## Historical Calumet Pipes-boilerplate

The name “calumet” is derived from the Norman word “*chalumeau*,” for reed. This name describes pipe stems, which are more spiritually powerful than pipe bowls whether ceramic or stone. However, the term is now often used to describe the joined pipe stem and bowl, which is improper. A “calumet” pipe stem represents the energetic male principle; the carved stone bowl represents the powers of regeneration associated with the female principle; together the stem and the bowl represent the principle of harmony, and they are to only be joined during a ritual smoking of tobacco when concluding an agreement between participants.

The calumet stem when carved in a spiral indicates the swirling motion of smoke as it ascends like a bird to the Great Spirit, and calumet stems adorned with feathers were envisaged to simulate birds in flight.

When not in use the calumet and bowl were never to be joined. When the calumet and bowl which was filled with tobacco or other mildly mind-altering plant substances, were joined and the tobacco was lit “in council or during religious rites or when used at dances or feasts, [it was] passed from left to right and never from right to left. It was usual for the chief or warrior lighting the pipe to offer some particular spirit the first draught of smoke, and the stem of the pipe was then held toward the different points of the compass, the sun, moon, stars, or any object to which the holder of the pipe desired to offer homage. This little ceremony was never omitted. Before passing the pipe to the neighbor on his left, each Indian inhaled as much smoke as his lung cavity permitted, and the smoke was afterward expelled at his pleasure. They used different pipes at the different ceremonials and would scorn to sanction the use of the council pipe in any other place or on any other occasion” (De Barthe, Joseph. [c1894]).

Ethno-historic descriptions of the smoking of the pipe suggest patterns of trade and exchange, such as seasonal rendezvous at sites carefully chosen as nodal points of common meeting grounds throughout North America among various unrelated groups. Many of these rendezvous have gone unnoticed but may be inferred from reconstructed matrices interconnecting the widely dispersed groups representative of participation in the calumet ceremony as suggested by the very abbreviated following list:

Apache (Romero in 1660, Kesseil, 1978:14, 60),

Illini (Marquette in 1673),

Natchez (Bartram and Charlevoix late 1700's),

Iroquois (Carver in 1766)

Tetons (Lewis and Clark in 1804)

Omaha (Long in the early 1800's; McGuire, 1899:552, 563-568).

Crow (Kurz in 1851 (t937:262)

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