

MM 101

Introduction to the Medicine Wheel

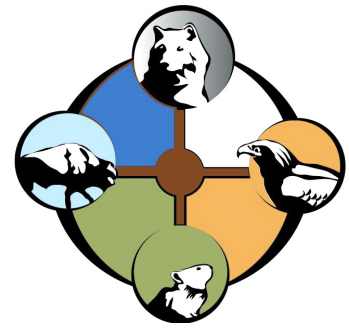
Bundle Ceremony

Introduction

The Sacred Shahaptian Healing Way (Sha Way) is a constant thread offered to healers of all kinds. It is a Sacred Walk and a Sacred Talk. Every Medicine Man, Medicine Woman, Traditional Spiritual Leader and Native American Practitioner of the Nemenhah Band is invited and encouraged to introduce their own medicine and belief systems into this sacred way because it contains fundamental ceremonies that harmonize with the pulse of the Universe and, therefore, does not come into conflict with any religion. In this training material, we will use the term “medicine” often. We do not intend for anybody to understand this word in the modern sense – as in “the practice of medicine.” We intend for the word to be used in the native traditional sense of the “Medicine Man or Woman,” without reference at all to modern medical practices.

Why is ceremony important? Well, strictly on the level of healers, there are ancient ceremonies associated with the Sacred Medicine Wheel that provide a very real safety net in our legal climate. If, for example, the Naturopath or Master Herbalist were to begin and end their day with the Bundle Ceremonies, then all that transpires during the course of that day may be said to be part of the Bundle Opening and Closing. If they offered their services as a Medicine Man or Medicine Woman, then their offering would be part of a sacred ceremony – a

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ceremony that is essential to Native American Religion. As long as natural healing comprises the ceremonial use of plants, animals, minerals, water, air, etc., it cannot come under the direct regulation of such agencies as the FDA, Attorneys General, A.M.A., W.H.O., and so forth. It is a Sacred Way and fully protected under NAFERA (the Native American Free Exercise of Religion Act 1993, and associated Acts of Congress) and cannot be assailed.

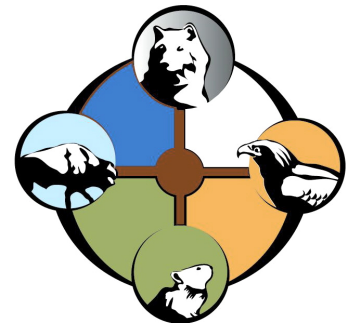
This cannot be overemphasized. If, on the other hand, a Naturopath, Master Herbalist, Reflexologist, Massage Therapist, were to simply put their document up on the wall and continue in their usual way of doing business, then that's exactly what it is – business.

In that case, they are not acting in good faith according to the tenets of their religion, their actions do not constitute ceremony and there is no safety net. It is important that everyone who undertakes the Sacred Shahaptian Healing Way knows and follows certain basic guidelines so that their activities fall under the governing rules. If not, the Nemenhah Program can't help in any way.

This manual will help you to learn the Medicine Bundle Ceremony so that you can introduce your faith and belief systems into it. In this way, it will become your personal ceremony, as well as one that the Nemenhah Band can approve and make a “bonafide” ceremony. If you follow the fundamental pattern, it won't matter what other church or belief system you are a part of. You can make that an integral part of your Nemenhah Observance every day. If you will do this, you will have a network of support and a safety net you never thought possible before.

In order to introduce you to the concept of the Medicine Wheel, we want you to read the following story. Pay attention to the metaphors in the story and try to capture just exactly how it does apply to the things we do as healers.

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Forward – The Legend

The place is a protected valley long ago. It is the same place where the Nee Me-ee-Poo lived before they took their refuge into the mountains of the north. Tooye lived, as all young boys did, in the lodge of his mother.

In the cool morning he went out to play at hunting. He was very young and this is all he did, except to help the people gather in berries and firewood.

As he played he strayed further and further from the lodge until, finally, he couldn't see even the spray of the tops of the tipi poles above the buffalo hide lodge cover.

He thought nothing of this for a while; for he was a young brave and could always find his way home.

At length, however, as the sun began to set, he decided he had been gone long

enough and that he should make his way home again. To his surprise, nothing seemed familiar and he couldn't retrace his steps.

He had become lost in the dangerous world, but he wasn't afraid. He was a young brave and he couldn't let himself fear.

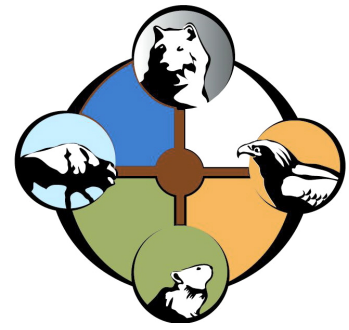
He looked to the East and saw a snag of an old tree. Upon the top-most gnarled branches of the snag he saw an enormous Eagle.

Now, the Eagle is the Guardian of the Sees Far Habitation. He knew that the Eagle could see afar off and that he would be able to tell him where the lodge of his mother was.

He remembered his mother and his father teaching him about the Sees Far People, how they received and gave revelation, that their guardian was the Eagle, and that they had given the people a wonderful gift – that if they would eat the right foods to keep their digestive systems clean and properly functioning they

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would live longer and their thoughts would be more clear and precise – that their sight would not be congested with the worries of the world and the complaining of the belly.

“Hear me my grandfather!” he cried out to the eagle in a voice as much like his father’s as he could.

“What is it you seek, little brother?” the Eagle asked him.

“I have lost the lodge of my mother. Will you look with the Sees Far and help me find it? My stomach growls within me and it is time to go home to eat.”

“It is easy to see, little warrior,” said the wise Eagle. “Just look there to the East and you will find all that you have lost.”

To Oh Yelo Akekt looked hard into the East, but he saw only the tall trees before him. But he still had not answered the question of where to find the lodge of his mother.

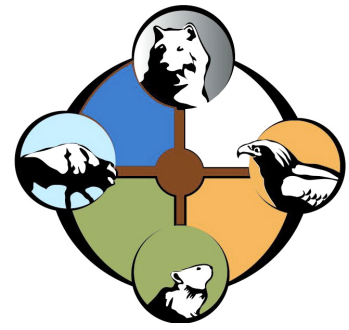
Before long, he was brought up short by a loud squeak. He stopped and looked down and at his feet he saw an old, gray mouse just scolding him.

“Why don’t you watch where you are going? Don’t you think there is anyone here but yourself? Typical teenager?”

To Oh Yelo Akekt looked down at his body and saw that he had grown up some. His body was bigger and his skin was a deep brown.

Then he remembered that his parents had taught him that the mouse is the Guardian of the Looks Within Habitation and that this Great Uncle of the People had much to teach about the skin, the muscles and the bones. Surely, this old one knew where the village was.

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“Uncle,” he said to the old one, “I am on a quest to find my own village. There I will be a brave warrior and hunt with the men, for I have grown strong in my body.”

“Come down here closer,” said the old one. “You can’t see anything when you are up there so high and mighty! So full of yourself. Get down to the earth where I live.”

So, To Oh Yelo Akekt dropped to his haunches.

“Lower!” demanded the old mouse.

To Oh Yelo Akekt got right down on his belly and looked the mouse in the eye. This should be low enough for even this foolish old one he was thinking.

“Good,” said the mouse. “Now you can look within yourself and see all the truth and all the lies that are in your heart. Your body is nice and big, and you are nice and strong, but you are just as covered with skin as I am. Look within you to see if what your skin covers is true or not. Study yourself hard and you will find all that you require.”

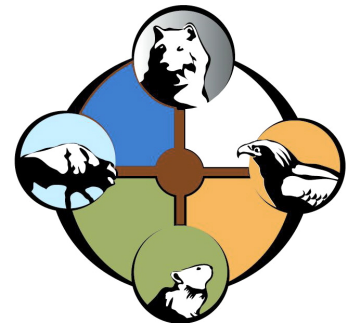
To Oh Yelo Akekt remembered the words of the old Medicine Shirt of his village, that with any sickness of the skin, the muscles, or the bones, one must look within to find the answers. But this didn’t seem to answer his question. He was seeking the lodge of his mother.

“I don’t have time for all this,” he said as he got himself to his feet again, brushing the dirt off himself.

“You must look within,” said the mouse as he scurried away, “to find what you seek. You can’t rely on your strength!”

To Oh Yelo Akekt continued along the trail and passed through the forest. He came to a great river and followed it down to the sea. The journey was a long one and he noticed that he was growing into a man. He was lonely on the journey and longed for companionship. He wanted to find his home again so that he

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could begin his life as a man of the village and raise a family of his own. At length, and after much travel, he found the place where the great river met the ocean. He was amazed at how big it was and how much water there was in it. The air seemed to be cleansed by the water the ocean cast up into it as the waves crashed along the shore.

As he looked out along the line of the long beach, he saw a curious thing. He saw a rock that looked vaguely familiar. As he walked along the beach and drew closer and closer to the rock, he discovered that it was not a rock at all. What he saw was a great, old buffalo, standing on the beach, with the tide coming in over his hooves. Now, this was a curious sight indeed. He had seen many buffalo out on the plains and in the valleys of the mountains, but he never imagined he would see one so close to the sea.

He remembered that his parents had taught him that the Buffalo was the Guardian of the Seeks Counsel Habitation and that all the knowledge of the world was stored up in this great Wyakin's experience.

"Hear me grandfather!" the man cried to the venerable one.

The old buffalo looked up and To Oh Yelo Akekt could see an intelligent glint in his eye.

"What is it you seek?" asked the Old One.

"I have grown up all alone, wondering the plains and the mountains. I have seen much of the world and it is beautiful," he said to the Wise One carefully.

"And yet you seek?" the Old One said, half asking, half declaring.

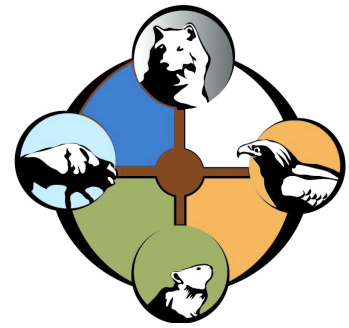
"I seek the lodge of my mother's people," To Oh Yelo Akekt spoke honestly.

"And with whom have you sought counsel?" asked the Wise One.

"When I was a boy," To Oh Yelo Akekt explained, "I spoke with the Sees Far

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People, but the Wise One said only to look and I would see the lodge poles. I was very small and couldn't see afar off. When I was a young man, I happened along the Looks Within People, but the Wise One counseled me to look deep within myself to find my answers. This didn't seem worthwhile at the time and I ignored the counsel. Now I am come to you. Wise One of the Seeks Counsel People, what can you tell me? Is it possible, after so long a journey, to find my own people again?"

"Look at this water," said the Wise One. "It has traveled all over the wide world, cleansing it, just as the water of your body has been everywhere in it and cleansed it. The waters of the ocean have seen all, asked all, they are wise.

Have you done what this water has done? Have you seen all, asked all? When you have, the answers will come to you just as surely as this tide gathers around my feet."

"I see that you are right," said the man To Oh Yelo Akekt. "I will continue my journey."

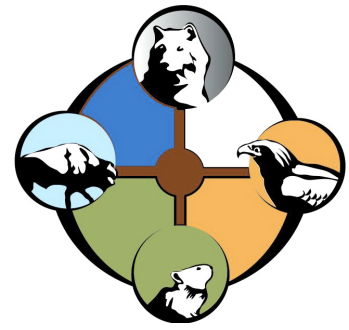
And To Oh Yelo Akekt did continue to journey. He traveled over all the world and he became an old man, but he never found the village or the lodge of his mother's people. Finally, he turned his face to the North and came to a place of white snow and frozen mists. He looked and could see his breath each time he exhaled. It was beautiful, but it was very cold. He climbed a high mountain that had no trees on it at all because the ground never thawed in that place.

Finally, he sat down on the top of the mountain, in a drift of snow, and decided that his life had come to an end. He had traveled so far in search of his beginnings and for the things in life that he thought were important and now, after so much travel, the only thing that was important to him was how difficult it was to breath at such a great height and in such cold. He thought to himself that this would be a good place to end his journey.

Then, to his surprise, he noticed a massive, white and spirit-like wolf sitting placidly beside him. The wolf looked him straight in the eye and said, "What is it that you seek?"

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He remembered that his parents had taught him that the Wolf is the Guardian of the Spirit Habitation and that this one had placed the breath of life in all living things. Surely, this one would be able to help him.

“When I was a little boy,” To Oh Yelo Akekt gasped, his breathing becoming more and more difficult, “I sought only my mother’s lodge. When I was a young man, I knew not exactly what I sought. I was just satisfied in my own strength and the beauty of my body. I had no time for sound counsel. When I as grown man, I was sad and lonely. I felt empty and alone.”

“And now,” said the Wise One, “What would you do now?”

“If it were possible,” said To Oh Yelo Akekt, “I would like to sit down with the little children in the village of my own people and teach them what I have learned in my long journey.”

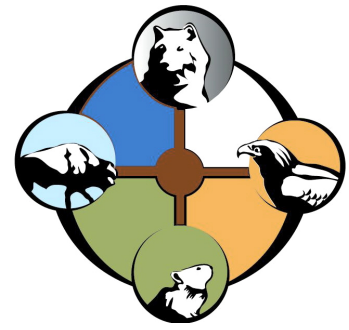
“Climb upon my back,” commanded the wolf.

To Oh Yelo Akekt did what the Wise One told him to do.

“Hold on tight to my mane and I will take you back to your beginnings,” said the Wise One.

To Oh Yelo Akekt held tight and the wolf began to walk down the mountain. It seemed that this Spirit Guide was retracing To Oh Yelo Akekt’s own journey. Then the wolf began to run. He ran swiftly and the years seemed to peel away as To Oh Yelo Akekt saw his whole life replay before his eyes. The Spirit Guide was showing him his faults and his strengths. To Oh Yelo Akekt felt strength come back into him and he could breath freely again. He looked at his hands, tightly gripping the mane hairs of the Spirit Guide, and saw that he was getting younger and younger as they proceeded. The White Wolf of the Spirit Habitation ran faster and faster until he took to flight, as if like a bird, and To Oh Yelo Akekt could see the whole world beneath him. He looked down when they came to the ocean and could see the great, black buffalo still standing on the beach with the tide coming in over his hooves. He looked down as they came inland into the mountains and he could see the wise old mouse scurrying among the

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brambles. He looked down as they came out onto the plains and he could see the great eagle circling in the air below them.

Then the Spirit Guide touched down upon the earth again and To Oh Yelo Akekt, the little boy, dropped down off of his back.

“Thank you Grandfather,” he said courteously to the wolf.

“When you have found the balance that life requires of us all, you have come round to your beginnings,” said the Wise One. “Look! Here comes your mother and your father. Is that not what you sought in the beginning?”

“It is Wise One,” said To Oh Yelo Akekt, “but I have learned much more than that.”

Then the White Wolf raised his head and gave a great, laughing howl to the sky and ran off into the North again.

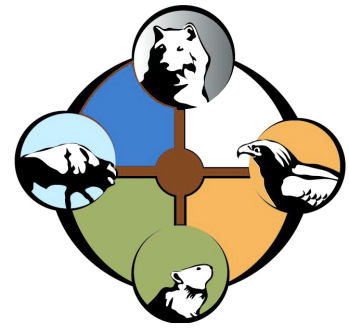
“To-oh-yelo-akekt, where have you been?” asked his father. “What have you seen today?”

“I have learned from the Seeks Counsel People to take counsel in all things that the world can teach me. I have learned from the Spirit People to place all the things that I learn in the balance. I have learned from the Sees Far People to clear my mind and my eyes and earnestly seek my goals. I have learned from the Looks Within People to internalize the things that are really important,” To Oh Yelo Akekt explained.

“Then you are a wise little shirt, and, when the time comes, you will be a good father,” laughed his father and he threw him up onto his shoulders.

“Come on, little wise one,” said his mother, “I have waited dinner for you.” And the family walked back through the trees together and To Oh Yelo Akekt could see the lodge poles of his village in the distance.

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To most of the North American Tribes, medicine wheel stories always depict the circle of life, usually following the course of the sun across the sky. This is why many Medicine Wheels are colored the way they are. The rising sun is depicted in red, the sun at zenith is yellow, the sun going down is black and the light of the stars is white. This color model originated far down in Central America but it is well distributed throughout North America today. To the healer, however, this story has some significant meanings that go much further than the cycles of birth to death. The boy remembers what he was taught the home and in the Lodge and they are associated with the points of the wheel. The Medicine Wheel of the Nemenhah Band is somewhat different than most, only because it is focused on healing.

The Medicine Wheel

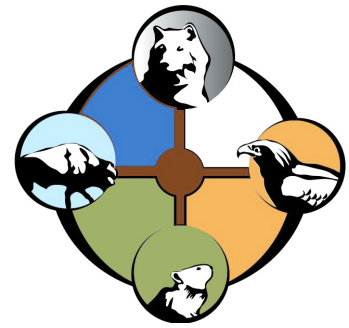
Center – The center of the wheel is colored red. It is the Red Road, the One Good Day that Creation has prepared for us. It is symbolic of our core motivations – those things that drive us to do the things that we do, say the things that we say, want the things that we want. Therefore, when we set up our Bundle Altar, we place red stones in the center to represent that the people that have to do with this ceremony are flesh and blood relations.

Sky Father – This Center Point represents that part of the creation that has to do with protection and defense. The father is the protector and defender of the family. That is not to say that they are the only ones who perform this important function, however, in a hostile world, it is safe to say that the men have born the burden of using their greater strength for the benefit of their families.

This point is associated with the Immune System, as the defender of the body. The creation set up a Sky Father in our physical bodies to protect and defend us against those agencies that might seek to use us for food. The Immune System is that creation in us.

Earth Mother – This Center Point represents that part of creation that has to do

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with nurturing. The mother is the nurturer and caregiver in the family. Again, that is not to suggest that others do not share in this calling, but, in a hostile world, it is safe to say that the women have born the burden of using their greater sensitivity for the benefit of their families.

This point is associated with the Endocrine System, as nurturer of the body. The creation set up an Earth Mother in our physical bodies to provide for the maintenance of the body and also for the creation and care of offspring. The Endocrine System is that creation within us.

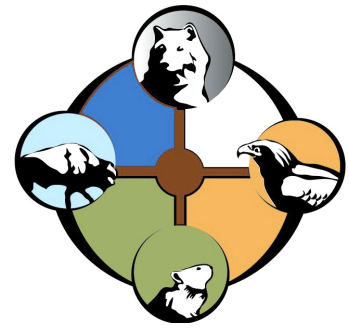
Self – This Center Point represents the participants in the Ceremony.

The Center/Self point is associated with the Circulatory System, as the pulse of the body. Along with the Nervous System, the Circulatory System is the current of the body where in all chemistry either happens, or without which, all chemistry could not happen. The breath of life and all the good things of the earth could not be conveyed to the cells without this system. The wastes produced by the cells could not be carried away without it either. The heart's beat is the frequency of our beings, the core of our existence. These are the three points of the Center of the Medicine Wheel. They should be represented by three distinct stones of red color. In my bundle I use Carnelian Agate to represent Sky Father, Pipestone to represent Earth Mother and Red Jasper to represent the participants.

When you make your ceremony, place the red stones in a triangle pointing toward the north or “up” side of the wheel. Now imagine that you have drawn a circle around the center stones. This is the hoop of the wheel. You have placed certain items, concepts, principles, actions, materials, modalities, etc., in the center of your Universe. They have become your core motivation, the heart beat, during the course of your daily celebration.

Seeks Council (West) Point – The left hand or west side of the wheel is associated with all the bits and pieces of knowledge that we learn throughout the course of our lives. It is this knowledge that we bring to the Council Circle. It is represented by taking all the pigments and adding them together – the sum of all knowledge. When all the colors are added together, the result is a deep, rich,

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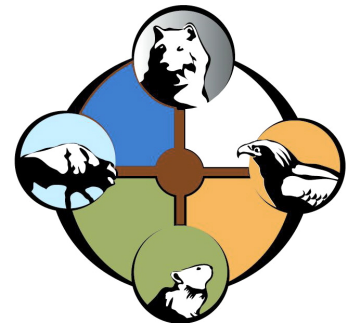
dark color approximating black. I say “approximating” because, when you look closely at it you find that it is always many colors. Even the blackest of blacks tend to be “blue-black” or “green-black” or “red-black.”

The Seeks Council Point is represented by the Buffalo standing in the surf. There is a purpose in this metaphor. The waters of the world flow from the highest high to the lowest low. It washes and cleanses. It brings nutrients and vital moisture to the soil. It is the same way in the body. The waters of the body cleanse and nourish. It also facilitates the chemistry that must take place. This fluid is the environment in which all the good things of the earth are brought to each cell of the body. The Buffalo is steady and wise. The Buffalo is patient. Waiting on the beach, all that the world’s waters have learned wash up around its hooves.

The Seeks Council Point is associated in the body with the Liver, Kidneys, and Gallbladder. These organs cleanse the blood and other fluids of the body. When we place a black stone in the West point of the Wheel, we are acknowledging the importance of these organs in the body and we are making a commitment to include all things pertaining to them in our daily ceremonial walk and talk. I use Black Onyx, Obsidian, Lava, etc. For this point on the wheel.

Seeks Spirit (North) Point – The top or north side of the wheel is associated with all things Heavenly. It is appropriate for us, once we have learned a thing or too and think we are all of that because of our great knowledge, to step back from ourselves a little and acknowledge that there is more to this big fat Universe than ourselves. It is communion with Heavenly Beings that conveys the concept to our minds that our lives are purposeful. Creation, Creator, God, Angels, etc., these are the words we use to try to communicate this concept. It is a good concept. It means that we can look at ourselves with humility and grasp the idea that no matter how much we know, there will always be more to learn. Learning becomes like breathing to us. The symbol of this point is the White Wolf in our way. The Seeks Spirit Point is associated in the body with the Respiratory System. These organs facilitate the process whereby we take in the Breath of Life and transport oxygen and other gasses to every cell of the body. When we place a white stone in the North point of the Wheel, we acknowledge the importance of this system and we are making a commitment to include all things pertaining to it in our daily ceremonial walk and talk. I use Quartz, Rock Crystal, or

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some other suitable stone of white or whitish color for this point.

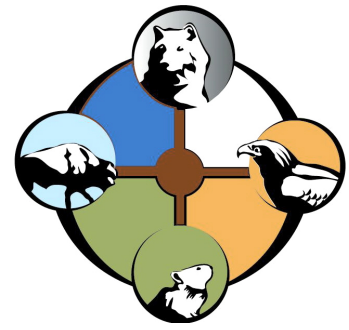
Sees Far (East) Point – The right hand or east point on the Medicine Wheel is the Sees Far Place or Habitation. Having made the commitment to seek and obtain knowledge, and having acknowledged that our knowledge will always be insufficient, we turn to the north and honor those that have all things before them. Having thus recognized the Heavenly Beings in our lives, it is fitting and appropriate that we see Spiritual Gifts. These are the gifts of our Ancestors. This is that place out of which our “Medicine” flows. That is why it is represented by the Eagle, or other feathered two-legged, in most systems. The Eagle can see a mouse a mile and a half away. Such a gift would be useful Indeed.

The Sees Far Point is associated with the rising of the sun and the initiation of bowel function. The peristalsis goes on primarily when we are awake, when the light of the sun is in our eyes. Therefore, the Sees Far Point is also associated with the Digestive System. When we place a yellow stone in the East of the Wheel, we acknowledge the importance of this system and we are making a commitment to include all things pertaining to it in our daily ceremonial walk and talk. I use Yellow Tiger’s Eye, Pyrite, Topaz, etc., or some other suitable stone of yellow color for this point.

Looks Within (South) Point – The bottom or south point on the Medicine Wheel is the Looks Within Place or Habitation. Having made a journey through life, learning, service, and so forth, we always end up with not a whole lot more than what we carry within us. We look deeply inside to find virtue there. If we find something that needs to be changed, we work to change it. It is the Looks Within that helps us to internalize all the things we learn in our Sacred Walk from birth to death and in our Sacred Talk.

The Looks Within Point is associated with the green covering of the Earth and is symbolized by the mouse or other rodent. It is associated with the skin, muscles, bones, joints, etc. When we place a green stone in the South of the Wheel, we acknowledge the importance of this system and we are making a commitment to include all things pertaining to it in our daily ceremonial walk and talk. I use Turquoise, Jade, Kambarra, or some other green colored stone for this point.

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All My Relation – The hoop of the Wheel is the All My Relations Point and represents all other points at this level. It conveys the idea that all things are truly interrelated and connected and that taken as a whole, the Wheel represents all healthy and balanced systems. Remove one point from the Wheel and the Sacred Hoop collapses and balance cannot be obtained or maintained. All truth may be circumscribed into one great whole. This wholeness is expressed by the Hoop of the Wheel. This Point is associated with the Nervous system. When we complete the placing of the stones of the Medicine Wheel, we acknowledge the importance of this system and we are making a commitment to include all things pertaining to it in our daily ceremonial walk and talk.

The Medicine Wheel in Ceremony

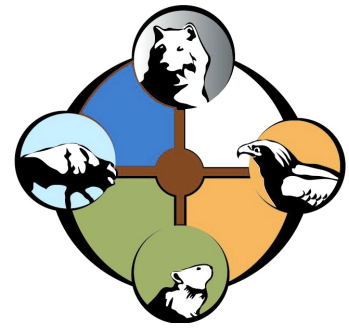
One of my ancestors utilized the Sacred Medicine Wheel in ceremony every day. He was a warrior and had spent a lifetime learning the art of war. When the great war that he fought ended in the utter destruction of his own people, he found that he had to find a different way of living and thinking. In order to cast off the conditioning that had been his life and life purpose, he took up the following ceremony. I include it here in his own words.

Behold, I am filled still with images of times past and they haunt me. Wherefore, to walk upon the Way I must make a ceremony that does focus my thinking and my feeling upon other, more sacred things. And this is the manner of my ceremony: Behold, I lay down my pallet in a solitary place. Yea, in a lonely and solitary place I do prepare my resting place. It is for this purpose that I built a tower upon the side of the hill which looks down upon Elak Kolat, the place where I do make my abode. And I do lay down a pallet prayerfully upon the floor of the uppermost chamber of the tower.

And the pallet is made of woven reeds and it does represent unto me the world upon which I place my feet. And upon this pallet I do place a beautiful blanket. This blanket does represent unto me the Way. And I do spread the pallet and the blanket before me such that they extend from the East unto the West and I place

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my bundle in the center thereof, and I sit myself upon the East thereof. This is the altar of my meditation and my prayers are my sacrifice upon the altar.

And when I open my bundle it is to pray and to meditate and to walk upon the Way. And sometimes I open my bundle to celebrate the good things of the earth. But, for the most part, it is to pray and to meditate and to walk upon the Way that I do open the sacred bundle.

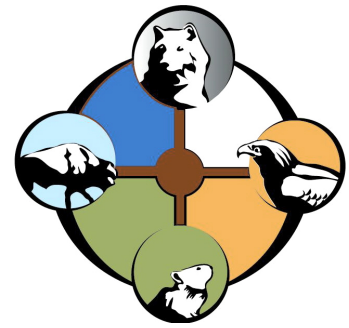
And the bundle of my prayer is made of finely prepared hide of the kirlu, which is a blithe and comely beast found in profusion upon the hills and mountains of Valley of Mentinah. And the hair of the hide is removed therefrom and the skin is bleached and prepared and is very fine and soft.

This breech represents the garment placed upon the First Man and the First Woman by the Lord when He taught them the Law of Chastity, and it signifies to me the manner in which the Peacemaker does prepare the rough and course thing that is man in order that he might stand in His presence. Yea, bleached and whitened, softened and prepared, we do stand before the Creator of all things and the Finisher of all things. Wherefore, I do work the skin of one kirlis and I prepare it and it is the covering of my prayer bundle. And within the bundle are found the articles with which I do make an oblation unto the Lord. And the articles are wrapped in the kirlum. And within the kirlum they are wrapped in red cloth. Yea, in red they are wrapped and placed within packets made of the kurlis and they are placed within the kirlum. And these are placed within the prayer bundle.

And, when the bundle is opened, it is done with great reverence and with prayer. Yea, I do beseech the Holy Ghost to be present in mighty prayer and in song as I open the bundle. And I do open the kirlum in the which the articles of the bundle are kept and I do lay the red cloth out from the East unto the West in the center of the bundle.

And these are the articles which I place in the prayer bundle. Behold, I place the bowl of a pipe which I have made with my own hands, as also the stem of the pipe, within the kirlum. And the bowl of the pipe is made such that it contains a

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square, and this represents the straitness of the way which leads unto the Peacemaker. It is the sign of the square. And the bowl of the pipe is made of stone, even from among the first created, and it is carved of my own hand. And when I take it out, I do lay it upon its covering.

And the stem of my pipe is straight and strong, and it is made of a wood that is known by the healers of Mentinah to give a berry the seed of which is useful in strengthening the heart. Yea, and this tree does bear thorns which are like, it is said, unto the crown which the Peacemaker bore upon His head in the day that He was taken by the world and subjected unto death. It is also said to represent the pointer of the Liahona which our fathers Lehi and Nephi took with them into the wilderness. Therefore, it is the sign of the compass, and it is this wood that I used to fashion the stem of my pipe.

And when I place the red cloth upon the kirlum, I do also place the stem of the pipe upon this cloth. This is to signify that I place my heart upon that road or that path which leads unto Him and that I do dedicate my life and my sacrifice unto Him, even as He did dedicate His life and His sacrifice unto me.

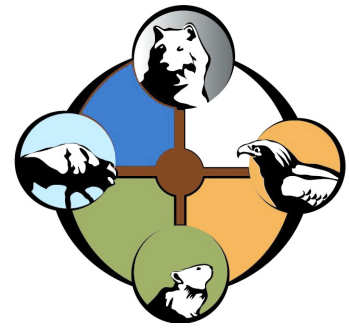
And I also have a multicolored shell that is the size of my hand which I use as my bowl of incense. And the use of this bowl is described in another place. The multicolored shell signifies my thanks for the multitude of blessings for which I do offer up my oblation and my sacrifice.

Yea, for the Peacemaker speaks peace unto my soul and, were it not for this peace, I know not that I could stand the length of the day. For, the sun looks down upon all my transgressions and my sins, and if the sun may see me all the day long, then why not my God? And I know not that I could live with the agony of my deeds were it not for the peace which my Lord does speak unto my soul.

And this peace cannot be described in one color. For, it is not the rising or setting of the sun, but it is much more. And it is not encompassed by all the learning of the wise men, but it is much more. And it cannot be encompassed by the whole earth, for it is too great. And it cannot be fathomed, for it is as deep as a soul. Wherefore, I describe this peace in the color of the shell, which is all

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colors at once, and yet all colors singly. And when I take out the bowl of incense, I do place it upon its own kirlum upon the bundle.

And I do keep sacred essences within the bundle for use as oblations. And they are kept within their own kirlum and are placed thereon upon the bundle. And these essences contain sacred and healing herbs and also the blood of healing of significant trees. And these are used as the smoke of incense when I open the prayer bundle.

And also within the bundle I keep a cord of green with which I do gird myself, and a shawl of many colors with which I do cover myself, when I open the prayer bundle. And this is also in accordance with that which has been recorded in another place, even in Ougou's Book of the High Place.

And I do open the prayer bundle in a sacred manner, even with much song and mighty prayer. And I take of the precious essences and I do purify all the articles of the bundle, as also myself, with a sweet and purifying odor. And this does signify how sweet and purifying is my walk and my talk with the Peacemaker, my Lord.

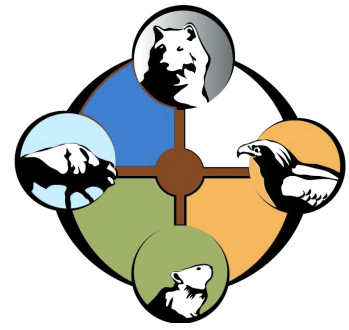
And when I have made a song of thanksgiving and a purifying ordinance, I take up the bowl of the pipe and I unite it with the stem of the pipe. And this signifies that I do unify my soul with the Peacemaker and that I do aspire to be sealed up His.

And I do fill the bowl of the pipe with sacred herb and I make a ceremony of Sacred Breath. And this is the manner of the ceremony:

Because I do desire that the Great and Heavenly Father might be with me, I do raise the pipe in offering to the heavens and I sing for the guidance of the Holy Ghost.

And, because I do desire that the Great and Heavenly Mother might be with me, I do raise the pipe in offering and touch it to the bundle and I sing for the guidance of the Holy Ghost.

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And I do raise the pipe in offering toward the West and pray for all the good things of the earth and all wisdom in the application of them. And I do sing for the guidance of the Holy Ghost.

And I do raise the pipe in offering toward the North and pray for the presence of Heavenly Beings in my life. And I do sing for the guidance of the Holy Ghost. And I do raise the pipe in offering toward the East and pray for the visitation of my kindred dead and for the gifts of the Spirit. And I do sing for the guidance of the Holy Ghost.

The Bundle

The Sacred Bundle of the Nemenhah Band is a symbol of all that is sacred in the Creation and in the Body-In-Balance. It is a sacred metaphor in itself, in that, all that is sacred is wrapped up together and is connected and associated. We are all relations. To open the Bundle is to extend to all things living the blessings of Creation.

The Bundle itself is usually made of a stout rug or blanket. For many peoples, it is a cured and softened hide of a deer, elk, bear, or buffalo. These are the outer covering of what Mor Honayah called Kurlis. Every item in the Bundle is also wrapped carefully in softened hide or soft cloth and placed in the Bundle thus protected and honored. I am a Stone Carrier, a Pipe Carrier and a Flute Carrier. I have also received sacred medicine from my Grandfathers pertaining to the plant, animal and mineral kingdoms. Therefore, my own Bundle contains the following:

One large Abalone Shell.

One bag of Sacred Smudge Herbs.

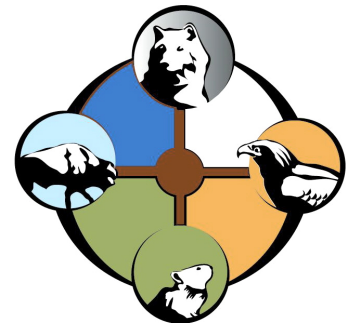
One bag of Sacred Copal, or several bottles of Liquid Copales.

One twist of Sweatgrass.

One stick of Sage.

One bag to contain all of the above.

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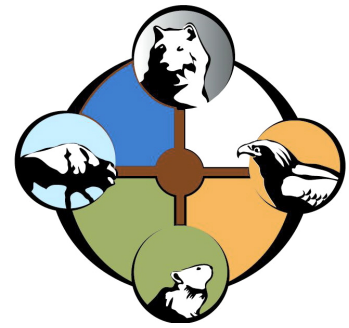


- One bag with the colored stones of the Medicine Wheel.
- One bag with the Stem of the Sacred Pipe.
- One bag with the Bowl of the Sacred Pipe.
- One bag of Sacred Smoking Herbs.
- One bag with a Sacred Fan.
- One bag with a Sacred Rattle.
- One bag with the Sacred Flute.
- One Prayer Shawl.
- One bag containing the labels of the various Sacred Supplements that I use in ceremony.
- One bag to contain the offerings of those who participate in ceremony.
- One bag containing salt and blue corn meal.
- One bag containing other sacred items.
- One Candle.
- One lighter.
- One Blanket.
- One Rug.
- Two strips of leather to tie the Bundle.

Notice that we are careful to provide a home for every item in the Bundle. My travel Bundle contains fewer total items. This is appropriate, but each item is carefully handled and never left in any insecure situation. My medicine is more particularly the herbs of the field and minerals. It is for this reason that I continue in the tradition of my Ancestors in carrying them in the Bundle, even when they are in the form of manufactured products. They are sacraments to me and they have a sacred place in my Bundle. Because I include them there, they become part of my ceremony. Their use is ceremonial. Each Nemenhah Medicine Man and Woman should begin by obtaining small stones in the following colors:

- Three Red Stones – Immune System, Endocrine System, Circulatory System.
- One Black Stone – Liver, Kidney, Gallbladder Group.
- One White Stone – Respiratory System.

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One Yellow Stone – Digestive System.

One Green Stone – Skin, Muscles, Bones, Connective Tissues.

One length of colored yarn or cording – Nervous System.

Make a small bag to contain the stones. This bag can be made of soft leather or of some durable cloth. If cloth is used, remember to line it with red felt or flannel.

You should also obtain an abalone shell about the size of your hand. This is to burn the smoke of incense and purification. The herbs that are used in this purifying smoke are upto you, but here are a few suggestions.

White Sage Leaf, Sagebrush Leaf and Flowers, Sweetgrass, Red Willow, Dogwood, Cedar Leaf and Shavings, Yarrow Flowers, Uva Ursi Leaves, Manzanita Leaves, Motherwort, Spearment, Mountain Hyssop, Lotus Flowers.

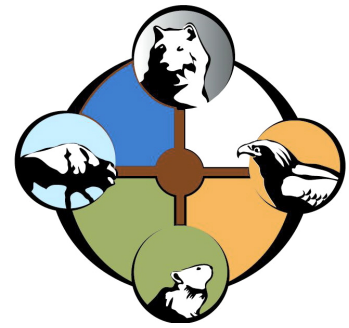
These should be cut and mixed together and placed in a bag. Try to use a leather or cloth bag for this. In all ways, we should avoid the use of plastic bags in the Bundle, unless you live where humidity is high. They are not forbidden, but their use is discouraged. You should also make sure that there is a source of fire (matches, lighter, etc.) in the bag of sacred herbs. If you place it in the bag of herbs you will be less likely to lose it. You cannot make smoke without fire.

With these items you have begun the building of your Bundle and you may call yourself a Stone Carrier. The Bundle Opening is the first of the ceremonies of the Nemenhah Medicine Man or Woman. It should be done each day that you intend to exercise your medicine. If you do not make a ceremony of opening the day in a Sacred Manner, you may not be able to rely upon the Native American Free Exercise of Religion Act, or any other legal device, to protect your right to practice your medicine.

Read the words of Mor Honayah again and take his ceremony as a model for yourself. When you raise up the Pipe or the Incense to the Sky, make sure that you are including the blessings of protection in whatever prayer you utter. When

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you lower the Incense to the Earth, make sure that you give voice in a thanksgiving way for all that nurtures and strengthens. Likewise, when you raise the Incense to purify yourself with cleansing smoke, remember to give thanks for all that flows within you and ask for guidance in setting your purpose. Give thanks for all the good things of the earth and ask for guidance in their use. Make sure that you give thanks for the knowledge that we are not alone in the Universe and that our Creation is purposeful, and then for the healing gifts you have received. Take time to review inwardly the things that you are learning and teaching. I have also incorporated my own belief systems into my ceremony and we would expect you to do the same. Here is a brief procedure for the basic ceremony which is approved for use by all Nemenhah Medicine Men and Women. It is not to be considered liturgical, in that, we want you to personalize it with your own words, feelings and beliefs. If you already perform daily ceremony, simply add the elements of the Medicine Wheel to what you already do. And I do raise the pipe in offering toward the South and I pray for the strength and the will to repent of my deeds. And I do sing for the guidance of the Holy Ghost.

And I do touch the bowl of the pipe to my own heart and describe a circle with the pipe in offering. This I do in order that I might remind myself of the sacred covenant I have made to my people, that we may be of one heart and one mind, and have all things in common.

Then I do smoke the sacred herb and blow the smoke in the four directions.

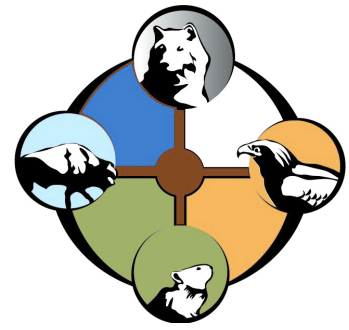
And behold, it is in this sacred breath that I do cease to be harrowed up by the past, and I find peace enough to go upon the Way. For in thanksgiving only, am I able to be still and know God.

Now, this has also become a pattern with those who do not use the Sacred Pipe, but prefer to use the Bowl of Incense instead, as is described in the archives. And this is the preference of most women among the Nemenhah of Mentinah.

It is said that Shi Honayah wrote this portion of his record at around 500 A.D.,

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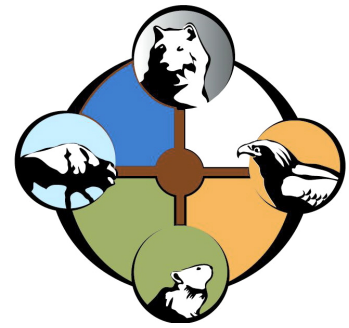
and one can easily see how he blended his own spiritual orientation into a ceremony that was very old before he took it up. His concentration was on gaining revelation and walking upon the “way,” or what is more commonly known today as “windwalking.” He couldn’t do this with all the noise and heat of battle still ringing in his head. His is an example to us of how we ought to prayerfully define our own need and put into our ceremony that need. We do this by blending our own belief system into the ceremony, making it our own and also making it very personal.

It is, however, also very important that we use the basic framework of this ceremony and build our own upon it. The Nemenhah Band authorizes this framework as “bonafide.” This phrasing is used in the Native American Free Exercise of Religion Act and it is phrasing that makes traditional ceremony the key to our safety net. Therefore, all members of the Nemenhah Band become Stone Carriers because of this ceremony and, because their ceremony includes a commitment to caring for every system of the body, using all the good things of the earth, all of their healing activities (their practice so to speak) comes under the definition established in the Law of the Land.

We cannot over emphasize this. All Nemenhah Medicine Men and Women officiate as Ministers in the sacred ordinance of the Bundle Opening. The Bundle is a symbol of all the things that are most sacred to us. We open the Bundle at the beginning of each day or whenever we intend to exercise our right to practice our religion in the healing of others. Every Nemenhah Medicine Man or Woman places in the Bundle, either symbolically or actually, their own sacred things, their “Medicine.” Do we dictate what must be in the Bundle? Not really, except in the number and colors of the stones that represent the Medicine Wheel and its metaphors. Everything else that is found in the Bundle is a private and sacred thing. These are the words of the prayer model. Again, I do not think of them as litany. My prayer is different each time, depending on what the Spirit guides me in each day. You should personalize your ceremony and this is a difficult thing to do if you are merely repeating the words of another. Try to think about your healing work, or even the just the issues of the day before you begin your ceremony and include your thoughts in the prayers.

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Present the Pipe, the Abalone or just the Stone to the Sky or Upward Direction and say,

“Oh! Wyakin! Sky Father.” (Oh Wah-Yay-Kin)

“Wyakin” means “Spirit.” We are asking for guidance when we utter this sacred word.

A Male Creator Being fits my own personal belief system. This Being is personal to me and I have developed a personal relationship with him. I consider him to be the father of my spirit. I include a personal conversation with him in this part of my private ceremony. I do not include his name here because his name would take me the rest of my life to pronounce. However, if it is fitting in your belief system, use the names you most revere.

We also know that this Upward Center Point is symbolic of the Immune System. We ought to give some thought to the necessities of this system and how we might be able to be guided into a better understanding of it. With greater understanding and with guidance, our work with other people concerning this system of the body, becomes a sacred ceremony to us.

Present the Pipe, the Shell, or the appropriate Stone to the Earth or Downward Direction and say,

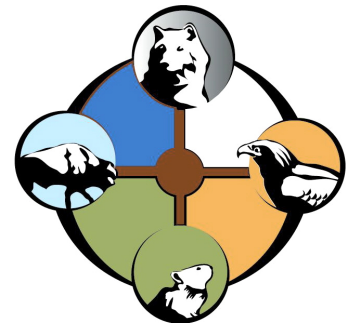
“Oh! Wyakin! Earth Mother.”

A Female Creator Being also fits my personal belief system and I have developed the same sort of personal relationship with her. I consider her to be the mother of my spirit. It is appropriate, then, that I converse with her as well in this part of my private ceremony.

Present the Pipe, the Shell, or the Stone as if you are giving it to someone standing in the West Direction. Remember to support both the stem and the bowl of the Pipe.

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We also know that this Downward Center Point is symbolic of the fecund and nurturing earth and the Endocrine System. We ought to give some thought to the necessities of this system and how we might be able to be guided into a better understanding of it. With greater understanding and with guidance, our work with other people concerning this system of the body, becomes a sacred ceremony to us. “Oh! Wyakin! Ougou!” (Oh-Oo-Goh-Oo) Ougou is the name of an ancient historian and chief of his people who lived in the mountains of what is now known as Utah some two thousand or so years ago. He was a very wise man and because of his great wisdom, his name is used to represent the things that we might learn from this life. Ougou means “the good things of the earth.”

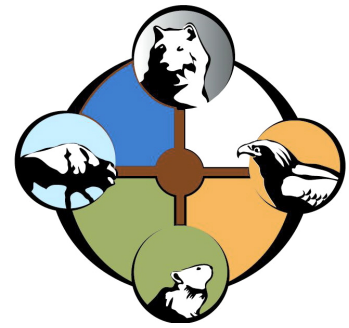
Now, I do not worship this man, but it is not unfitting to use him as a symbol for this direction. I believe that we are placed on this earth and that our sojourn here is purposeful. With that belief system in mind, the West Direction is a good place to contemplate those principles and to try to internalize them in my thinking. I believe in continually engaging myself in a learning process. This is a life-way principle to me. It is entirely appropriate for me, therefore, to give thanks for all that I may learn while on this purpose.

We also know that the West Point is symbolic of the waters that cleanse the earth. We ought to give some thought to the necessities of the Liver, Kidneys, and all other organs that cleanse the currents of our bodies and how we might be able to be guided into a better understanding of it. With greater understanding and with guidance, our work with other people concerning this system of the body, becomes a sacred ceremony to us.

Present as if you are giving it to someone standing in the North Direction and say, “Oh! Wyakin! Nemenhah Hemene!” (Nay-Mehn-Hah Hay-Mehn-Nay)

Nemenhah is the name of the Band. The word comes from the ancient word, “Neme,” which means “people.” Many ancient and contemporary Native American languages have derivatives of this word. Neme, Nemeepo, Numipu, Pene, Penut, Dine, etc., are words found throughout the West and they have similar meanings. Nemenhah means, “of the People.”

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Hemene is a Sehaptin word meaning, “wolf” or “spirit.”

These words symbolize the presence in the Universe of beings besides ourselves. My own belief system includes such beings as the Father, the Mother, their Son Jesus, whom I know as the Peacemaker, the Great or Holy Spirit, angels, and the spirits of just men and women made perfect. All of these heavenly beings have things to teach us and they would be active in our lives if we would but allow them in. I raise my Pipe and offer it to them also, as an invitation to them to be a part of my life and my medicine.

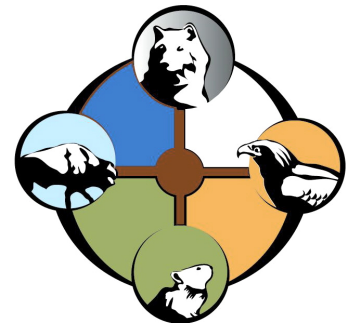
We also know that the North Point is symbolic of the breath of life. We ought to give some thought to the necessities of the Respiratory System and how we might be able to be guided into a better understanding of it. With greater understanding and with guidance, our work with other people concerning this system of the body, becomes a sacred ceremony to us.

Present as if you are giving it to someone standing on the East and say, “Oh! Wyakin! Menishtena! (May-Neesh-Tay-Nah) “Ishtay” means, “to see.” When we combine “People” – “Neme” with “Ishtay” the meaning is “the People who see a far off.”

Now, you might think that this point on the wheel ought represent the eyes, but it goes much deeper than that. This point represents all the gifts of the Spirit. An eagle can see very far and this must be a great gift to possess. I wish I could see a mouse a mile away. We receive many gifts throughout our lifetime. Some of these are healing gifts. The East Direction represents the gifts which we may already have and those to which we may aspire.

We also know that the East Point is symbolic of the digestive system because nothing clouds our vision more easily than dysfunction in the bowel. Clear vision, physical and spiritual, depends upon the cleansing of the inner vessel. We ought to give some thought to the necessities of this system and how we might be able to be guided into a better understanding of it. With greater understanding and with guidance, our work with other people concerning this system of the body, becomes a sacred ceremony to us.

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Present as if you are giving it to someone standing in the South and say,

“Oh! Wyakin! Solishtena!” (Soh-Lee-Stay-Nay)

“Sole” means “deeply.” This word has come to represent a process of self-evaluation. It is fitting that we take a moment to analyze what has just taken place, and what constantly takes place in us when we open our day with ceremony like this. We have accepted the fact that our days may be numbered, but they are filled with purpose and that there is a big, fat Universe to learn about. We have recognized that we are not the center of all things and that there may just be somebody out there who knows more than I do. We accept gifts from sources outside ourselves and we learn to use them to benefit others. It is entirely good that we now take a close look within ourselves and take an inventory of how we might be using this knowledge or ourselves and our Universe. This looking within ought to become our prayer shawl, our covering, our foundation.

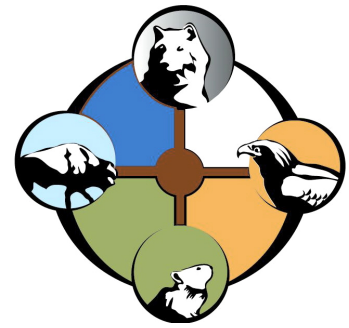
We also know that the South Point is symbolic of the Skin, Muscles, Bones and Connective Tissues. We ought to give some thought to the necessities of this system and how we might be able to be guided into a better understanding of it. With greater understanding and with guidance, our work with other people concerning this system of the body, becomes a sacred ceremony to us.

Now touch the bowl of the Pipe, the Shell or the Stone to your own heart and present in all the directions, describing a circle with it in the air in front of you and say, “Oh! Wyakin!”

Upon the open Bundle you should see a circle with sacred stones in the figure of the Sacred Medicine Wheel and a circle of colored string or yarn to form the hoop. This is the basic Bundle Opening Ceremony. It may be done with the Sacred Pipe or with the Abalone shell. It may be done with sacred smoke or simply with the placing of the stones with prayer. It may be modified to suit your own belief system and way of worship. It is flexible for a purpose.

I want you to notice that I have built many spiritual things into my personal ceremony. You may do that also. But, as important as that is to me personally,

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in a general sense, the more important aspect of this ceremony is that it includes every system and part of the body. Now, are we all finished with our ceremonial use of these things when we have ceased to make noises with our mouths and wave artifacts around in the air? We are not! The Bundles Ceremony is never complete until it is all closed and wrapped up tightly and put away in a safe place. The Bundle represents all the guidance I may receive from my environment, from creation, and from heavenly guide. I do not close the Bundle if I know that I intend to rely upon that guidance during the day. I open my Bundle in the morning and I do not close it until I prepare to retire at night, if then.

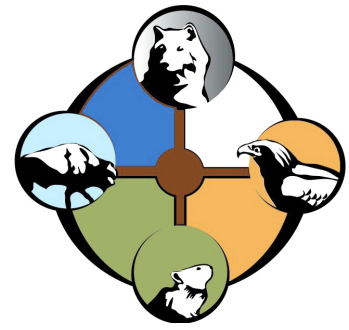
Ceremony is basic and key to Native American religion. It is used as the key to applying the law. If you want avail yourself of what the Nemenhah Band and program have to offer to healers, you need to internalize the key to the law. The Native American Free Exercise of Religion Act was written to make legal the “ceremonial use of Peyote.” Now, here’s how this applies to us. Peyote is a controlled substance, a narcotic drug. Eagle feathers are also addressed in the law. The possession of eagle feathers is otherwise illegal in the United States. Plants, stones, animal parts, etc., which are otherwise not to be handled, i.e., herbs, minerals, natural materials and modalities and so forth, are made sacred because they have to do with the bona fide ceremonial religion of the Native Americans. This is the thing that has been tested in the courts of law and for which we now have powerful precedent in our favor.

In other words, the law states that you may not use Peyote, a scheduled illicit drug, or even have it in your possession. It is illegal. The law in Utah also states that you may not use anything natural to activate a person’s intrinsic healing ability, you know, things like herbs, water, air, energy, vitamins, minerals, etc. It is illegal to do so.

Notwithstanding, Peyote is not an illegal substance if its use is constrained to “bona fide ceremony” of a recognized Native American religion. The wording is the same for “the ceremonial use of plants, animal parts and other sacred items.” I hope that you see the connection here. I hope that you can see how the Bundle, Pipe, Unipi, Breath, Itsipi and other ceremonies of the Nemenhah Band, provide a safety net for natural healers.

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Now, take the same person and change the shingle to read, “Jane (Sees Far) Jones, Medicine Woman,” with a subtitle like, “Sacred Herbs for Healing,” and what is she advertising? You come to her for what she has to offer as a Traditional Spiritual Leader, knowing well enough that she uses herbs in her ceremony. Then continue in that vein and observe that she performs a Sacred Ceremony that involves all the things she might do during the course of the day, as a Medicine Woman, and see the difference in things. Now anyone who wants to regulate her is up against the Establishment Clause of the Native American Free Exercise of Religion Act of 1993 and also of the U.S. Constitution. The local court will be faced with preeminent Acts of Congress and superseding Supreme Court precedents and motions to dismiss before the matter even reaches preliminary hearing.

That is why it is so important that, now matter what you modality is, you must include into your daily practice the Bundle Opening Ceremony.

Your Assignment

- 1) Begin building your Bundle. Obtain the Stones and the Coverings. Obtain the Abalone and/or the Sacred Pipe. Most of these things can be procured at any Rock Shop. To obtain a Sacred Pipe, contact Hunts the Wind, Pipemaker for the Band, at huntstthewind@yahoo.com.
- 2) Build your personal ceremony. Write it out and practice it until it becomes comfortable to you. Then send to Nemenhah 6915 S. 1875 Rd. Humansville, MO 65674
- 3) Read the commentary and make whatever changes you thing are appropriate.

Completion of this assignment is required. Your response will be placed on file and your personal ceremony will become “bonafide.”