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July.  
**2020**

Password members access: red road  
Password store discount: sacred1

**Keepers of the Sacred Tradition of Pipemakers**  
[www.pipekeepers.org](http://www.pipekeepers.org)

[Pipemakers2@yahoo.com](mailto:Pipemakers2@yahoo.com)

**Keepers group chat**



## Keepers Gathering

Gathering Sept 16-20<sup>th</sup> 2020

The Keepers Gathering has been moved to September 16-20<sup>th</sup> 2020 because of the travel restrictions imposed on many members. We pray that by moving the dates more people will be able to attend. We ask that no one who is sick attend. There is still discussion about masks and whether or not they should be a requirement. We have planned a ceremony to send Olee's spirit on to take place Friday Morning about 10am.

Wednesday

Arriving/greetings

Workshops TBA and Pipestone Carving

Prepare lodge for sweat Thursday

Thursday

Keepers Annual Meeting 12pm

Evening Sweat Lodge

Feast

Friday

Olee's remembering ceremony

Workshops TBA and Pipestone Carving

Feast

Saturday

Feast for the Pipes 2pm till dark

Sunday

Ceremonies at the Quarries

Walk the Quarry and pipe ceremony

Special for Olee

Closing Feast

## Gift Shop

### Supporting the Organization & Artists

Hey folks! Please don't forget to tell your friends about Keepers gift shop.

We have local tribal art including limited addition prints and originals. Pipestone items including pipes, effigies and raw stone, as well as many craft supplies to make your own items. Our store also carries many hand crafted items made by tribal people such as: dream catchers, hat bands, buckskin clothing, bags, pottery, salves, small pipestone carvings and herbs. Members get a 10% discount if ordered online so make sure to use the coupon code sacred1. This password will be valid until the next newsletter when the password will be changed.

All sales help support local tribal artists, keep the depot running and contribute to our prison donation program. As always no one is paid for working at Keepers, we are all volunteers! If you have an item you want to put in the store on consignment, you will need to be a Keepers member. Keepers gets 25% of the sale price once the item sells. You do not have to be a tribal member but we will label your item as not tribal made.

**Money from sales at the gift shop support all**

**the programs at Keepers**

[www.pipekeepers.org](http://www.pipekeepers.org)



## World of Change

We have all been dealing with a lot of changes this year. Lives are in upheaval, jobs changed, travel almost impossible, and money tight.

There is much anger, desperation and fear, but there are also possibilities. I have been able to work on projects which I long forgot because life kept me so busy. And I have spent more quality time with my immediate family.

We must remember that the future is never certain, so we need to make the best of each day giving thanks for the many blessings in our lives. Things which not too long ago we took for granted, like being able to go where we wanted without the worry of contracting a deadly virus, like traveling all over the world, like getting up and driving to work, like not wearing a mask everywhere you go and washing everything down to mediate this virus.

Many of our members have been doing prayers each week. You can find postings on the pipekeepers group and on pipekeepers facebook if you choose to.

Remember each day is a gift, so love, live and laugh!!!!

The first Zoom meetings have passed but as writing this newsletter, the two meetings in darker print at the bottom will be running soon. You should have received an email with these classes weeks ago. Please check your spam folders or make sure you have joined through Memberplanet. We will continue doing at least a few classes a month.

Sunday June 28<sup>th</sup> 2pm central on communicating with Spirit through your Pipe. By Jim Tree

ID: 937 7697 0320 no password

<https://zoom.us/j/93776970320>

Thursday July 2 Nd 7pm central time teachings water ceremony and connection to the sacred feminine by Catherine Rose ID

743 395 5563 password sacred

<https://us02web.zoom.us/j/7433955563?pwd=L09haUwwOGtVV2YrcnIrN1A0Wml5Zz09>

Sunday 2pm central July 5<sup>th</sup> how to find your helping spirits. By Jim Tree

ID: 937 7697 0320 no password

<https://zoom.us/j/93776970320>

Tuesday July 7<sup>th</sup> 3pm central All about Pipestone and pipes by Bud & or Rona Johnston

ID 743 395 5563 password sacred

<https://us02web.zoom.us/j/7433955563?pwd=L09haUwwOGtVV2YrcnIrN1A0Wml5Zz09>

Sunday 2pm central July 12<sup>th</sup> to be announced By Jim Tree

ID: 937 7697 0320 no password

<https://zoom.us/j/93776970320>

Thursday July 16th 7pm central time. Teachings of the Great Eagle and the legend of Eagle Boy by Catherine Rose

ID 743 395 5563 password sacred

<https://us02web.zoom.us/j/7433955563?pwd=L09haUwwOGtVV2YrcnIrN1A0Wml5Zz09>

Tuesday July 21th 3pm central time. Carving a pipe info and demo: Work along if you like by Bud & or Rona Johnston

ID 743 395 5563 password sacred

<https://us02web.zoom.us/j/7433955563?pwd=L09haUwwOGtVV2YrcnIrN1A0Wml5Zz09>

## Gathering Continued

Olee's Wife and Daughter will be joining in part of the ceremonies honoring and sending Olee's spirit on. We will be planting some native trees and holding Olee in our heart throughout the event. Olee Jobe has been a Keepers member since 1998 and has touched many hearts. He was a big part of our Gatherings and will continue to be a part of each of us. Olee lived in Springfield, MO. He invited us to his place and treated us as family. He ran a greenhouse but was involved in so much more in his community. We look forward to seeing everyone who wishes to and can attend to be here to give Olee a festive Farewell. Because he would want us to celebrate his life and each other.

Each day we will share food. Food is often the most expensive part of the gathering. Contributions for feast can be a monetary donation to purchase what we need, food items we can use to prepare food, or ready to share food is always appreciated. Remember if you are donating food to cook we need to know as far ahead of time as possible and have the food stuff at the depot so we have enough time to prepare it. We'd appreciate at least a one days notice so we can plan the meals for the following days.

We do have space where people can crash inside with a sleeping bag or a place to pitch a tent. If you have been able to stay with someone in the past please do try and make arrangements with them now. We have a few beds and they will be filled fast.

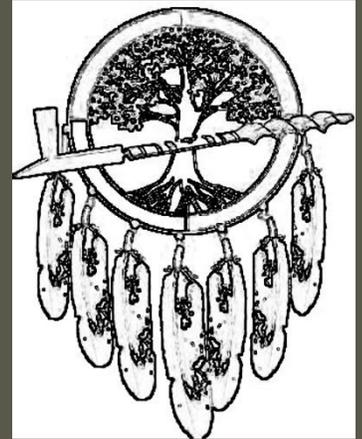
Remember to think about those who took their time and money to be here and facilitate this event whether it be running a circle, workshops, prayers etc. It is certainly appropriate to offer herbs and a tobacco mixture as a thank you along with a gift. This gift should be something which appropriately demonstrates the value you got from participating. We do not charge for anything and gifts are up to each person to decide how and when to give. Travel expenses can be quite costly and though handmade gifts are special and unique in a heartfelt way, money is also needed and greatly appreciated to contribute to these expenses.

If you will be traveling to Pipestone to attend the Gathering please do let us know by filling out the form and submitting by email. It does require a password which is found on the first page of this newsletter, at top left. Let us know if you would like to Volunteer, we are always in need of extra hands! <https://www.pipekeepers.org/keepers-gathering.html>

[https://www.pipekeepers.org/store/c59/Membership\\_%26\\_Donation.html](https://www.pipekeepers.org/store/c59/Membership_%26_Donation.html). This link is also a place you can send a donation to Keepers for the Zoom Meetings, the Gathering or for a spiritual person as a gift. Make a note in the comments if it is meant for a specific facilitator/spiritual speaker and not to be used for the Gathering or shared among all presenters.

If you want to carve a pipe we do sell stone, files and a even a kit including everything you need at this link: [https://www.pipekeepers.org/store/c42/Raw\\_Red\\_Pipestone\\_%26\\_Black\\_Pipestone.html](https://www.pipekeepers.org/store/c42/Raw_Red_Pipestone_%26_Black_Pipestone.html)

**We are looking for members and or spiritual leaders who would like to share their knowledge via zoom and or at the Gathering. Send an email to [pipe@iw.net](mailto:pipe@iw.net) if you are interested.**



## Healing Journey

*The Hardest journey is the one you take from your head to your heart.*

*The healing journey is found on the path back from your heart to your head.*

*Your wellness is found in the continuous flow of honoring both your thoughts and your feelings.*



# Contemporary Shaman by John Melka

Rona asked me, one afternoon, what I was and I told her a Contemporary Shaman. She naturally asked "What's that?" like most people. Having been here so long, I had to have a long think to figure out how to explain it (without getting boring about it) and have finally come up with some answers.

The first thing in the essence of Shamanism is balance. We must be acutely aware of balance in all things. When heat out balances cold we seek cold to be comfortable, or in balance. When the air is too still, we seek wind to balance it. Too wet? Dry off! Balance. Hence we seek balance in most things (exception being pumpkin pie on holidays, especially with whipped cream!)

So, you say to yourself, I must be a Contemporary Shaman because I look for all these things! Well there are a couple of other pieces necessary, my friend, but you are on your way. Let's look at these pieces to help you balance out your expectations and the real world. To become a better Shaman, you have to be ready to always ask questions.

First question, what is Shamanism? Well there is Amerind (Native American), Siberian, Celtic, South American, Huna (Hawaiian) and on and on. In fact in most cultures there is a shamanic thread somewhere even if it has disappeared. Ever wonder why knocking on wood was good luck? It was to summon the dryad, wood spirit of the tree, for help! Shamanism at work. So we have a myriad of systems to use. Which one is best? Big answer, The One That Works. Or two, or three...

In contemporary Shamanism we explore as many systems as we can. We use a simple technique to determine what to use. What works for you? Guess what, this is what the ancients did when they created ritual and belief for their type of Shamanism! Here's an example.

We are a group dedicated to creating sacred pipes. Ok, what makes them sacred? Because of tradition, they are made of sacred stone. The stone, an Ancient One, comes from a place that is traditionally sacred. Why? It has been so for so long, we may not know why, but it is a place of sharing and peace. Both important in balance.

In addition, the stones are considered as The Ancient Ones, and share life with Grandmother Earth and Grandfather Sky who descend from the Great Spirit (God, Jaweh, Jehova) Creator of all.

When we carve a pipe, we take an Ancient One and listen to it and help transform it to something others can see that models the spirit we have seen within! This balances the vision of the person with the vision of the Ancient One. Balance!

Our ancestors had this figured out when they planted companion crops, corn and squash for instance, because they use and replenish nutrients in the soil and make fruit that replenish the people planting them. Balance!

So, how do we get there? We search! A lot! We read and talk to many, many practitioners and people of many types of belief. We respect them and their beliefs as they do ours. We become aware of the practices they have and we try to emulate them. If they work, we can incorporate them into our system. If not, then they are not individually useful to our system (but, respectfully, as may be for others we never disrespect them, only downplay them in our own practice). Balance!

Now for those that think we've abandoned all traditional beliefs and have condemned ourselves to heresy and eternal damnation, here's two large points. Point one, we have never said a traditional religious belief cannot be added in, have we? No. If asking for saintly intervention helps you, why shouldn't you do it! Same for chanting, Gregorian or Sanskrit? Both may be good for you. And this leads to point two, we are developing a life philosophy, not a religion! Part of your practice is to dovetail the new with the old and achieve... Balance!

We always ask for Balance in our practice. Let's say we are using a Huna practice to move a rainstorm away from our picnic (yes, it seems trivial, but it's an example!) When we ask the Spirits of the Air and Water to travel over the country today for our picnic we always add "for the highest good!" Why? Well the rainfall may be providing much needed water to an area, or the rain could bring lightning – burning and clearing out brush from an area that later might kill people, animals etc. We don't always have the full picture, so we allow that someone higher may! Balance!

By way of example, let's take the catch phrase "X Lives Matter!" X stands for a race, black, red, white, brown, or green. This phrase does not mean that all other lives

## Contemporary Shaman Continued...

don't matter. It just means that there is a perception that the referenced race is being ignored or downplayed. If one says it, immediately others are incorrectly offended. They do not see that balance is needed, just that they are being ignored. And if we say "All Lives Matter!" Again we are castigated, because we are talking balance in light of imbalance, but the perception is that we ignore all else. This is so wrong! Balance!!

This failure of vision comes from the belief that all things must obey a hierarchy. This view is flawed, severely! All things obey a network. The Supreme Being is the most connected of all, it shares connection with all in existence, present, past and future. Everything else is connected to their respective touchpoints in their history. They serve an essential role in this. Thus, while all are created equal, it cannot remain that forever. New links are forged as they grow, learn, and exist. All of these links are unique, some stronger than similar links from others (mother/child for instance) or weaker (a casual acquaintance). But each of us is unique and each of us have value, directly or indirectly.

The words of Smiling Bear say this in a very succinct and careful manner and we should listen to our elders: ***"All Life Is sacred and all creation related. What we do effects the whole Universe. So let us walk in balance with Mother Earth and all her peoples."***

May you all be blessed!  
John Melka, Shaman

### Pipestone Indian training School

In the 1890's, the federal government decided to build the [Pipestone Indian Training School](#) on reserved quarry land and legal conflict soon followed.

The [Pipestone Indian Training School](#) was one of many boarding schools in late nineteenth- and early twentieth-century America that aimed to assimilate Indian youth into mainstream American culture. These schools came about as attitudes towards the "correct" treatment of Native People turned towards assimilation with the passage of the [Dawes Severalty Act of 1887](#).

Many Native people throughout North America resented the assimilation schools, but the Pipestone Indian School inspired particularly active resistance for two reasons. First, it was at a site that many of the tribal people thought they should have control of, including the Sisseton and Yankton Tribes. Second, during the school's tenure, management of the quarries fell largely to the white superintendent of the school instead of one of the tribal people.

The Sisseton began receiving payments in the form of food and the Yanktons showed up to protest not receiving their fair share. The Yankton's resistance resulted in a complex battle for legal recognition of Yankton control of the quarry land. The conflict was not resolved until 1926, when the Supreme Court determined in [Yankton Sioux Tribe of Indians vs. United States](#) that the building of the school violated the 1858 Treaty of Washington. The court decision determined that use of the land had been illegally taken from the Yankton Sioux and that they were owed compensation.

In 1928 the Yankton Sioux were paid \$328,558. Ironically, in return for this compensation the Yankton Sioux were forced to cede control of the quarry land to the National Park Service (NPS). Prior to the beginning of the NPS's management of the quarries, the last visit by any active quarriers was in 1911. The Yankton people hadn't quarried the site since 1899. In 1937 the area was designated the Pipestone National Monument by an act of Congress, and in 1946 the NPS finalized and implemented a permit system for quarrying, open to legal members of any American Indian tribe. This meant the Yankton were now unable to prevent other tribes from quarrying the stone. Additionally, they were forced to apply for a permit to quarry from the superintendent of the Pipestone Indian School, which did not close until 1953. Quarriers from a variety of tribes migrated back into the area, and many settled there permanently, supporting themselves on money earned from the sale of finished pipes. In 1954, the Pipestone Indian Shrine Association (PISA) was founded by American Indians to regulate trade and work with the NPS to improve and update the cultural center and museum in the park. They also worked to ensure that the ancient art and practices of quarriers and pipemakers continued. For many years, these local quarriers were the main representatives of Native American culture in the area around Pipestone

# Geological History of Sioux Quartzite and Catlinite:

Established in 1937, [Pipestone National Monument](#), where much of the Sioux quartzite and catlinite (pipestone) is located, occupies a 282-acre tract of land. Geologically, much of this monument is characterized by a mantle of glacial drift less than 10 feet thick and consists dominantly of oxidized, light-olive-brown, clayey, calcareous till (unstratified glacial drift of clay, sand, and gravel) with scattered pebbles and cobbles of basalt and quartzite. The basalt fragments were transported from an exotic source to their present site by glacial processes, whereas the quartzite fragments were obviously derived from the underlying bedrock. All of the underlying bedrock is of early Proterozoic age, occurring between 1,770-1,600 million years ago. Quartzite is a massive, hard, light-colored rock with a flinty sheet; it is a metamorphosed sandstone. The Sioux quartzite consists predominately of other quartzite, but fine-grained rocks, including quartz-rich siltstone, clayey siltstone, silty mudstone, and pipestone are also present in small amounts. In general, the quartzitic rocks are highly resistant to erosion and weathering. The quartzite is characteristically pink in color, but beds vary from light pink to deep red. In Pipestone, the stone is a dark red color, while the nearby town of Jasper yields a lighter pink hue of quartzite.

Beds of catlinite occur in mixed contrast to the quartz-rich rock types. For the most part they lack appreciable quantities of quartz, are typically deep red to pale orange in color, and are generally massive. In general, pipestone is a claystone that consists predominately of very fine grained sericite with lesser amounts of hematite (red iron ore), pyrite (iron sulfide) and possibly rutile, a lustrous, dark-red material, titanium dioxide, commonly found in prismatic crystals and usually containing some iron. Its general lack of quartz makes pipestone soft and easy to carve. Although a number of other localities containing pipestone have been identified in Wisconsin and South Dakota, the quarries at [Pipestone National Monument](#) are still the single-most important source of this commodity. G. B. Morley of the Minnesota Geological Survey wrote in a report to the U.S. Department of the Interior, in 1981, titled *Evaluation of Catlinite Resources, Pipestone National Monument, Minnesota*, that the claystone or catlinite (pipestone) was used by the American Indians to make their ceremonial pipes, and "because of this specific use, the rock is commonly called "pipestone." Both pipestone and Sioux quartzite were important to the American Indians, and later, the American settlers who arrived in the region.

The value of pipestone and Sioux quartzite was immense to the first inhabitants of North America. The Sioux were the American Indians dwelling near the Pipestone region when settlers began arriving and towns were established. The name "Sioux" is a French corruption of the Ojibwa term *nadowe-is-iw*, meaning "adder" or "enemy." Historically, the Sioux and the Ojibwa peoples came into conflict in northern Minnesota, when the Ojibwa expanded into Wisconsin and Northern Minnesota pushing the Dakota out of the Great Lakes region and into the prairie. One of the names the Sioux referred to themselves as was *dak-kota* ("alliance of friends"), which later became anglicized to "Dakota", "Lakota and "Nakota." Today "Dakota" refers to tribes East river, while "Lakota" refers to the tribes West river. The Sioux originated from the earlier Siouan population, which is thought to have occupied the lower Ohio and middle Mississippi valleys. The ancestral Dakota migrated northward and settled in parts of Wisconsin and most of northern Minnesota by the 16th and 17th centuries.

Numerous legends among the Dakota address the cultural importance of the Pipestone region to American Indians. A Brule Sioux legend, told by Lame Deer to Richard Erados, in Winner, South Dakota, in 1969, was narrated in the book, *American Indian Myths and Legends*. When the world was freshly made, so the narrative legend goes, Unktehi the water monster fought the people and created a great flood, whose waters engulfed the lands. Perhaps the Great Spirit, Wakan Tanka, was angry with his human children, for he allowed Unktehi to win, and the waters rose in wrath over the new earth. Soon everything was under water except the hill next to the location where the sacred red pipestone quarry is today. The people climbed up to save themselves, but it was no use. The rising waters swept over the hill, and falling rocks smashed down upon the people, killing everyone except one girl who was saved by a big eagle, Wanblee Galeshka, who flew her to the only safe spot, the highest stone pinnacle in the Black Hills. From this union descended the nation of the Lakota Oyate, the eagle nation. As for the other people who died, their red blood turned to pipestone, and created the pipestone quarry, which became sacred, as it was formed from the blood of the ancestors. That is why the pipes made from the red rock are sacred.

# More on Pipestone

## **Pipestone: Distinctive Architecture of the Town:**

Nearly a century passed between the time this region was purchased by the United States and when Pipestone, Minnesota was founded. After the 1803 Louisiana Purchase, American exploration and settlement increased. George Catlin, the noted American artist and writer, visited the area in 1836. In addition to his well-known sketches of the region, Catlin also collected several samples of the pipestone for subsequent geological study. It was later determined that the rock had a unique chemical composition, and because it was believed to occur only where Catlin had found it, the red pipestone was named "catlinite" in his honor. The town of Pipestone itself was established in 1873. With few or no trees growing in the area, the settlers discovered new ways to build temporary shelter until they could build more suitable homes. Many pioneers on the prairie constructed sod homes, made of dense earth. Sod homes offered warmth in the winter months and cooler temperatures during the summer, giving the settlers inexpensive yet functional shelters. In time, however, these pioneers desired permanent dwellings and looked to other natural resources available in the area: Sioux quartzite.

The quarry affected the building environment of the new city of Pipestone, influencing its architecture and business districts. With the encroachment of white settlers on the traditional Dakota territory, a treaty was developed in 1858 to protect the quarry area and to reserve quarry rights for the Yankton Dakota. The treaty stated that "the said Yankton Indians shall be secure in the free and unrestricted use of the red pipestone quarry," but several settlers laid claim to these lands, and even sold them. These squatters were not respected in the new city of Pipestone, and were later removed in October 1887 by Captain J. W. Bean of the Fifth Infantry. However, legal issues involving the reservation and quarry would take years to work out. Eventually, the new settlers began to mine the quarries near Pipestone and nearby [Jasper](#). These quarries provided the building materials for the new city.

**Right to the Land:** The ownership issues involving the Pipestone quarry and the nearby Yankton Dakota reservation, created in 1858, troubled the law courts for years. The title and legal issues surrounding the Yankton reservation were not easily solved; the Yankton Dakota claimed absolute title, while the United States government took the view that the American Indians had a right in the nature of an easement, an interest in land owned by another that entitles its holder to a specific limited use. Finally, in 1926 the United States Supreme Court held that the American Indians held free title to the reservation land. The United States government had to make payment to the Yankton Dakota to compensate them for taking their lands. On April 16, 1928, the U.S. Court of Claims awarded the Yankton's \$100,000.00 plus interest from March 1st, 1891, until paid, for the appropriation of American Indian lands. In 1937, as part of President Franklin Delano Roosevelt's New Deal programs, Congress passed an act making the Pipestone Quarries and the surrounding landscape a National Monument, protecting its use. Now, only American Indians are permitted to quarry the soft red stone for ceremonial pipes. In 1993 there were 30 active quarry pits at [Pipestone National Monument](#), of which 16 represented the sole-source of economic livelihood for 50 to 60 American Indians.

Today there are only 8 carvers still making pipestone items, only a handful make pipes. It is just easier to work somewhere else and it is almost impossible to make a living from carving the stone. Few people have both the talent and the drive to succeed as an artist and few carve or have access to the pipestone.

The area surrounding Pipestone, Minnesota, is rich with the legacy of the pipestone and quartzite quarries. Pipestone's Sioux quartzite quarries were closed by the end of the 1930s. [Jasper](#) still has a working quarry, although its stone is no longer used for buildings.

Keepers believe that the Great Pipestone Quarries are sacred to all tribal people and access should continue to be allowed to all native people regardless of tribal affiliation.

# Wild Rice

**Wild rice** (*Ojibwe*: *manoomin*) is four species of [grasses](#) forming the genus *Zizania*, and the grain that can be harvested from them. The grain was historically gathered and eaten in [North America](#) and [China](#). While now a delicacy in North America, the grain is eaten less in China,<sup>[2]:165</sup> where the plant's stem is used as a vegetable.

Wild rice is not directly related to Asian [rice](#) (*Oryza sativa*), whose wild progenitors are *O. rufipogon* and *O. nivara*, although they are close cousins, sharing the [tribe Oryzeae](#).<sup>[3]</sup> Wild-rice grains have a chewy outer sheath with a tender inner grain that has a slightly vegetal taste.<sup>[4]</sup>

The plants grow in shallow water in small [lakes](#) and slow-flowing [streams](#); often, only the flowering head of wild rice rises above the water.

Three species of wild rice are native to North America:

- **Northern wild rice** (*Zizania palustris*) is an [annual plant](#) native to the [Great Lakes](#) region of [North America](#), the aquatic areas of the [Boreal Forest](#) regions of [Northern Ontario](#), [Alberta](#), [Saskatchewan](#) and [Manitoba](#) in [Canada](#) and [Minnesota](#), [Wisconsin](#), [Michigan](#) and [Idaho](#) in the [US](#).
- **Wild rice** (*Z. aquatica*), also an annual, grows in the [Saint Lawrence River](#), the state of [Florida](#),<sup>[5]</sup> and on the [Atlantic](#) and [Gulf](#) coasts of the [United States](#).
- **Texas wild rice** (*Z. texana*) is a [perennial plant](#) found only in a small area along the [San Marcos River](#) in central [Texas](#).

One species is native to [Asia](#):

- **Manchurian wild rice** (*Z. latifolia*; incorrect synonym: *Z. caduciflora*) is a perennial native to China.

[Texas wild rice](#) is in danger of [extinction](#) due to loss of suitable habitat in its limited range and to [pollution](#). The pollen of Texas wild rice can only travel about 30 inches away from a parent plant. If pollen does not land on a receptive female flower within that distance, no seeds are produced.<sup>[6]</sup> [Manchurian](#) wild rice has almost disappeared from the wild in its native range, but has been accidentally introduced into the wild in [New Zealand](#) and is considered an [invasive species](#) there.<sup>[7]</sup>

The wild rice found in most stores is not hand harvested and leaves much to be desired once you have eaten the former. Where the store bought black variety is hard and takes a long time to cook, the hand harvested which is gray green in color cooks much like brown rice and can be quite fluffy.



## Wild Rice Seafood Stir-fry

- 8 oz Imitation crab
- 8 oz Scallops
- 2 cups cooked wild rice
- 1 small head cabbage chopped
- 1 large carrot chopped
- 1 small onion chopped
- 2 cloves garlic chopped
- 1 table chicken bullion
- 2 tablespoons butter

cook scallops save juice. Put butter and carrots in fry pan cook 5 mins add everything else to pan stir add scallops cook and stir 5-10 minutes until everything is hot. Serve hot with Braggs liquid amino Acids or soy sauce.

## Fry Bread

- 2 cups flour
  - 1 teaspoon sugar
  - 2 tablespoons baking powder
  - 1/2 cup milk
  - Oil to fill fryer or pan 3" deep
- Heat oil in fryer on high. Combine Flour, sugar & Baking P. Add a little milk mix with each addition until forms slightly sticky dough. dust dough spoon up 2" balls work with hands pulling & patting to form a pancake. Place in oil and fry till light brown on both sides. Serve hot with sugar



# The Latest on Indigenous Hawaiian Sovereignty & Struggles

Hawaiians were outraged and vigorously protested the 1893 illegal seizure of their kingdom. In 1897, they signed the Ku'e Petition and overwhelmingly defeated the scheme to annex the Hawaiian Islands to the U.S. In 1898, although Hawaiians knew a U.S. resolution was not the same as a treaty, the U.S. government apparently did not and they "annexed" Hawaii.

Why wasn't there a bigger outcry from Hawaiians? They were witnessing in real time, President William McKinley sending tens of thousands of U.S. troops, veteran "Indian fighters", pass through Hawaii on their way to the Philippines to violently crush the Filipinos' independence movement. What would happen to our people if we gave the blood-thirsty American President William McKinley the slightest excuse to slaughter Hawaiians?

In 1901, Hawaiians created the Independent Home Rule Party and became the majority in the territorial legislature. They approved dozens of bills that would undo much of the damage caused by the "annexation". But the U.S.-appointed Territorial Governor, Sanford B. Dole had the power of veto. Because of that veto, not a single one of the Home Rule Party measures became law. This continued for several sessions. The fake-media of the day, ridiculed and denigrated the mostly native Hawaiian legislature as completely incompetent and disseminated this across America and world-wide. Thus, this portrayal of Hawaiians seen as incompetents stuck and Hawaiians became marginalized.

Meanwhile, the Territory of Hawaii was conducting a massive fake-news campaign abroad, that because

of their incompetence, native Hawaiians were happily embracing America for rescuing them from the despotic rule of racially inferior monarchs. The Territory radically altered the curricula in all the schools in Hawaii, public and private, to be completely filled with American indoctrination... And, of course, a distorted Hawaiian history where a villain such as McKinley is portrayed as a hero.

In 1911, Queen Lili'uokalani was still alive and many of her prominent supporters were still alive... and despite the fake media, everyone in Hawaii — perps and victims — knew what really happened.

In 1911, in order to gloss over the fake annexation and create a legacy of legitimacy, Sanford B. Dole the Governor of the fake "U.S. Territory of Hawaii," had Honolulu High School renamed President William McKinley High School, honoring the President for being a champion of the annexation. To complete the insult, a statue of McKinley was cast holding a scroll titled "Treaty of Annexation 1898" and erected in front of the school.

What was meant by traitors and criminals as a display to celebrate and solidify U.S. rule over Hawaii, is a complete contradiction to the facts of history. It is offensive and needs to be corrected.

Please join the ku'e action to rename McKinley High School and to remove the offensive statue:

<https://sign.moveon.org/petitions/restore-original-name>

## [An Online Plática on Cross-Cultural Protocols & Indigenous Etiquette](#)

Saturday July 25 2020  
1:30 pm – 3:00 pm PST

- In the spirit of all My Our Relations. Maestra Grace will share Cultural and social ways that have helped build harmonious relationships for generations.
- What is the respectful way to invite an indigenous elder to speak at a non-indigenous gathering or conference?
- How and why does one offer tobacco?
- What is the protocol when asking for healing from a traditional spiritual healer or a curandero?
- How do I approach a knowledge keeper to ask for teachings?
- How does one offer a donation?
- When is it appropriate to wear a long skirt?



The plática is offered on a donation basis with the understanding that in the spirit of respect and reciprocity persons who have less, give less, and those who have more, give more. For details and how to register please email [info@curanderismo.org](mailto:info@curanderismo.org)

## Membership Renewal

mail to:

Keepers, PO Box 24 Pipestone MN. 56164 \* 507-825-3734

[www.pipekeepers.org](http://www.pipekeepers.org) or [www.memberplanet.com/pipekeepers](http://www.memberplanet.com/pipekeepers)

Name \_\_\_\_\_

type of member

- Associate
- Voting

Tribe \_\_\_\_\_ Country \_\_\_\_\_

Street \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

email \_\_\_\_\_

Type of membership

yearly	standard	Silver	Gold
email	\$25	\$50	\$100
Mail	\$55	\$110	\$220

Life Time Member (please send photo for card)

Email	\$250
Mail	\$550

<https://www.facebook.com/pipekeepers/>

[pipe@iw.net](mailto:pipe@iw.net)

Store Phone 507-825-3734

Bud Phone 605-595-5229

Rona Phone 605-376-5712

Would you like to join Keepers yahoo group?

Contact Bud or Rona and an invitation will be sent to you. Reply to the invitation to join the group. We share future events and Zoom classes via Keepers Yahoo group. It is a direct way to message with other Keepers members.