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P I P E O F P E A C E

Calumet Ceremony as presented at the
University of Wisconsin.

Commencement Week

1913.

THE CALUMET CEREMONY

If the present plans are carried to completion, the Calumet Ceremony to be produced by the graduating class of the University promises to be one of the most interesting and picturesque features of this year's commencement program. This ceremony, which revives a very old custom of the early Wisconsin Indian tribes, may be said to consist of two principal parts, the presentation of the calumet or great pipe, and the calumet dance and singing of the calumet song or chant. Among a few western Indian tribes the calumet ceremony is still performed. Among Wisconsin Indians it has disappeared.

The highly symbolical calumet was one of the most sacred objects of the early Indians. It was painted and decorated with the feathers of birds and bits of skins of animals. Each of these decorations possessed a special significance.

No greater honor could be conferred upon a stranger than to have the calumet (presented) sung to him. Nicolas Perrot, the courageous and resourceful commandant of the French in the West, and other men of prominence during the French regime were thus honored by Wisconsin tribes. The ceremony was a solemn and dignified function. He upon whom this notable mark of distinction was conferred was thereafter honored as a son of the tribe. Its members were pledged to render obedience to him and to follow him in peace and in war. He became a custodian of tribal history and traditions.

In the calumet ceremony to be enacted here, this year's graduating class(1913) will extend the hand of friendship and brotherhood and initiate as its successors the members of the Class of 1914, who will thus be charged with the safe-keeping of University traditions and the perpetuation of its triumphs.

The presentation of the "Pipe of Peace" as give by previous classes has been a more or less colorless and uninteresting affair. The efforts of the class of 1913 and alumni to invest this ceremony with real dignity and historical interest deserves to be fully appreciated by students and by the public. It should become an established University tradition and increase in interest as the years roll by.

The calumet ceremony will take place within a large typical circle dance circle on the lower campus on the night of June 17. For the first time in the history of the University the coeds will participate therein. The dance and chant in honor of the succeeding Senior class will be performed by them. The costumes to be worn by them participants will be of home manufacture and in imitation of those worn by the forest Indians of Wisconsin rather than the flowing war bonnets and other regalia of western plains' tribes too often employed in connection with pageants and other dramatic presentations of state of local aboriginal history.

The State Historical Museum is lending its aid to the classes in properly presenting this picturesque ceremony, which because of its historic interest will be well worth witnessing.

Address of the Orator (1913)

Brothers of the tribe of 1914:--

By the token of the broad white belt of wampum which you have this night exchanged with our tribe, the war hatchet has been forever buried between our Tribe and your own. Peace between our tribesmen has been declared and the roads between us are open.

This night have we drawn to our council fire to listen to the words of wisdom which fall from the lips of our war chief and of the old men of our nation. This night will our Young Women, the fairest in the lodges of Tay-cho-pe-ra (Ind. name for the region of the four Madison lakes) sing in your honor as our successors the song of the Calumet, and dance to your glory as warriors, the Calumet Dance.

In token of the covenant of everlasting friendship and brotherhood which our tribes, in the presence of the Old Men, have entered into, this night we offer to you to smoke that most sacred gift of the Manitou to the Red Man, the great plumed Calumet. Placed in our keeping by the Old Men, our ancestors on this soil, we in turn pass it on to you, asking that you pledge yourselves to uphold its honor even as our tribe has done. We ask that you in turn teach its symbolism and sing its praises, and pass it on to those legions of Tribesmen who shall follow in your trail as you do in that which we have blazed for you.

By the gift of the Calumet and by the sacred ceremonies attending its presentation, we nominate you to be the guardians of our camp and council fires; of our cornfields and hunting grounds; of the graves of our Fathers; of our shrines; of our quarries of flint and copper; and of the sacred red pipestone; and of our far reaching trails by prairie, forest and lake. With it we place for safe-keeping the sacred Traditions, the Trophies and Records of the Triumphs of our Nation. These Trophies we have taken in many a hard-won struggle; these Traditions every Wisconsin Tribesman should hold dear. With it we

bequeath to you the War Song of our Tribe.

By this Calumet we bind your Young Men to obey their chiefs and to give ear to the Counsel of the Old Men of our Nation. They must become skilled in the use of their weapons, in the construction of the canoe, and the chase of the buffalo, bear, and deer. Your young Women must be diligent in their duties,- in the preparation of the lodge, of clothing and food, and in the care of the young, for on this close co-operation of your Warriors and Maidens is founded the greatness and the glory of our Wisconsin Nation.

May the Mighty Manitou be your guide in your Councils, in your wigwams and on the War Path. May the Trails to Knowledge and National Progress be kept open by you as they have been by the tribe of 1913.

Brothers, I have spoken for my tribe.

Reply of the Orator of the Tribe of 1914.

Brothers of the Tribe of 1913, and Old Men of our Wisconsin Nation:-

We have listened with pleasure and profit to the words of wisdom which have flown from the mouth of the Orator of your Tribe. To these we will give heed.

For our War Chiefs, Councillors, and Tribesmen, I, the Orator of the Tribe of 1914, accept as a sacred trust this great Calumet, and the fulfillment of the pledges which its presentation imposes upon our people. We promise to preserve to those who shall succeed us the sacred traditions and the trophies which you have placed in our keeping. We pledge our Tribe to keep brightly burning the sacred fire of Knowledge in the Great Medicine Lodge on the Hill. We pledge ourselves to keep alive the memories of your glorious deeds and to add to the trophies which you have won in your conflicts with the Minnesota, Illini, the Chicagou, Dakota, Missouri and Ohio. Their scalp locks shall ornament the fronts of our lodges. Their villages, cornfields, and hunting grounds we will sweep with the fire of our conquests.

Happy are we to have as our forerunners on this camp and hunting grounds, your Tribesmen and the Old Men of our Nation gathered about this Council Fire. As the young Eagle learns from its mother the use of its wings, as the buck learns the use of its hoofs and horns, and the young bear the power of its teeth and claws, so have we learned many things from you, Our Brothers.

We have spread our blankets about your Council Fire. We have brought to you the Hearts of our Young Men and Maidens. The Message of the Calumet is one that fills our hearts with gladness. In proof of our affection and of the ties of eternal brotherhood we are now prepared to smoke it with you.

CALUMET CHANT (1913)

sung by the Indian women

See now the sacred bowl, our Calumet,
passing to all,
Hear now this our pledge of kinship,
honor, and loyalty.

I.

This circle's charm shall draw us close
Though space and time be great -
And all be linked for aye,
With friendship's ties, strong, true, and firm.

II.

Bright as this fire forever shall burn
Clear our honor true,
In all our words and deeds, our aims and lives
Kindling new flames.

III.

Strongest of all shall loyalty
Grow in our hearts, our love
For Alma Mater, dear, our college home,
Shall never die.

We have spoken this our pledge