

Sacred Way

The Official Bi-Monthly
Publication of the
Nemenah Program NAC, Inc.



Free



Introducing **Eye Wonders**
With Eryn Bird ~

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EarthCare – Pass It On!

Introduction to Permaculture

By Cloudpiler~

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By Cloudpiler~

Hugh Thinks...

By Levi ~

We Talk In a Sacred Manner

Sacred Way is a non-profit organization created and staffed by youth and young adults who have an expressed desire to be heard. We, the staff of Sacred Way, are committed to finding and providing wholesome information for the healing of the Earth, her children and humankind to all those who might find good in our publication.

As an element of the Nemenhah Band and Native American Traditional Organization (NAC), and its seminaries, it is our wish to provide such services as will strengthen the bonds of comradeship between the many lodges and communities of the Nemenhah by publishing articles and topics that aid in the restoration of the sacred in all things healing. It is our sincere goal to create and continue a publication that will enlighten and strengthen the cause of the Nemenhah into the truly sacred of our lives and the lives of all those with whom we have to do. We are of all relations and as such we can in good conscience recognize and publish works and writings from all casts, creeds and religions, with neither prejudice nor bias toward any belief. If it is healing, it is sacred and we honor it.

In all ways, we wish to conduct Sacred Way and its publications in a dignified and inoffensive manner, publishing what are the individual beliefs and opinions of our authors and supporters in a purely informational and educational manner. In all ways concerning our daily walk and our daily talk, we walk in a sacred manner and talk in a sacred manner.

Jonathan Wellamotkin Landis
Editor-in-Chief

Editor

Jonathan Wellamotkin Landis

Layout Design

Jeshua Phillip Landis

Cover Photograph

Eryn Bird

Contributing Authors

Cloudpiler Landis

Eryn Bird

Levi

Special Thanks to:

Phillip Cloudiler Landis

Anelle Landis

Michael Vincent

“Never discourage
anyone who continually
makes progress, no
matter how slow.”

Plato

EarthCare - Pass It On!

In the last two issues we challenged ourselves and each of you to use two less plastic containers a week and two less gallons of water a day. We thought, for this issue, we'd provide some ideas that families are implementing in order to meet the challenge:

Reducing the use of plastic

Bake bread a couple of times a week, reducing the number of plastic bags consumed.

Don't use plastic garbage or shopping bags. Instead, separate out food scraps for composting and only toss dry garbage into the waste containers.

Use large canvas bags for grocery shopping, or put the grocery items directly back into the shopping cart and then into boxes or other large carriers kept in the back of the car.

If possible purchase products made from recycled plastic when it is necessary to use plastic, and if recycling facilities are available find out which kinds of plastic they accept, and take advantage of the opportunity.

Reducing water use

Take shorter showers and/or adjust the flow to a smaller volume.

When rinsing dishes or fruits and vegetables capture the rinse water in a large bowl and save it for watering plants, flowers or even troublesome patches of lawn.

Don't run the water while brushing teeth or shaving.

Keep cold water in the refrigerator for drinking in order to avoid running the tap water until it cools enough to drink.

These are just a few ideas which, when implemented by individuals and augmented by the power of networking as demonstrated in the last two issues, can have a positive impact on our Earth Mother – our Sacred Home.

If you have ideas which have worked for you that have to do with the three R's of treading lightly on the Earth- Reducing, Reusing and Recycling- Please feel free to share them with us by E-Mail at:

sacredway@thenativehealer.com.

EarthCare – Pass It On!

Hugh Thinks...

By Levi ~

It's the aliens from outer space! It *has* to be! I mean, it couldn't be us...



Why would we poison our own planet to the point of global warming and risk our own extinction? I mean, come on; that's just plain stupid...



What a Freak...



The Dispensatory

By Cloudpiler

This column features herbs from the Native American Dispensatory, as seen on the Nemenhah Website. Though we feature a single herb per issue, the complete Dispensatory is available at www.thenativehealer.com

Arnica

Preparations: Extract of Arnica Root - Fluid
Extract of Arnica Root - Tincture of Arnica
Flowers - Tincture of Arnica Root - Arnica
Plaster

Other tomes: Felter - Ellingwood - Potter -
BPC - USDisp - Sayre - ElTh1909 - HistVD
- Scudder

The flower heads, rhizome, and roots of the
Arnica montana, Linné.
Nat. Ord.—Compositae.

COMMON NAMES: *Arnica*, *Leopard's bane*.

ILLUSTRATION: Bentley and Trimen, *Med.
Plants*, 158.



Botanical Source.—*Arnica montana* is a rather hairy plant, with a dark or blackish root, from which are given off numerous radicles. The stem is simple, pubescent, rough, obscurely angled, striated; one to three-headed and from 10 to 12 inches in height.

The leaves are entire and opposite; the radical ones obovate or oblong, ciliated, five-nerved; the cauline in one or two pairs. The flowers are large, orange-yellow; in erect or drooping heads. The involucre is cylindrical and rough with glands. There are many tubular, five-lobed disk-florets, and about fourteen strap-shaped, three-toothed, striated ray-florets, downy at the base. The achenia are somewhat cylindrical, downy, ribbed, and blackish, with a straw-colored, hairy pappus.

History and Description.—This perennial herb inhabits Siberia; also the cooler parts of Europe from the sea coast to the limits of constant snow; in moist, shady situations, flowering in June and July; it is likewise found in the northwestern parts of the United States. The whole plant has been used in medicine; more especially the flowers. The flowers are compound, radiated, yellow, with a calyx of linear equal follicles, the length of the disc, ligulate, floscules twice the length of the disc, two lines broad, three-toothed, with a sessile pappus, fragile and somewhat scabrous; taste acrid and bitterish; the dust is unpleasant, and causes sneezing. The odor is unpleasant, but is much diminished, as well as the taste, by drying. They yield their properties to water or alcohol. The dried root is about the thickness of a small quill, flexuous, bark brown externally, rugose longitudinally, with a somewhat hard, whitish wood, larger pith, and long, dense radicles on one side; its taste is aromatic, acrid, and slightly bitter. It should be gathered in the spring. Arnica flowers are liable to adulteration with various composite flowerheads, as anthemis, inula, and calendula. As these differ considerably botanically, there

Continued ...

will be no difficulty in detecting the spurious flower-heads.

The *Pharmacopoeia of the United States* gives the following descriptions of the flowers and rhizome:

ARNICAE FLORES (U. S. P.), *Arnica flowers*.—"Heads about 3 Cm. (1 1/4 inches) broad, depressed-roundish, consisting of a scaly involucre in two rows, and a small, nearly flat, hairy receptacle, bearing about 16 yellow, strap-shaped, ten-nerved ray-florets, and numerous yellow, five-toothed, tubular disk-florets, having slender, spindle-shaped achenes, crowned by a hairy pappus. Odor feeble, aromatic; taste bitter and acrid"—(U. S. P.).

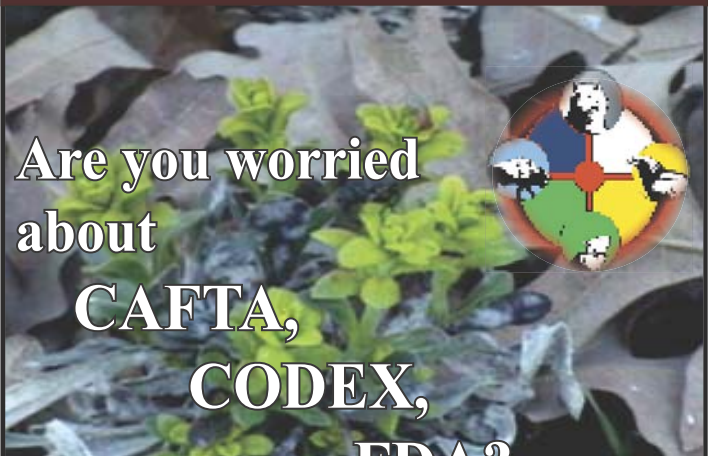
ARNICAE RADIX (U. S. P.), *Arnica root*.—"Rhizome about 5 Cm. (1 3/4 inches) long and 3 or 4 Mm. (1/8 to 1/6 inch) thick; externally brown, rough from leaf-sears; internally whitish, with a rather thick bark, containing a circle of resin-cells, surrounding the short, yellowish wood-wedges, and large, spongy pith. The roots numerous, thin, fragile, grayish-brown, with a thick bark containing a circle of resin-cells. Odor somewhat aromatic; taste pungently aromatic and bitter"—(U. S. P.).

Chemical Composition.—Pfaff found the root to contain volatile oil, acrid resin, extractive, gum and woody fiber. Chevallier and Lassaigne found the flowers to contain resin, a bitter, nauseous substance resembling *cytisin*, gallic acid, a yellow coloring matter, albumen, gum, chloride and phosphate of potassium, traces of sulphates, carbonate of calcium, and silica (T.). In 1851 Mr. Bastick announced the existence of an alkaloid in the flowers, which he obtained in small quantity and called *arnicina* (*arnicine*).

Continued ...

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It is not volatile, bitter, slightly soluble in water, but more so in alcohol and ether. Its hydrochlorate is crystallizable (P.). Two bodies, known as *arnicin*, and derived from both the flowers and rhizome, have subsequently been isolated by two observers—Pavesi in 1859, and Walz, in 1861. The principles are totally unlike, though bearing the same name. Pavesi's *arnicin* is a disagreeably bitter, viscid resin, of a deep-yellow color, dissolving easily in alkaline solutions, from which acids precipitate it, and it dissolves sparingly and with difficulty in both ether and alcohol. Walz's *arnicin* (sometimes written *arnicine*, though different from Bastick's alkaloid), on the contrary, is an acrid, amorphous, golden-yellow mass, dissolving sparingly in water, and readily soluble in ether and alcohol. Alkalies also dissolve it. Recently *arnicine* was isolated from the flowers by Börner (*Am. Jour. of Pharm.*, 1893), who found for it the formula, $C_{12}H_{22}O_2$. It exists in the flowers to the extent of 4 per cent, and is obtainable from a concentrated acetone solution as a micro-crystalline mass, deliquescing after prolonged exposure melts at $40^{\circ} C$, ($104^{\circ} F$.), and boils at $83^{\circ} C$. ($181.4^{\circ} F$.); is golden-yellow, and easily soluble in ether, alcohol, acetone, benzole, insoluble in water and alkalies. He also found fat (glycerides of palmitic and lauric acids), and a hydrocarbon of the marsh-gas series. A small amount of *angelic* and *formic* acids have been obtained from arnica. Dragendorff obtained 10 per cent of *inulin* from the root (*Pharmacographia*).

The volatile oil, which is obtained most plentifully from the green rhizome, abounds to the extent of from 0.5 to 1 per cent, and has a specific gravity of 0.990 to 1.000 at $15^{\circ} C$. ($59^{\circ} F$.), and contains *iso-butyric acid*, *phlorol-ester*, and *thymo-hydro-quinone-dimethyl-ether* (Schimmel & Co.'s *Semi-Annual Report*, October, 1893).

Action, Medical Uses, and Dosage.—Locally arnica is irritant, the preparations of the flowers being most powerful. Strong

preparations should not be applied full strength, for in some instances of tender skin, or in accidents occurring after its use, an erysipelatous inflammation, with vesication, has occurred.

Internally, in large doses, arnica causes heat in the throat, nausea, vomiting, purging, spasmodic contractions of the limbs, difficulty of respiration, and sometimes inflammation of the alimentary canal, and coma. There is no known antidote to its poisonous influences; vegetable acids have been recommended. Two fluid ounces of the tincture has produced death.

In small doses arnica accelerates the pulse, increases the perspiration, excites a flow of urine, and is said to occasionally cause headache and giddiness. It is esteemed as a stimulant in *typhoid fever* and other *adynamic febrile diseases*, in *chronic palsy*, and *amenorrhoea*; also as a tonic in *chronic rheumatism*, and as a tonic and diuretic in the asthenic forms of *dropsy*. In *intermittent fever* it has proved very successful; also in *nyctalopia*, and *amaurosis* (the best remedy); and is reputed to be highly efficacious in *constitutional derangements* caused by powerful shocks to the brain, from thumps, kicks, etc., in *internal pains*, and *congestions from bruises*, deficient action of parts, etc. It has also been recommended in cases of deficient nervous sensibility, languid vascular action, and almost every disease where there is debility, torpor, or inactivity of function. The conditions calling for arnica are those with evidences of spinal innervation.

Continued ...

“If there’s nothing to loose, and everything to gain by trying... by all means try.”

W. Clement Stone

As a specific stimulant to the spinal nerves it is exceedingly prompt in advanced stages of disease, with feeble respiratory power and sleeplessness due to the same cause; also in lack of control over the voluntary discharges. It is indicated in *low typhoid states*, and in low forms of *typhus fever*, *diarrhoea*, and *dysentery*, always where there is marked depression and debility. In *typhoid pneumonia*, with marked asthenia and feeble circulation, great depression, low-muttering delirium, and tongue dry and loaded with foul mucus, it is one of the most efficient agents in use.

Its action upon enfeebled respiratory efforts is much like that of phosphorus, as is also its effects in *sexual debility* from abuse, and in *paralytic states of the orifices* without active inflammation, particularly in the aged. Small doses are very efficient in *anemia* with weak circulation, general debility, and especially when associated with diarrhoea and dropsy, provided no inflammation is present (Locke). It is a remedy for *hectic fever*, with diarrhoea or excessive sweating. In *rheumatism*, with cold skin and debility, it arouses nervous action and stimulates excretion.

It is a good agent in myalgia, and one of the best in muscular soreness and pain dependent upon strains, over-exertion, or other injuries. Here it should be applied locally in weak solutions and taken internally. The *nervous headache* of the debilitated and depressed calls for it, as does debility of the cardiac muscle due to excitement, over-activity, or "*heart-strain*." The dull aching in the praecordiae, due to such over-action, is relieved by it. Prof. Scudder (*Spec. Med.*) writes: "I have frequently prescribed it for lame back, backache, and feelings of debility and soreness in the small of the back. It is only useful in those cases where there is feebleness, with deficient circulation; but in these the influence

is direct and permanent."

Externally arnica is used in the form of an infusion, a fomentation, or diluted tincture of the flowers, both to prevent and discuss *local inflammations*, to remove *ecchymosis*, and as a dressing for *cuts*, *lacerations*, *contusions*, etc. For this purpose the infusion is attended with the least danger. The late Prof. J. M. Maisch prepared a fluid extract of arnica, which has been found very useful as an application for the *bites* of mosquitoes and other insects, thus: Exhaust powdered arnica flowers, 1 pound, with diluted alcohol; filter; evaporate to the consistence of an extract, and redissolve this in 2 pints of ordinary alcohol. By adding 4 ounces of this fluid extract to 1 pint of glycerin, placing the mixture on a water-bath, so as to expel the alcohol, an elegant *glycerole of arnica* may be made; it may be made stronger if desired. This may be used in all cases where the local action of arnica is desired.

Dose of the powder, 5 to 10 grains, 2 to 4 times a day; of the infusion, made by adding 1/2 ounce of the flowers to 1 pint of water, from 1/2 fluid ounce to 1 fluid ounce; of the extract, which is an excellent form of administration, from 1 to 10 grains, 4 or 5 times a day. Of specific arnica, from 1 to 10 minims. In preparing an infusion of the flowers they should be loosely tied in a bag in order to prevent the down or fine fibers from getting into the infusion, or else they will cause troublesome irritation of the throat, nausea, and vomiting.

Specific Indications and Uses.—Muscular soreness and pain from strains or over-exertion; advanced stage of disease, with marked enfeeblement, weak circulation, and impaired spinal innervation; embarrassed respiration; lack of control over urine and feces; sleeplessness from impeded respiration,

Continued ...

and dull praecordial pain from “heart-strain;” muscular pain and soreness when the limbs are moved; tensive backache, as if bruised or strained; cystitis, with bruised feeling in bladder, or from a fall or blow; headache, with tensive, bruised feeling and pain on movement; hematuria, with dull, aching lumbar pain, or from over-exertion. All cases of debility with enfeebled circulation.

Related Species.—*Arnica foliosa*, Nuttall. Northern and western United States, as far south as Colorado, growing in the mountain districts. This and the following species have flowers which resemble very much those of *Arnica montana*.

Arnica alpina, Olin, United States. Distribution same as *A. foliosa*.

Arnica nudicaulis, Elliott (*Arnica Claytonia*, Pursh). United States, from Virginia to Florida, growing in damp, pine barrens and wet sands. Flowers in April and May.

Arnica mollis, W. J. Hooker (*Arnica lanceolata*, Nuttall; *Arnica Chamissonis*, Lessing.) Mountainous regions of northern states, especially in New York and New Hampshire. Blooms in July. This and the preceding species are thought to have properties resembling those of *Arnica montana*.

Cloudpiller~

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“The problems that exist in the world cannot be solved by the level of thinking that created them.” *Albert Einstein*

What's In a Name

A Message from Chief Cloudiler

I am often asked, "Why are new members of the Nemenhah Band given a New Name?"

or, "You always hear of so and so getting an "Indian" name, what's that all about?" To answer that I find that I need to discuss the purpose of 'Name', and then people have a better context into why a new name is given to our members.

In the tradition of my forefathers, the name given to a child is that by which he/she will be known by the family and neighbors, but it is understood that this name will only be used up to the receiving of spiritual guidance or 'Wyakin'. After the spiritual awakening, a new name is given by which the individual gains place in the community.

Consider the account given by Yellow Wolf about his naming:

"I was a boy of about thirteen snows when my parents sent me away into the hills. It was to find my Wyakin. I saw something-not on the ground, but about four feet up in the air. I took my bow and shot an arrow (showing his lack of readiness). It was in (the) moon we call May when my parents again sent me out. This time it was to the wildest part of the mountains. To a place beyond Kemei Koois. (They) gave me one blanket but no food. I might go fifteen, maybe twenty suns with nothing to eat. But could drink water aplenty. Only trees for shelter and fir brush to sleep on. I might stay in one place three nights, maybe five nights, then go somewhere else. Nobody around, just myself. No weapons, for nothing would hurt me.

No children ever get hurt when out on such business."

"After going so many suns without food, I was sleeping. It was just like dreaming, when I saw! A form stood in the air in front of me. It talked to me in plain language, telling me;

"My boy, look at me! You do as I am telling you, and you will be as I AM. Take a good look at me! I will give you my power; what I have got. You think I am nothing! You may think I am only bones! But I am alive! You can see me! I am talking to you! I am Hemene Moxmox (Yellow Wolf, or , Heavenly Being coming from the Sees Far Habitation).

It was a Spirit of a wolf that appeared to me. Yellow-like in color, it sort of floated in the air. Like a human being it talked to me, and gave me its power. I did not say anything back to the Spirit talking to me. I was in a trance! I was not scared. Was just as I am now. Nothing was there to hurt me. After I saw this...after I heard the Spirit-voice, I awoke and started for home...that was how I got named Yellow Wolf - named for that vision-wolf appearing to me. It was yellow-colored, and gave me the power of the wolf." *Narrative of Hemene Moxmox (Mcwhorter 1940: 2728)*

The name is an important part of the "Belief State" among those cultures for whom names are contextual, and holistic. To them, belief is a kind of glue with respect to the way information or content is presented, a binding force so to speak. This is to say that meaning in language is not simply a repetition of sounds and grammatical frequency, but rather, it is constructed from generations of human experience. In other words, experience and the belief states it produces, provide the foundation for expression.

Continued ...

The word *we?nikt* – ‘name’ - in the Numiputimt (Nez Perce) is derived from the verb prefix *we* – ‘with words’ and the verb root - *?iniki* – ‘to put in place’. Literally, this is translated ‘*to put in place with words.*’ At this fundamental level of understanding, naming is an act of creation.

Coyote Gives the Names – *Ancient Creation Myth (compare Coyote People, Mentinah Archives, Volume Two)*

Coyote was the chief of the Spirits like him. Now, he was telling them this, “People are a short distance away, people are coming!”

All that he had said came out as true words. Then he told them, “Now, tomorrow, people will come and they will be made from the earth! For that reason, we can expect their emergence and we will be different from them. We will see this when we meet them.”

With that he named them. Then he named them until he named them all. Then people emerged into the world and he, himself was not named. More people emerged. Then he named himself “Coyote!” With that emerged all the People, not we alone, but all People emerged.”

In many cultures, especially among the Native Americans, a proper name is acquired as a part of a ceremony, or, a culturally recognized act of bestowal. Traditional names can be given at birth, at coming of age, and at any time during adulthood. The New Name, given after a person has become an adult, tends to have greater significance and permanence. This name is obtained through the Wyakin, or, Spirit Guardian.

The following account of how a young

man in our times received his New Name is interesting in relation to the Coyote myth.

“I was named Pi-lu’-yakin when I was a boy. That means Wyakin (guardian spirits) uniting. When I grew up I was given the name Tu-xtamalwiyu’-n. This means “Pipe Bearer on War Party” or “Peacemaker in War Party.” Indians have one name while they grow up, and when they become a man, they are given a new name. I inherited this new name from my mother’s father. It was selected for me and we had a little ceremony. In the ceremony, the Peli said, “You are Piluyakin no longer. Now we select this name for you, Tuxtamalwiyu’n.” They gave me a good buckskin horse and said, “With this horse, we select your name.” (Thomas 1970;35)

Today, the naming ceremony is a culturally significant activity in the Nemenhah Community of Healers. The name given by the Principle Medicine Chief of the Band or by the Principle Stone Carrier of the Lodge is a temporary thing, not unlike the name given to a child. When the individual receives their “medicine,” their Wyakin, they receive a New Name that is significant to that revelation in a special ceremony.

Traditionally, the general purpose of the naming ceremony is to assign a cultural identity to the unnamed members of one’s family. When a name is selected for an unnamed individual, it often said that the name is “brought out” into the full view of “the people” and the natural world and, upon its bestowal, the recipient of the name stands as a unique individual once and for all. It is common in such ceremonies for the selected name to be “echoed” three times, or for

some three-fold performance to take place, such as the beating of a drum three times or the clapping of the hands three times. This is done to ensure that the natural world--the earth, the rivers, and the animals--have witnessed the bestowal of the name.

It is believed that as the individual matures in life the world will come to know and recognize him or her as they engage in traditional subsistence activities such as the collection of food plants, medicines, fishing, or in the hunting of wild game. It is in this holistic sense that the naming practices in Nemenhah culture have evolved not just as a means to *differentiate* individuals but also as a means of reaffirming the interdependent link between humans and the environment. What emerges from this affirmation is the recognition that the Medicine Men and Women of the Nemenhah have developed an ethic of respect that ensures a balance of human values and human existence in place.

The holistic dimensions of Nemenhah life are further exemplified in the Wyakin or 'guardian spirit' tradition. Names originating from the Wyakin are *cultural representations* of a deeply personal spiritual experience. As illustrated in the narrative of Yellow Wolf above, private representations emerge as a recurrent cultural process. These include (1) the direct apprehension of a Wyakin 'guardian spirit,' which occurs in an altered state of consciousness or dream state, or, as expressed in the Mentinah Archives, "upon the Way"; (2)

a set of directives in which the Wyakin reveals information about its identity, attributes, and powers; and (3) the transfer of powers from the Wyakin to the human participant.

The experience resulting from the acquisition of a Wyakin will invariably have a direct bearing on the identity formation of the emergent Medicine Man or Woman and in the composition of his or her personal name. In particular, it is the experiential or perceptual states of the vision-inducing Wyakin, and its representation as such, that become transmuted as "grammars of experience." In other words, the underlying structure of such names can be thought of as "understanding statements," the units of meaning of which are built into the structure of the name. In this system we see the transformation of power and experience translated as elements of one's personal identity. Thus, as a cultural representation, Wyakin names emerge as a powerful symbol in an orientation grounded in environmental holism.

My own Wyakin Name is 'Hemene-Ot To-oh-yelo Akekt' which means 'Wolf Spirit (Thunder and Lightning) Going Up to the High Place. My short, nickname is Cloudpiler. Both of these names have connection with the kind of medicine that I received from Wyakin, places me in space amid all my relations, and they help me to find my identity as a Medicine Man in an emerging Universe.

Cloudpiler~

Eye Wonders

My mission, and the purpose of this column, is to find ordinary things and make them extraordinary simply by looking.

~ Maple Canyon ~

I've always wondered why this awesome place was only named Maple Canyon. Sure, it's full of maple trees and other shrubbery, but what about a name that can fully explain its beauty? The answer is simple; there are no such words in the dictionary. I can not find any name that will describe such a wondrous place. Now *there* might be a good name: "Wondrous Canyon". Maybe not...

The canyon is placed in normal high desert Utah country side. The traveler passing by on the highway would never notice it. It looks like a small gully from the road. Oh yes, a small gully is beautiful in its self, but why not venture inside to see the real magnificence?

The adventuring rock climber knows exactly what I'm talking about. But you don't have to be a rock climber to enjoy it. I am not much for climbing hundred foot walls (nearly touching the sky at the top) but just a walk through one of the many hallways is plenty for me to feel completely refreshed and awed.

At the bottom of the hill it isn't that promising. I went in further to discover a large crack in the canyon wall and I seized the chance for an adventure. I found it.

I had with me two very good friends of mine who decided they wanted to see me fall off some rock somewhere and get it on camera. (I don't blame them). Wellamotkin, the Editor-in-Chief of Sacred Way Magazine, and Nemenhah Medicine man, Chief Cloudpiller, were both present the whole way through the canyon, keeping my spirits lively. (Though I don't think I needed them to keep me entertained.)

At first the canyon was hot and humid.



The bottom of the hill (no fireworks)



The castle wall (Inside the Canyon)



Fee area (always important to help pay for the park's upkeep)

I was exhausted by the time we had reached the ten feet from the doorway. But soon, we came into a shaded, almost dark, section that seemed to last and last. A faint yet relaxing, cool breeze filled me and I was instantly energized.

The canyon walls looked, to me, like huge slabs of cement that had been thrown there by God himself, and being bored with leaving it that way, he (or she) tossed some river stones in it to give it contrast and beauty. In the cliff faces were carefully set rocks. Not like anything you have ever seen before. It is no wonder that rock climbers favor this place to practice their skills.

Soon in the path a rather large boulder appeared. It had fallen from the top of the canyon who knows how many years ago. **It was huge!** The question popped into my head, how in the world did such a large rock fall into a thin canyon like this? No one really knows.

Luckily it wasn't so humongous that we weren't able to climb around it. We did with ease. Suddenly more huge boulders appeared in our path. On one of them we found a helpful rope, on others we weren't so lucky. We managed to climb around them and went on into the canyon.

Looking up, I could see small bushes and other plants growing out of the rocks. Once again, I was puzzled. How did they get water? How do they survive without the nutrients of good soil? It was truly amazing to me. It wasn't just in the side of the cliffs that the plants grew, it was every where I looked. Small trees and larger trees were growing everywhere.

We came to another boulder, or rather many boulders piled on top of each other. They all seemed to create a cave in which a small stream first appeared. It was just a trickle of water, but it was enough to make me want to find the source. Another thing that I was curious about was; where did the water go? It simply disappeared beneath our feet. Were we walking on a stream of lazy water the whole time? All I was aware of was the collection of many different kinds of stones we were walking on. I suddenly realized that this was where the cool breeze must have been coming from. Cool water...



Through the gates...



Chief Cloudpiller and Wellamotkin in awe



Boulder and I...

We climbed through those rocks and wandered on down the path. The canyon walls seemed to get taller here. It was then that I heard a low humming sound. I couldn't find where it was coming from. It sounded almost like someone was singing. The echo bounced off the walls and back to my ears until I was finally able to place it. I put my ear to the wall and discovered the ghost-like noise.

It must have been water. The sound of the water running softly over the stones must have been making the noise. But the closer I got to the wall, the louder the sound got. Was this some kind of echo? (Was this my imagination?) Was it more?

There are some things that not even scientists can explain. For now, I'm going to say that the sound was an echo from the stream. (Of course, to find your own explanation for it, you would have to visit the place yourself, and when you do, listen carefully.)

Soon we came to a dead end. Or so we decided. In front of us was a tall wall with a trickle of water streaming down it and two lonely ropes that climbed to the top. At the bottom of it, the water disappeared beneath us; we were walking on it again.

Chief Cloudpiler decided he was going to climb to the top. With out much of a pause he straddled one of the ropes and made his way up. Once he was there he waved to us down below and laughed at us because we were rightfully afraid of falling. Finally I made up my mind and I charged up the rope with the intension of reaching the top and having Wellamotkin take a picture of me so I could prove that I had climbed just as much as the old man! It was a lot more difficult than I anticipated though.

Soon, my sneaks were wet. It isn't a lovely feeling when you start to fall out of your own shoes and believe me, you do start to panic. I made it up half way and discovered that my flat soled all-stars weren't the best climbing wear when wet. I reluctantly chickened out and repelled back to the safe ground and sat down for a rest. (I seriously wish I had been wearing something better on my feet, I wanted to see what was on the



Inside the slippery cave



Triumphant Chief Cloudpiler



My slippery ascent

other side of the wall.) I made up my mind right there, that a pair of climbing shoes was necessary for this job. Along with any other kind of shoe I may need in the future, I would be prepared for next time.

On the walk back out, we were tired and ready to sit down in some shade somewhere. As we exited the crack we decided to go up to the park part of the canyon to see what was there. We found several different types of useful herbs.

After we were rested, we loaded up into the car and started the short drive out of Maple Canyon. As we left, we looked back as it disappeared into the mountain once more. Invisible...

I hope in the future there will be more beautiful things to discover, to make extraordinary simply by looking at them. I know there will be, because the only time we stop seeing wonders, is when we stop looking for them...

Once more, I remind you that this column is for showing people how to look again, at Wonders that we miss. If you know of a place or thing that captures your interest, or you feel is being missed, please send pictures and write to the Sacred Way staff by E-mail. I am very interested in your Wonders and will (upon approval of the Sacred Way staff) feature them in my column: Eye Wonders.

Send your Wonders by Email to:
sacredway@thenativehealer.com
Subject: Eye Wonders

Eryn Bird.



Me...



Monkey Flower

Thimble Flower



Wild Rose

*All are found
inside and outside
the canyon*

Introduction to Permaculture

By Chief Cloudpiller



The word “permaculture,” in its modern usage, was coined in 1978 by Bill Mollison, an Australian ecologist, and one of his students, David Holmgren. It is a contraction of “permanent agriculture” or “permanent culture.”

Permaculture is about designing human habitats and food production systems that are built upon ecological rather than economic models. It is a land use and community building movement which strives for the harmonious integration of human dwellings, microclimate, annual and perennial plants, animals, soils, and water into stable, productive communities. The focus is not on these elements themselves, but rather on the relationships created among them by the way we place them in the landscape. An holistic synergy is further enhanced by mimicking patterns found in nature.

The central theme in permaculture is the design of ecological landscapes that produce food. Emphasis is placed on multi-use plants, cultural practices such as sheet mulching and trellising, and the integration of animals to recycle nutrients and graze weeds.

However, permaculture entails much more than just food production. Energy-efficient buildings, waste water treatment, recycling, and land stewardship in general are other important components of permaculture. More recently, permaculture has expanded its purview to include economic and social structures that support the evolution and development of more permanent communities, such as co-housing projects and eco-villages. As such, permaculture design concepts are applicable to urban as well as rural settings,

and are appropriate for single households as well as whole farms and villages.

“Integrated farming” and “ecological engineering” are terms sometimes used to describe perma-culture, with “cultivated ecology” perhaps coming the closest. Though helpful, these terms alone do not capture the holistic nature of permaculture; thus, the following definitions are included here to provide additional insight.

Bill Mollison:

“Permaculture is a design system for creating sustainable human environments.”

Permaculture Drylands Institute, published in *The Permaculture Activist* (Autumn 1989):

“Permaculture: the use of ecology as the basis for designing integrated systems of food production, housing, appropriate technology, and community development. Permaculture is built upon an ethic of caring for the earth and interacting with the environment in mutually beneficial ways.”

Lee Barnes (former editor of *Katuah Journal* and *Permaculture Connections*), Waynesville, North Carolina:

“Permaculture (PERMANent agriCULTURE or PERMANent CULTURE) is a sustainable design system stressing the harmonious interrelationship of humans, plants, animals and the Earth.”

To paraphrase the founder of permaculture, designer Bill Mollison: Permaculture principles focus on thoughtful designs for small-scale intensive systems which are labor efficient and which use biological resources instead of fossil fuels. Designs stress ecological connections and closed energy and material loops. The core of permaculture is design and the working relationships and connections between all things. Each component in a system performs multiple functions, and each function is

Continued ...

supported by many elements. Key to efficient design is observation and replication of natural ecosystems, where designers maximize diversity with polycultures, stress efficient energy planning for houses and settlement, using and accelerating natural plant succession, and increasing the highly productive “edge-zones” within the system.

Michael Pilarski, founder of Friends of the Trees, published in International Green Front Report (1988):

“Permaculture is: the design of land use systems that are sustainable and environmentally sound; the design of culturally appropriate systems which lead to social stability; a design system characterized by an integrated application of ecological principles in land use; an international movement for land use planning and design; an ethical system stressing positivism and cooperation.”

“In the broadest sense, permaculture refers to land use systems which promote stability in society, utilize resources in a sustainable way and preserve wildlife habitat and the genetic diversity of wild and domestic plants and animals. It is a synthesis of ecology and geography, of observation and design. Permaculture involves ethics of earth care because the sustainable use of land cannot be separated from life-styles and philosophical issues.”

Bay Area Permaculture Group brochure, published in West Coast Permaculture News & Gossip and Sustainable Living Newsletter (Fall 1995):

“Permaculture is a practical concept which can be applied in the city, on the farm, and in the wilderness. Its principles empower people to establish highly productive environments providing for food, energy, shelter, and other material and non-material needs, including economic. Carefully

observing natural patterns characteristic of a particular site, the permaculture designer gradually discerns optimal methods for integrating water catchment, human shelter, and energy systems with tree crops, edible and useful perennial plants, domestic and wild animals and aquaculture.”

“Permaculture adopts techniques and principles from ecology, appropriate technology, sustainable agriculture, and the wisdom of indigenous peoples. The ethical basis of permaculture rests upon care of the earth-maintaining a system in which all life can thrive. This includes human access to resources and provisions, but not the accumulation of wealth, power, or land beyond their needs.”

Characteristics of Permaculture

Permaculture is one of the most holistic, integrated systems analysis and design methodologies found in the world.

Permaculture can be applied to create productive ecosystems from the human-use standpoint or to help degraded ecosystems recover health and wildness. Permaculture can be applied in any ecosystem, no matter how degraded.

Permaculture values and validates traditional knowledge and experience. Permaculture incorporates sustainable agriculture practices and land management techniques and strategies from around the world. Permaculture is a bridge between traditional cultures and emergent earth-tuned cultures.

Permaculture promotes organic agriculture which does not use pesticides to pollute the environment.

Permaculture aims to maximize symbiotic and synergistic relationships between site components.

Permaculture is urban planning as well as rural land design.

Permaculture design is site specific, client specific, and culture specific.

The Practical Application of Permaculture:

Permaculture is not limited to plant and animal agriculture, but also includes community planning and development, use of appropriate technologies (coupled with an adjustment of life-style), and adoption of concepts and philosophies that are both earth-based and people-centered, such as bioregionalism.

Many of the appropriate technologies advocated by permaculturists are well known. Among these are solar and wind power, composting toilets, solar greenhouses, energy efficient housing, and solar food cooking and drying.

Due to the inherent sustainability of perennial cropping systems, permaculture places a heavy emphasis on tree crops. Systems that integrate annual and perennial crops—such as ally cropping and agroforestry—take advantage of “the edge effect,” increase biological diversity, and offer other characteristics missing in monoculture systems. Thus, multicropping systems that blend woody perennials and annuals hold promise as viable techniques for large-scale farming. Ecological methods of production for any specific crop or farming system (e.g., soil building practices, biological pest control, composting) are central to permaculture as well as to sustainable agriculture in general.

Since permaculture is not a production system, per se, but rather a land use and community planning philosophy, it is not limited to a specific method of production. Furthermore, as permaculture principles may be adapted to farms or villages worldwide, it is site specific and therefore amenable to locally adapted techniques of production.

As an example, standard organic farming and gardening techniques utilizing cover crops, green manures, crop rotation, and mulches are emphasized in permacultural systems. However, there are many other

options and technologies available to sustainable farmers working within a permacultural framework (e.g., chisel plows, no-till implements, spading implements, compost turners, rotational grazing). The decision as to which “system” is employed is site-specific and management dependent.

Farming systems and techniques commonly associated with permaculture include agro- forestry, swales, contour plantings, Keyline agriculture (soil and water management), hedgerows and windbreaks, and integrated farming systems such as pond-dike aquaculture, aquaponics, intercropping, and polyculture.

Gardening and recycling methods common to permaculture include edible landscaping, keyhole gardening, companion planting, trellising, sheet mulching, chicken tractors, solar greenhouses, spiral herb gardens, swales, and vermicomposting.

Continued ...

Effigy Pipes By Hunts~The~Wind



Hunts~The~Wind is the official Pipemaker of the Nemenhah Band and Native American Traditional Organization (NAC). He is Principle Stone Carrier and honored Peli for the Cedar Springs Lodge in Missouri.



Hunts~The~Wind is a master pipemaker and offers his pipes in the ancient traditional manner of the Sacred Giveaway, accepting honorable offerings for his craft.

Hunts~The~Wind can be reached at his E-Mail address:
huntsthewind@gmail.com

Water collection, management, and re-use systems like Keyline, greywater, rain catchment, constructed wetlands, aquaponics (the integration of hydroponics with recirculating aquaculture), and solar aquatic ponds (also known as Living Machines) play an important role in permaculture designs.

The Ethics of Permaculture

Permaculture is unique among alternative farming systems (e.g., organic, sustainable, eco-agriculture, biodynamic) in that it works with a set of ethics that suggest we think and act responsibly in relation to each other and the earth.

The ethics of permaculture provide a sense of place in the larger scheme of things, and serve as a guidepost to right livelihood in concert with the global community and the environment, rather than individualism and indifference.

Care of the Earth

...includes all living and non-living things—plants, animals, land, water and air

Care of People

...promotes self-reliance and community responsibility—access to resources necessary for existence

Setting Limits to Population & Consumption

...gives away surplus—contribution of surplus time, labor, money,

information, and energy to achieve the aims of earth and people care.

Permaculture also acknowledges a basic life ethic, which recognizes the intrinsic worth of every living thing. A tree has value in itself, even if it presents no commercial value to humans. That the tree is alive and functioning is worthwhile. It is doing its part in nature: recycling litter, producing oxygen, sequestering carbon dioxide, sheltering animals, building soils, and so on.

As Healers, we must concern ourselves with more than simply relieving suffering in human organisms. Suffering takes place on so many levels that true healers must look deeply into themselves to find a place of healing for the body, the family, the community, the society and the world. Permaculture. It's a good thing to think about.

Cloudpiler~

“I am only one, but I am still one. I cannot do everything, but I can do something.”

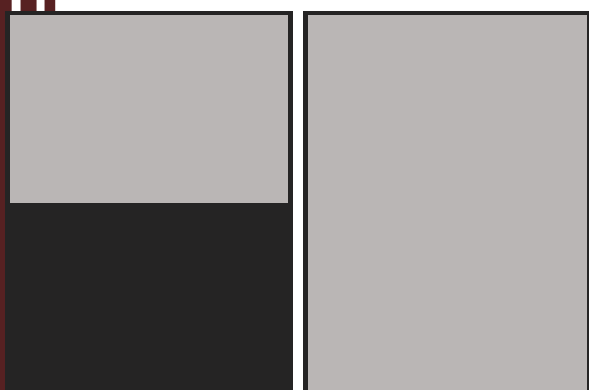
Helen Keller

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