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Feb.
2019

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Keepers of the Sacred Tradition of Pipemakers
www.pipekeepers.org

Health & Healing

Keepers Gathering

It is time to start thinking about the gathering our dates are set as July 25-29th most days we will start around 9am with events and end around 6pm. On Sunday we will start the Ceremonies at the quarries about 8am and end by 10am after we will have any early lunch and then possibly a women's circle and a man's circle and then a closing circle to share comments and a few hugs.

We will need commitments from members to come and lead some of these groups or circles and those to participate in them. If you have ideas for workshops, circles or teaching or willing to share your knowledge with others we would love to hear from you. Please contact Bud or Rona

We are always needing donations and volunteers to help with other aspects of the gathering as well. For those who can come early we will need help setting up the sweat lodge before Wednesday someone to cut wood, collect stones and build the lodge. Maybe we can set up a sweat building workshop in May which is a good time to build a lodge. Then everything will be ready for the gathering in July.

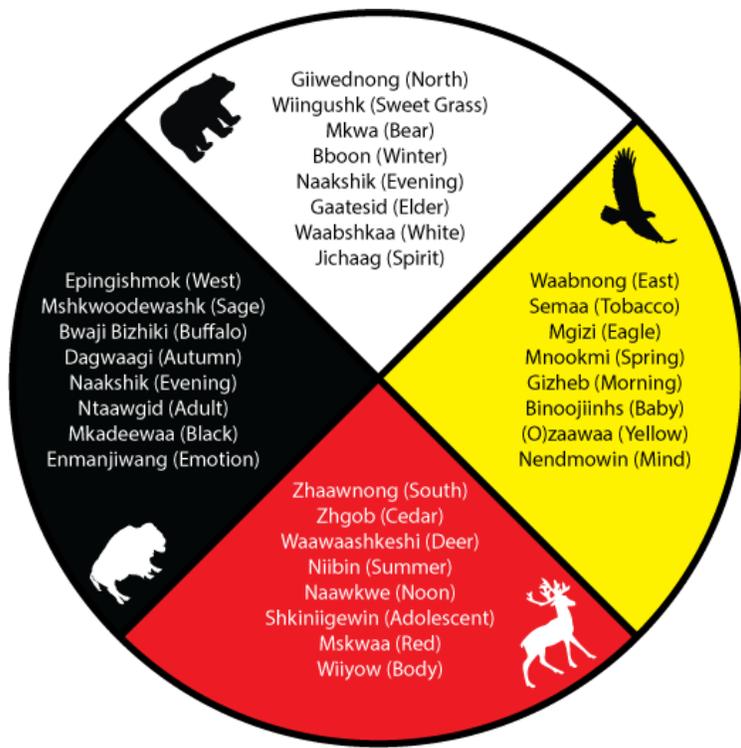
for those who haven't been to our annual keepers gathering you should come and see more of what we are about and connect with other members. The Keepers non-profit was started in 1996 and for years our gathering included a pow wows. We stopped having a pow wow to focus on the spiritual growth of our members. Folks come from all over the world to share their cultural ways and learn from and about each other. There is no cost for the gathering but ask for donations to pay for food and supplies. We have some room for primitive camping, a few beds in our home for elders/teachers and usually get a deal on hotel rooms in town so let us know if you can come. Call early to save space with us or book rooms, because they fill up fast.

Gift Shop

Supporting the Organization & Artists

Hey folks 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 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 like: dream catchers, hat bands, or buckskin clothing, bags, pottery, salves, small pipestone carvings, herbs,. member get a 10% discount if ordered on line make sure use the coupon code sacred1. This password will be good till next newsletter. All sales help support local tribal artists, keep the depot standing and help with our prison donation program. As always no one is paid for working at Keepers we are all volunteers! if you have something you want to put in the store on consignment you need to be a Keepers member and keepers gets 25% of the sale price once the item sells. You do not have to be a tribal member but we will label you item as not tribal made.

Money from sales at the gift shop support all the programs at Keepers
www.pipekeepers.org



An Awful Law

In 1884 an amendment to the Indian Act in Canada was passed by the government making the potlatch illegal. Largely passed at the urging of missionaries and government agents who considered it "a worse than useless custom" that was seen as wasteful, unproductive, and contrary to "civilized" values. Section 3 of the Act read, "Every Indian or other person who engages in or assists in celebrating the Indian festival known as the "Potlatch" or the Indian dance known as the "Tamanawas" is guilty of a misdemeanor, and shall be liable to imprisonment for a term not more than six nor less than two months in any gaol or other place of confinement; and, any Indian or other person who encourages, either directly or indirectly, an Indian or Indians to get up such a festival or dance, or to celebrate the same, or who shall assist in the celebration of same is guilty of a like offence, and shall be liable to the same punishment." The potlatch is a ceremony in which an individual and community marks a feast to celebrate a special occasion. During the ceremony, the host distributes their wealth amongst their guests, through material goods. Other activities that take place during a potlatch ceremony include songs, dancing, and the festivity of a feast provided by the host, bringing people together for socialization within the ceremony as the the purpose of the Potlatch. The ban on the ceremony was only repealed in 1951. This is a photo from a 1914 potlatch in Alert Bay, British Columbia given by Bob Harris.

Medicine Wheel as an Introspection Tool

The medicine wheel is a symbol of symmetry and balance. When constructing your wheel you will begin to recognize what areas of your life are not in balance, and where your attention is lacking and requires focus. Continuing working with the wheel after you constructed it. Sit with your wheel in silent meditation. Allow the wheel to assist you in gaining new and different perspectives.

The medicine wheel represents the many cycles of life. The circle is representative of life's never ending cycle (birth, death, rebirth). Each stone or spoke placement within the wheel focuses on a different aspect of living.

A personal medicine wheel can be made using fetishes such as crystals, arrowheads, seashells, feathers, animal fur/bones, and so on. Take time to reflect on each aspect of your life (self, family, relationships, life purpose, community, finances, health, etc.) as you place objects within the circle. They should be objects that mean something to you.

Canadain Rights

For 24 years, Between 1927-1952, Indians were not allowed to hire lawyers or pursue land claims.
For 66 years, between 1885-1951, Indians were prohibited from (and imprisoned for) potlatching.
For 52 years, between 1871-1923, Indians were prohibited for participating in commercial fishery.
Indian were granted the right to vote in BC Canada in 1949
Indians gained zfederal right to vote in Canada in 1960.
Bc Treaty process began 25 years ago in 1992; 6 of 65 First Nations have reached the final stage of their treaty negotiations.

Cherokee Prayer

I pray to the Great Spirit
guide me through this pain
this worlds conflicts.
Show me a world that holds no lies
that treats us like convicts
abandoned by society
in a world we once walked so free.

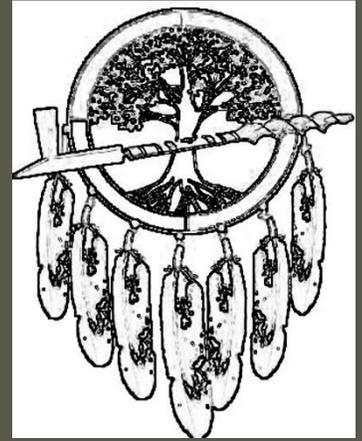
Show me the setting sun
where blood never flows
like rivers turned red
where another one dies
underneath these blood red skies

Guide me through this land so dead
where visions stay in my head
teach me things nobody knows
when this day is gone
and all has come undone.

Give me strength I need
to make this a better place
when my people bleed
from this world falling form grace

Wolf Prayer

I call on fox
Shapeshifter and trickster
Edge-walker and messenger.
Help me blend with my surrounding
And Adapt to the changing landscapes.
Show me the hidden path between the worlds.
Teach me the ways of invisibility and
camouflage.
Gift me your keen senses
That I might see more of what is around me
And use it to accomplish my goal.
I call on you, Fox,
To bring magic and discernment into my life.
Lead me at your steady gait to those places
Where I might do the greatest good.
Let us walk the borders between day and night
And follow the scent of divine mischief
Fox I call on you.



Bear Prayer

Great Bear Spirt
I seek your lessons
Show me how to sink Deep within myself
To find the answers I seek
Teach me to understand
That I possess all the resources necessary
To survive
Help me know when to seek Solitude,
As you do in winter
And also when to emerge and nurture
All that was born in darkness,
As you do in spring.
Guide me toward sweetness and play
And remind me to climb higher
Guide me towards wisdom and truth
And remind me to be ever patient
Guide me towards strength,
Keepers of medicine
That I might defend those I love

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.*



thoughts...Serge Gagnon Meditation

One of my favorite activity has become to be meditation or being still if you prefer. That was not always the case mind you. My experience with this started with my father. He would have me sit in front of a candle, I would say about 12 inches away, and concentrate on the point of the wick were the flame begins. Being that close to the candle also turned this into a breathing exercise. The goal was not to make the flame flicker so everything was still.

I cannot tell you how frustrated I got at times with this “game”. One thing I learned was that I am stubborn and determined to be able to keep the flame steady. I was taken aback when I started to “see” things in the flame. I was not able to hear sounds but I did see images. Still at first and like a short, more or less, clips after a while. I also learned that, when I was doing this, people would leave me alone and would not interrupt and I kind of liked that.

In my family, education was important however, the educational institution, not so much. There was a few programs from grocery stores that gave us access to encyclopaedias. A very affordable way to accumulate knowledge for low income families such as mine. Through those programs, my family acquired Human History in 8 volumes, Science in 16 volumes, Animals of the world in 12 volumes and a very thick dictionary in like 25 volumes. I became a reading hermit.

In addition to those, my father always found a way to acquire books on the subject we discussed at night. Not the best way to learn human interactions. I read a few books on that but lacked in experience. I developed a fixation on anything related to flight and/or airplanes. Other kids collected hockey cards but I had a unique collection of, mostly military, planes. I showed that off in my first “show and tell” in school.

Combine the exercise with the candle and the reading and you have the perfect way to start experimenting “astral traveling” or, as I called it, imaginary awake dreaming. Read about a beach in Hawaii, light the candle and imagine yourself there. Eventually, I could talk about places I had never been to in great details. People who had been there wondered how I knew about the “hidden trail” or the symbols on pottery. I did too . . .

The one thing I could never quite get right during those dreaming times was meeting people, especially girls. I was not as charming, good looking or fearless in real life than during those dreams. In real life, I was chubby, ok, fat, wore glasses, still do, and much preferred peace to fighting. I was also quite shy. The perfect combination to be bullied and harassed at school which turned me into an even bigger bookworm hermit. That scared my father. He took me to a psychologist to see if there was something wrong with me. If you have not figured it out by now, I hold my father in very high esteem and would do just about anything to please him. Since I was seeing a shrink, I had to come up with something so I did what I did best, I read a book on the subject. It said that people with social skill issues most often develop a tick of some time. A tick being a repetitive physical movement such as rubbing fingers together or hand gesture or something of that nature. I only had two sessions with the shrink, who saw right through me, and he determined that social interactions with people in my age group would most probably cure any ill I may have had. He recommended I join some type of youth organisation. When you have very limited funds, the options are also very limited. My father combined my passion for flight with my human contact needs and came up with the Air Cadets. What could be better than free? I was puzzled by my father’s apparent change

in philosophy from “peace above all” to “go join a para-military organization”. My brother was in the military and was a peacekeeper for the UN. He had seen, and talked about, a few things that I was not too keen on experimenting for myself. My father gave me my first reality check and explained that, in our situation, the only viable alternative, at the time, to obtain education was through the military. Where else do you get free education, room and board, three square meals a day and wages to boot? I was predestine for a military life and this would be a good introduction. I stayed with the Air Cadet until I reached the age limit and retired from them as the Chief Warrant Officer, the highest rank achievable.

I now had a circle. I would not say they were all friends but I had a circle. To an extent, I combined what I now know as meditation and projection with my new environment and shared these techniques with a few people. This was a real boost to my self-esteem.

Going from being bullied to being called “Sir” by my peers changed my perspective on life. I did not believe I was born for a small bread, as we say in French, but now I had hopes and dreams about the future. Eventually, I did join the military, even if life was putting up barriers to that, and did my time. I did not have a lot of success there other than winning “best recruit of the class”. I guess the pendulum swayed completely the other way and I became ruthless and defiant to the max. I drank the “Kill them all, let God sort them out” cool aid. There, I learned that Meditation and projection can also be used for search and destroy missions.

When I left the military, we did not talk about Post Traumatic Stress Syndrome and one just did what they had to do to deal with the ghosts in their closets. Not my favorite

dreams however, a good reminder of what my life could be like if I made that choice. I am very grateful that Creator has other alternatives to offer. I resumed my civilian life, got a new career and was content with my partner until the Big Storm which turned out to be a Big Bang to a new start.

My spirituality was rekindled however, old religious beliefs and rituals did very little for me. I reverted back to the exercise with the candle and found alternatives. I developed a keen interest in anything native as it held me accountable for my decisions and looks at life as a series of decisions. Completely by accident, I stumbled upon Reiki and its philosophy. I drew a lot of parallel between Native Spirituality and Reiki and married the two into my own belief system. I will talk about that a bit later. With the help of a living breathing angel, I started to walk the Red Road. I particularly enjoyed sharing circles and discussions and would often have people over to share various meditation and projection methods.

One of the comment that I hear the most is “how do I meditate?” closely followed by “I cannot meditate, I fall asleep” To fill that void, over time, I developed guided meditations. I used them in many activities and I even recorded a couple. The feedback has been positive so I continue to use and try to improve them. They always involve the participation of the rainbow and your inner sanctum, your secret garden. Reading a mediation is not the same as listening to one however, I really want to share this one with you. Take the time to slow things down and refrain from speed reading this part.

Secret Garden

1. I invite you to make a short journey towards your interior self. This will enable you to raise the veil on your Secret Garden. The total meditation time should be less than 15 minutes. Turn off distraction devices such as TV, radio or telephones. Take a comfortable position, relax, open your heart and open your mind.

(Pause 10 seconds)

2. Fill your lungs with a deep breath and then breathe out. Take a natural pause before breathing in again. Try not to precipitate this pause. Allow your individual natural rhythm to take over the cycle of breathing in, pausing, breathing out and pausing again.

(Pause 10 seconds)

3. Feel a wave of relaxation rising in you. Feel the serenity growing around you. Take a deep breath. Identify the tensions you accumulated during this day. Feel them leave with the air that you breathe out. As the sense of relaxation intensifies start a forward motion in your mind.

(Pause 10 seconds)

4. Imagine a rainbow that materialises in front of you. Move closer to it in your mind. The closer you get, the bigger the rainbow gets and the more vibrant its colors become. You can feel their vibrations. They emit a low humming sound. You are so close now that you can see nothing else but this rainbow. You are surrounded by it.

(Pause 10 seconds)

5. You are in the mist that forms the rainbow. You are swimming in the color red. You smell the sweet aroma of a rose garden. The image of a single flower becomes clear in your mind. Observe this red flower a few moments.

(Pause 10 seconds)

6. You leave the red flower behind and start moving forward. You only move forward a few meters and you are now surrounded by

the color orange. The smell of freshly pressed orange juice fills the air. The picture of an orange tree in the morning mist comes to mind. Observe the fruits of this tree a few moments.

(Pause 10 seconds)

7. A few meters further in this rainbow and you are surrounded by the color yellow. The fresh scent of lemons fills the air. The image of a field of jonquil swaying in the breeze comes to your mind. Observe a single flower in this field for a few moments.

(Pause 10 seconds)

8. Move deeper still in this rainbow and you are surrounded by the color green. The smell of freshly cut cedar fills your sense of smell. The tip of the tree swayed gently by a hot summer breeze. Here you feel secure and protected just like a child being rocked by its mother. Rest here a little and enjoy this nurturing feeling.

(Pause 10 seconds)

9. You leave the color green and move into the color blue. The smells of a blueberry field surround you. You can picture a bush overfilled with this fruit. Observe how peaceful and inviting this plant appears to be.

(Pause 10 seconds)

10. Moving forward still and the color indigo fills your surroundings. You can smell and picture a field of African violet. Notice how clearly you can picture this plant. Its presence is soothing. Observe how a single plant contains so many details. Observe this little marvel for a few moments.

(Pause 10 seconds)

11. You are now approaching the final layer of your rainbow. The innermost part is filled with the color purple. You can smell the springtime scent of lilac all around you. A lilac tree appears in your mind. Observe the tree as a whole and narrow your observation to a single flower. Let the beautiful energies

(Pause 10 seconds)

12. You are now at the heart of your being, you are centered. On the other side of your rainbow, the mist starts to dissipate and the picture of a clearing in a forest comes slowly in focus. It is shaped like a giant circle and it has a great big rock in its center. You are located at the east of the bolder and the sun is almost directly above it. Move yourself up to the bolder and climb on top of it. Position yourself comfortably. Here you have a great observation point. You can see clearly all around you. You feel safe, protected, nurtured. Observe life developing in this clearing.

(Pause 1 to 3 minutes)

13. You have just rejuvenated your energy at your inner most point. It is time to start the journey back to your everyday life in the third dimension. Stand up in your mind and take one last look at the clearing. Turn on yourself and take a complete 360 degree look at the clearing. Take one last deep breath of this crystalline air. Climb down from your observation point and move east back to the rainbow. Your shadow will be in front of you and will guide you.

(Pause 5 seconds)

14. Feel yourself entering the rainbow mist again. Feel yourself traveling through the color Purple and smell the lilac aroma in the air.

(Pause 5 seconds)

15. Next, comes the color indigo fills your surroundings. You notice African violets all around you. You are traveling at a steady pace moving forward easily.

(Pause 5 seconds)

16. The color changes to blue. The aroma of blueberries is all around you. You maintain the same regular easy pace and keep moving forward.

(Pause 5 seconds)

17. The scenery changes to green. You can feel the cedar leaves brushing on your arms as you pass by. You keep moving forward.

(Pause 5 seconds)

18. A few meters and you are surrounded by the color yellow. The familiar scent of lemons fills the air. You move forward still.

(Pause 5 seconds)

19. You only move forward slightly and you are now surrounded by the color orange. The orangey smell fills the air. You continue forward with the same easy momentum.

(Pause 5 seconds)

20. You arrive at the color red. It feels like you are moving through a rose garden. You see the mist starting to clear and the outlay of the outside world.

(Pause 5 Seconds)

21. When you emerge from the rainbow, feel yourself back in your room. Take notice that you are in the same position as when you began. Give thanks for this journey to whatever you envision God to be. Thank you for joining me on this journey. You are here. The time is now. Open your eyes. Welcome back.

There is more to this meditation than just relaxing and centering. After your Secret Garden becomes familiar, you can move deeper to explore your inner self. Should you decide to do this meditation, keep a pen and paper handy and record anything you may see from your vantage point in the clearing. After all, this is your center and Creator resides there.

Migweech, Chi Migweech, Migweech

Charles Alexander Eastman (born **Hakadah** and later named **Ohíye S'a**; February 19, 1858 – January 8, 1939) was a [Santee Dakota physician](#) educated at [Boston University](#), writer, national lecturer, and reformer. In the early 20th century, he was "one of the most prolific authors and speakers on Sioux ethno history and American Indian affairs."^[1]

Eastman was of [Santee Dakota](#), [English](#) and French ancestry. After working as a physician on reservations in South Dakota, he became increasingly active in politics and issues on [Native American](#) rights, he worked to improve the lives of youths, and founded thirty-two Native American chapters of the [Young Men's Christian Association](#) (YMCA). He also helped found the [Boy Scouts of America](#). He is considered the first Native American author to write American history from the Native American point of view.

Eastman was named **Hakadah** at his birth in Minnesota; his name meant "pitiful last" in [Dakota](#). Eastman was so named because his mother died following his birth. He was the last of five children of *Wakantakawin*, a [mixed-race](#) woman also known as Winona (meaning "First-Born Daughter" in the Dakota language) or Mary Nancy Eastman.^[1] She and Eastman's father, a Santee Dakota named Wak-anhdi Ota (Many Lightning's), lived on a Santee Dakota reservation near [Redwood Falls, Minnesota](#).

Winona was the only child of [Seth Eastman](#), a U.S. Army officer and illustrator, and Wakhán Inážiŋ Wiŋ (Stands Sacred), who married at [Fort Snelling](#) in 1830.^[1] This post later developed as [Minneapolis](#). Stands Sacred was the fifteen-year-old daughter of [Cloud Man](#), a Santee Dakota chief of French and [Mdewakanton](#) descent.^[1]

Seth Eastman was reassigned from Fort Snelling in 1832, soon after the birth of Winona. Winona was later called Wakantakawin.

In the Dakota tradition of naming to mark life passages, Hakadah was later named **Ohíye S'a** ([Dakota](#): "always wins"). He had three older brothers (John, David, and James) and an older sister Mary. During the [Dakota War of 1862](#), Ohíye S'a was separated from his father Wak-anhdi Ota and siblings, and they were thought to have died. His maternal grandmother Stands Sacred (Wakhán Inážiŋ Wiŋ) and her family took the boy with them as they fled from the warfare into [North Dakota](#) and [Manitoba](#), Canada.^[2]

Fifteen years later Ohíyesa was reunited with his father and oldest brother John in [South Dakota](#). The father had [converted](#) to Christianity, after which he took the name of Jacob Eastman. John also converted and took the surname Eastman. The Eastman family established a homestead in [Dakota Territory](#). When Ohíyesa accepted Christianity, he took the name Charles Alexander Eastman.

His father strongly supported his sons getting an education in European-American style schools. Eastman and his older brother John attended [mission](#) and preparatory schools, and college. Eastman first attended [Beloit College](#) and [Knox colleges](#); he graduated from [Dartmouth College](#) in 1887. He went on to medical school at [Boston University](#), where he graduated in 1889 and was among the first Native Americans to be certified as a European-style doctor.

His older brother became a minister. Rev. John (*Maŋpiyawaku Kida*) Eastman was a [Presbyterian missionary](#) at the Santee Dakota settlement of [Flandreau, South](#)

Charles Eastman worked as an agency physician for the [Bureau of Indian Affairs](#) (BIA) [Indian Health Service](#) on the [Pine Ridge Reservation](#) and later at the [Crow Creek Reservation](#), both in [South Dakota](#). He cared for Indians after the [Wounded Knee](#) massacre. He later established a private medical practice after being forced out of his position, but was not able to make it succeed.

As they were struggling financially, his European-American wife, [Elaine Goodale Eastman](#), encouraged him to write some of the stories of his childhood. At her suggestion (and with her editing help), he published the first two in 1893 and 1894 in [St. Nicholas Magazine](#). It had earlier published poetry of hers.^[3] These stories were collected in his first book.

Between 1894–98, Eastman established 32 Indian groups of the [Young Men's Christian Association](#) (YMCA), and established leadership programs and outdoor youth camps. In 1899, he helped recruit students for the [Carlisle Indian Industrial School](#) in [Pennsylvania](#), which had been established as the first Indian boarding school run by the federal government.

In 1902, Eastman published a memoir, *Indian Boyhood*, recounting his first fifteen years of life among the Dakota Sioux during the later years of the nineteenth century. In the following two decades, he wrote ten more books, most concerned with his Native American culture. In the early 20th century, he was "one of the most prolific authors and speakers on Sioux ethnohistory and American Indian affairs."^[1]

Ruth Ann Alexander, a scholar of his wife Elaine Goodale Eastman, noted that she worked more intensively on Eastman's stories about Indian life than she was given credit. This was a way to share his life and use her literary talents; he

published nothing after they separated.^[3] Carol Lea Clark viewed their collaboration this way: "together they produced works of a public popularity that neither could produce separately."^[2] These views, however, are contested because of their bias toward a European American influence in Eastman's writing. Facts, gathered through careful research, indicate that Elaine was her husband's typist, since he not only did not publish any works after their separation, but also lost his government position because he could not type his reports (Heflin p. 55). While Elaine might also have contributed by helping him edit his work, Ruth J. Heflin produces a cogent discussion of why Elaine's claims that she actually wrote his works, which she did not come forward with until after Eastman's death, ring false (see pp. 53–58).

Some of Eastman's books were translated into [French](#), [German](#) and other European languages, and the books have enjoyed regular reprints. A selection of his writings was published recently as [The Essential Charles Eastman \(Ohiyesa\)](#) (2007).

Inspired by his writings, [Ernest Thompson Seton](#) sought Eastman's counsel in forming the [Woodcraft Indians](#), which became a popular group for boys. The New York YMCA asked both Seton and Eastman to help them design the YMCA Indian Scouts for urban boys, using rooftop gardens and city parks for their activities. In 1910, Seton invited Eastman to work with him and [Daniel Carter Beard](#), of the [Sons of Daniel Boone](#), to found the [Boy Scouts of America](#) (BSA).^[4] [Luther Gulick](#) also consulted with Eastman to assist his developing the [Camp Fire Girls](#) with his wife Charlotte.

With his fame as an author and lecturer,

Eastman promoted the fledgling Boy Scouts and Camp Fire Girls. He advised them on how to organize their summer camps, and directly managed one of the first Boy Scout camps along the shores of the [Chesapeake Bay](#). His daughter, Irene, worked as a counselor at a Camp Fire Girl camp in [Pittsburgh](#). In 1915, the Eastman family organized its own summer camp at [Granite Lake, New Hampshire](#), where all the family worked for years.^[3] Charles served as a BSA national councilman for many years.^[4]

National spokesman[\[edit\]](#)

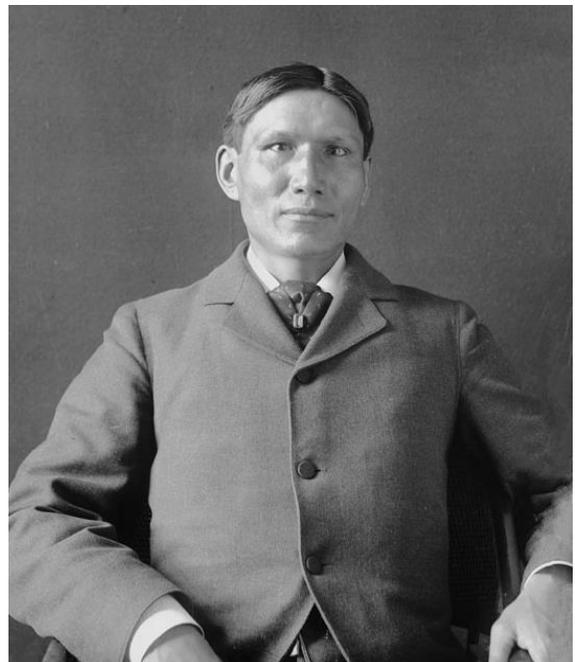
In 1911, Eastman was chosen to represent the American Indian at the [Universal Races Congress](#) in London.^[4] Throughout his speeches and teachings, he emphasized peace and living in harmony with nature.

He was active in national politics, particularly in matters dealing with Indian rights. He served as a lobbyist for the Dakota between 1894 and 1897. In 1903, President [Theodore Roosevelt](#) assigned Eastman to help members of the Sioux (Dakota, Nakota, Lakota) to choose English legal names to prevent individuals and families from losing their allotted lands due to confusion over names. Eastman was one of the co-founders of the [Society of American Indians](#) (SAI), which pushed for freedom and self-determination for the Indian. From 1923–25, Eastman served as an appointed US Indian inspector under President [Calvin Coolidge](#).

The [Calvin Coolidge](#) administration (1923-1929) invited Eastman to the Committee of One Hundred, a reform panel examining federal institutions and activities dealing with Indian nations. This committee recommended that the government conduct an in-depth investigation

into reservation life (health, education, economics, justice, civil rights, etc.). This was commissioned through the Department of Interior and conducted by the [Brookings Institution](#), resulting in the groundbreaking [Meriam Report](#) (1928). The findings and recommendations served as the basis of the [Franklin D. Roosevelt](#) administration's New Deal for the Indian, which included the 1934 [Indian Reorganization Act](#), encouraging tribes to establish self-government according to constitutional models.

In 1925, the [Bureau of Indian Affairs](#) asked Eastman to investigate the death and burial location of [Sacagawea](#), the young woman who guided and interpreted for the [Lewis and Clark Expedition](#) in 1805. He determined that she died of old age at the [Wind River Indian Reservation](#) in [Wyoming](#) on April 9, 1884. More recently, because of newly discovered contemporary records, historians believe that she died in 1812 as a result of an illness following childbirth, at [Fort Lisa \(North Dakota\)](#),



Wild Rice With Mushrooms

Ligaya Mishan

Tony Genicola/The New York Times

In Wisconsin, wild rice is truly wild, not cultivated as in other states, the tassels rising and swaying over rivers, lakes and floodplains come late August and September. Called manoomin by the local Chippewa, it is a protected crop that can be harvested only by state residents holding a valid license. And only by hand, as the Chippewa have always done, using wooden flails gently (the grains should fall from the stalk without great effort) from canoes propelled by paddles or push poles.

Shellie Holmes of Rhinelander, Wis., who shares her recipe here, likes to cook wild rice just until it pops open. This is a break with her family's tradition, which favored a chewier texture and did not allow popping.

"Do not mix with other rice," she urged, lest you lose the flavor of the wild.

INGREDIENTS

8 ounces long-grain Wisconsin wild rice

8 tablespoons (1 stick) butter

1 pound cremini or button mushrooms, sliced

½ teaspoon salt, more to taste

Black pepper, to taste

⅓ cup dry sherry, such as Dry Sack (do not use cream sherry)



PREPARATION

Bring 5 cups water to a boil. Stir in rice, then reduce heat so liquid is just simmering. Cover and cook until grains just begin to pop, about 40 minutes. Drain excess liquid from rice and set aside.

Meanwhile, melt 4 tablespoons butter in a large skillet over medium-high heat. Add half the mushrooms and cook, stirring occasionally, until they have released their liquid and are golden brown, about 8 minutes; remove to a plate. Repeat with remaining butter and mushrooms.

Return all the mushrooms to the skillet and season with the salt and pepper, to taste. Very carefully add sherry to deglaze the pan, and cook until most of the liquid has evaporated but mushrooms are still moist.



Membership Renewal

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www.pipekeepers.org or www.memberplanet.com/pipekeepers

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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/>

Store Phone 507-825-3734

Bud Phone 605-595-5229

Rona Phone 605-376-5712