonies with them. Examples of items to observe protocol may include one, or more of the following sacred objects:

- Tobacco and print (usually 1 meter by 1 square meter of cotton broadcloth – the color is up to you, but it should be meaningful).
- Blanket – usually has an Indigenous design imprinted upon it.
- Cloth bag with Indigenous design (containing some small practical gift, e.g., cup, journal, bandana, brightly colored old fashioned scarf, dried fish, or dried wild meat, etc.)
- Sweet-grass braids/sage sticks/ground cedar in a jar (usually accompanied by a small practical gift).
- Indigenous beadwork, carving, or picture, drum, rattle, etc.
- Natural Tobacco (Semma) or sweet pipe tobacco (these items are used in sacred pipe ceremonies).
- Medicine 'tie' contain sage, sweet-grass, cedar or lavender. Normally only recommended for a brief personal request (e.g., can you please pray for...). However, if used as a protocol for services, it is strongly recommended that the 'tie' be accompanied by an additional small gift (e.g., something practical).

- Essential oils (relevant natural fragrance such as sage, sweet-grass, cedar, lavender), usually accompanied by a small practical gift.

- Tea (e.g., speciality Indigenous brands, or berry teas), usually accompanied by Maple Sugar Candy (or other natural candies).

Sometimes, honorariums (money) are given to help Elder with gas, purchase of medicines, or ceremonial items. The amount varies and is dependant on what the giver can afford or an agencies budgetary consideration.

Elders are normally humble and view themselves as 'helpers'. They customarily will never ask for a protocol to be observed, nor would they demand payment (honorarium). In fact, an Elder if asked may say they don't require protocol, as it is considered disrespectful to their teachings, ceremonies or traditions to ask for compensation of any kind. Observing protocol is not a form of compensation or payment; it is, however, a demonstration of profound respect for Indigenous ancient practices.

Take Time as You Observe Protocol.

There are different ways to observe protocols with Elders; however, the most important factor is that it is done with an open heart and open mind. Do not rush through the process. While the timing for observing protocol does not have to be lengthy, taking time to present your gift to the Elder is respectful.

Once you have made an informed decision on the manner in which you intend to observe protocol, ensure that the item is readily available as you begin the day. Observe protocol as the first part of the agenda, when everyone is settled and quiet.

An example of observing protocol is as follows: face the Elder with the item in your left hand; signifying the gift is from your heart. State your request in a nice clear voice. For example say, 'Elder, I humbly request that you conduct the opening and closing ceremonies for the day. I also humbly request that you provide your teachings and perspectives during the day.' Hold the item

out towards the Elder and wait for them to take it. Simply handing the item to the Elder does not allow them a choice; it is more like making a demand. Taking time, allows the Elder to ask questions, or time to respond to you. They will take the item when they are ready. Once they do, you have entered into a 'sacred contract' – you have observed protocol.

Speaking With the Elder Prior to The Training.

Ongoing communication and information sharing throughout the planning stage are vital to the smooth delivery of your training. In order to create a harmonized approach; respectful collaboration with the Elder is a must. Sharing an overview of the planned training day helps to ensure that the Elder is aware of the learning objectives. It allows them time to ask questions. They also have an opportunity to understand what you intend to share during the day. Accordingly, the Elder may determine the Teachings that they might utilize to enhance the session's learning objectives.

If you plan on doing role-plays, it is important to ensure that the Elder is aware of them. Especially if they are emotionally charged and have potential triggers. It is important to remember that the Elder, like all Indigenous peoples, were impacted by intergenerational impacts such as residential school, foster care, substance abuse, poverty, etc. Elders should also be made aware of any handouts or group exercises. Certain Elders may request a copy of all written material. In this case, ensure that you comply with his or her request.

Again, taking a planned, informed, and agreed-upon approach is most beneficial to all involved (Elder, facilitator, and group participants). You can help achieve this goal by respectfully discussing the approximate timing required for ceremonies and planned talking circles with the Elder. Bearing in mind, that although the timing is approximate, it can help to better structure time management throughout the day.

During the Training.

The Elders will often provide Traditional Teachings or impart an Indigenous perspective to enhance learning during the training. Increased time for sharing, may impact training timing. Be prepared. When this occurs, you may need to work catch up on uncompleted materials. At other times, to enhance the training, you may want to respectfully invite the Elder to share. No matter how the Elder shares; either through spontaneous teachings or when invited to share cultural perspectives; always pay careful attention so that you can highlight their words to what you are sharing.

Opening and Closing Ceremonies - Examples.

The opening and closing ceremonies are designed to promote the mental, physical, emotional, and spiritual well-being of participants. They also help foster and enrich cultural competency. As such, it is important that the facilitator(s) show a willingness to partake in the ceremonies as a demonstration of respect of Indigenous culture.

Once the protocol is observed, the Elder might open with a personal purification ceremony called smudging. In this example, the ceremony begins with participants standing in a circle. The Elder, also standing in the circle, ignites sacred medicines held in a shell or fireproof container, normally referred to as a smudge bowl. The sacred medicines may be one, or a combination of following: sweet-grass, cedar, sage, tobacco, lavender, rose, etc.; it depends on the Elder's teachings. The Elder ignites the sacred medicines in such a way that it does not become a fire; they usually use a fan or feather to blow out any initial flame. The Elder's objective is to create a slow smouldering smudge because the smoke that is generated; ultimately creates the purification ceremony.

The Elder begins the purification ceremony by turning to the participant next to him or her, holding the smudge bowl outward, at arm's length, facing the participant, as the medicine smoulder within. The Elder proceeds in the same fashion around the

circle until everyone has an opportunity to engage in the personal purification ceremony by smudging him or herself.

Smudging oneself appears akin to mimicking, taking a shower. In the example of taking a shower, one can think of the smoke rising from the burning sacred medicines as representing water. The smoke is gathered and cupped in one's hands and brought up around the head area. Unlike showering, the hands normally do not come in contact the skin; rather it is more like a sweeping motion. It is about clearing the energy around the person, rather than cleaning it. After the head area, next the smoke is then cupped once again and is brushed downward over both arms, followed by the upper torso. Once again cupping the smoke, in a downward motion, it is swept over one leg and then the next. The smoke can also be swept over one foot and the next. To smudge the back, the participant might seep the smoke toward their back and in a downward motion, indicating that the smoke also purified the energy behind them. The participant might end the ceremony by cupping the smoke and lifting it to their heart in a sign of gratitude. Of note, the Elder may offer assistance in smudging the back of the participant. In this case, the Elder may ask the participant to turn around as they take their fan or feather and sweep the smoke in a downward motion over the entire back and legs. The fan or feather, normally never touches the participant.

Again, it is about cleaning the energy surrounding the person.

The purification of the smoke is meant to clear away any negative thoughts or intense emotions. For example, when a smudging ceremony is used in a group setting, the participant allows his or herself to let go of negative energy so that they become open to engaging in their learning journey. The Elder may begin the smudging ceremony or end the ceremony with him or herself. They will request a participant to hold the smudge bowl so that they too can smudge, becoming open to the learning as well. In this action, we can see the demonstration of humility exhibited by an Elder. They believe

that their learning journey is a lifetime venture.

The next part of the ceremony may include a prayer. Following the smudging ceremony, the Elder will place the bowl down into the centre of the circle and allow the medicine to burn. While remaining in the circle, participants may join hands and the Elder will say a prayer. Depending on the Elder's teachings, they may speak their prayer aloud in English or quietly in their language.

Once the opening ceremony is concluded, the Elder will dispose of the burn medicines. They will return them to the natural elements. Sometimes they will find a tree and lay the tobacco down at the roots or will put in a container and take it to the next Sweat-lodge. Next, they might place sacred ceremonial objects, used during the smudging ceremony, in the centre of the room, on top of a small table (often referred to as the altar). The closing ceremony may include a brief teaching, followed by a prayer of thanksgiving for the events and learning of the day.

One thing is certain, it is a beautiful blessing to work with Elders!

Kākithaw niwākomākanak (All My Relations),
Kihci Têpakohp Iskotêw Iskwêw (Emily Jane Henry)

Original Home Territory: Ochapowace Cree
First Nation

Life

Life can sometimes become a little too routine.

Maybe it is caused by the circular nature of this reality, from the shape of our earth to the endless orbits that are in motion around us – moon around earth, earth around sun, solar system around center of Milky Way, and outward.

Long story short, it's easy to get stuck in certain cycles of thinking and existing.

Today, I want to share a morning prayer that is meant to cut through our human tendency to fall into patterns and begin taking things for granted. It's a morning prayer of

reverence that was brought to us by Taoist philosopher, Deng Ming-Dao – and it is a powerful way to start your day.

I hope the wise words below resonate with you as they did for me.

All we need is the morning. As long as there is sunrise, then there is the possibility that we can face all of our misfortunes, celebrate all our blessings, and live all our endeavors as human beings.

Spirituality is something that has become necessary in these troubled times. Yet it is inherently superfluous. We need it to remind ourselves, to bolster ourselves, to integrate ourselves, to fulfill ourselves.

If we could simply acknowledge the mystery of night and the glory of morning, we would need neither civilization nor spirituality.

At its simplest, life begins with dawn. That is blessing enough. All else becomes fullness immeasurable.

At dawn, kneel down and give thanks for this wonderful event. We may think mornings are so common they are unworthy of veneration, but do you realize most places in the cosmos do not have mornings? This daily event is our supreme goodness.

Greet the dawn.

That is your miracle to witness. That is the ultimate beauty. That is sacredness. That is your gift from heaven. That is your omen of prophesy. That is knowledge that life is not futile. That is enlightenment. That is your meaning in life. That is your directive. That is your comfort. That is the solemnity of duty. That is inspiration for compassion.



An Adventure

Dear members of the Pipekeepers Community, my name is Michelle Moreau, I am a Grandmother and Spiritual Sister reaching out to fellow Pipe Carriers. Between September 17th-29th I will be taking a group of 12 beautiful like minded adventurers on a trip out West to visit the California Sierra's. Between our times on the land, we are hoping to connect with Spiritual groups/communities whom we may perhaps meet, shake hands, hug, have a fire and make prayers together for the People and the Earth. Here's where we'll be at:
Death Valley and The Mojave Desert (staying in China Lake Ridgecrest, CA) Sept 18-19
Sequoia/Kings Canyons National Parks (staying in the park) Sept 20 & 21 Mt Shasta (staying in Red Bluff, CA) Sept 22-24
Yosemite National Park (staying in the park) Sept 25-27 We have no needs - just a heart felt desire to connect with our Brothers and Sisters in the West.

Please email me at grmichelle2385@gmail.com and tell me about yourselves and where you're at. Look forward to connecting with you !

A big misconception

A big misconception about shamanism and native medicine is that it's a cosmic thrill ride into the spiritual realms that magically helps you overcome anything you're struggling with.

Sometimes it can be. But the journey involves a lot more than reality-altering ceremonies.

In authentic Amazonian healing circles, every aspect of your existence is taken into consideration. When you show up for a shamanic retreat in these circles, you are asked to surrender just about everything you own at the door.

This means no cell phones, laptops, watches, jewelry, books of any type (yes, even the ones on shamanic healing and exotic herbs). You are then led deep into the forest to your

very own dieta hut—a screened-in, one-room structure with a thatched roof, a twin bed, a hammock, a small rough-hewn desk and chair, and that's it.

This is where you will be spending your one-week to six-month stay.

Yes, you can go on solitary walks through the jungle, and maybe even jump into the river. But the majority of your waking hours are spent in this thinly screened-off enclosure, far from anyone—or anything—else.

The only visitors you can expect are the shamans. They come by one or two times a day to administer herbs, prayers, and hands-on healing—or to guide you through the forest to the sacred maloka, or jungle temple, where you sometimes spend the evening in ayahuasca ceremony.

The idea is to remove any outside stimuli that might distract you from doing the deep inner work that is required for the healing to take place.

In the same way yogis use Vipassana meditation, sitting in utter silence for days to find lasting peace at a core level, the cultures of the Amazon use isolation in nature to dissolve the patient's ego and bring up any shadows that need to be confronted and purged.

This isn't always pretty.

We tend to indulge any externality that might give us quick comfort or excuse us from sitting in silence with ourselves and listening to what our hearts have to tell us. This can be as outwardly obvious as substance abuse or as subtle as workaholism, a noble-sounding trap that many of us fall into.

Everyone has a pacifier—and when you take it away, things tend to get real.

My question to YOU is this:

What device, habit or belief-system is your pacifier?

Remember, you don't need to be in a jungle hut to work out the kinks in your life. In fact, the process of bringing this ancient way of being into your daily reality is where the true magic lies.

If you want to get down to some of the underlying thought constructs that might be holding you back from your evolved self, simply remove one of these pacifiers, then wait and listen to what comes up in your mind. When we get rid of our crutches, we begin to feel where the tender places are within us. Therein lies your personal work



What is memberplanet?

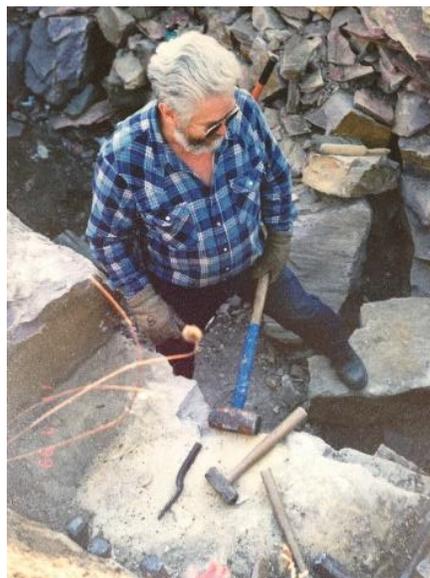
Pipekeepers is using memberplanet's online tools to manage its communications and finances.

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 or or web site www.pipekeepers.org or call 507-825-3734 or send a check or money order to po box 24 pipestone mn 56164.

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 prayer2018. Have already heard for many members who will be coming this year. See you soon!



Bud Johnston quarrying in 1998



Member Bruno carving pipe at workshop

Bead patterns use pony beads or seed beads and fine wire to make.

