

Every year, for more than 20 years a Water Ceremony takes place on Algonquin territory at the Bear Moon on the Saturday closest to the New Moon, this year it will be February 18. All are welcome to this ceremony... Water is life, Water is alive, Water has memories, Water knows no borders, Water connects the entire planet, we are all connected. Lots of people use to come from all directions for this ceremony, hope to see you all.

Here is the whole story behind this ceremony:

The article “Nibi Wabo” a Woman’s Water Song was published in the local newspaper in 2008. Here is a copy of the article (but not the song). The originators want the ceremony to be shared with women around the world.

Nibi Wabo Water Ceremony

Please honor the following request: *It is important to be aware that, while the originators of the Water Song want it to be shared, [they] ask that it not be shared through the internet. we hope this request will be respected.*

At the end of February 2002 in the time of the Bear Moon, a ceremony was held in the backwoods of Kitigan-zibi reserve. Thirteen grandmothers participated in this ceremony, among them Algonquin and mixed blood women. Between the thirteen, the four races of women were represented. This ceremony had not been done in one hundred and fifty years.

This was the time the hand drum had been taken away from the women, the time when we still sang our songs but using the sticks. The grandmother who brought this vision to completion underwent a spiritual process that lasted four years from the time the vision was presented to her until the time of the actual ceremony. She has chosen to remain anonymous, and the other twelve women present are the guardians of the ceremony that we have been asked to pass on to all the women of the world.

The ceremony includes a song, a ceremonial staff and led to a series of related teachings that we have received since then. It is time for the women to assume their responsibilities. We are the keepers of the water because we are more in tune with the natural cycles. Traditionally, in most cultures, the women are considered the keepers of the water. We have the connection and the ways and the ceremonies to bless and purify our waters as well as the waters that make up 70% of our physical bodies.

We are living in the days of the great cleansing of the Earth. We have the choice to sit by helplessly watching the events take place or to be active participants in easing her passage. It can be as simple as singing a song at a river bank, putting our hands over a bowl of water for our children’s consumption, giving thanks and blessing the water that goes into our morning coffee, or picking up the garbage at the beach.

We would like to share this song with the women of the world. Teach it to your daughters, granddaughters, sisters, aunties, mothers, and grandmothers. Teach it to all the women you know. Go and sing at lakes and rivers, wells and oceans and at the kitchen sink. Mother Earth is bleeding. It is our turn now to support Her, who has given us so much through this crisis. Let’s not wait to be asked. Let’s not wait to be forced.

Let's do it now, together. The ceremony is a simple one. Women in a circle playing birch bark clapper sticks, is what was shown. The sticks are about eight inches long and about two inches wide. That is all. In areas that have no birch trees, seek out the branches of the trees that are traditionally connected to women or the water and use these.

Of course, it is needed much and at any time of the year, but the grandmothers have asked that the water ceremony be done particularly at the Bear Moon. They have also taught us that it would be best done at the new moon. It was also asked that the notes are not changed. Period. It has been asked also that only women can sing this song because of the connection between our menstrual blood and the blood of the Earth, which is the water. It is to be sung one time for each of the four directions—east, south, west, north. It cannot be played on a hand drum, in its original form it was played with sticks...

In February 2003 the ceremony was held again for the second time, and this time there were two or three thousand women (that we know of) around the world who were singing over the water ways of Mother Earth at the same hour. A sacred fire was held in Maniwaki (Kitigan-zibi) Québec for these women.

The countries included the United States, Canada, Guatemala, Brazil, Columbia, Germany, Holland, Japan, Italy, Senegal, New Zealand, Jamaica, and Mexico to name only a few. It is the music that cleanse the water. The words were given in Algonquin to the women in this community to pass on.

It is always best to preserve sacred things in their original form. According to the original vision, the thirteen grandmothers stood on the ice in order to absorb the teachings from the water under their feet. It was asked to bring the ceremony in for four straight years in the land where it was received so as to set it in time once again.

On March 10, 2005 the fourth ceremony was held. All was done as shown. Thirteen women sang on the ice and an Algonquin elder sat in the center of the circle holding the Grandmother Staff and a Bald Eagle that was donated for the ceremony. That night women on every continent of the Earth sang in unison. We were about nine thousand or more. The feathers of the Eagle were distributed to spiritual elders and healers around the world.

Remember that this is a water ceremony, a woman's ceremony. It is fluid. There is no need for rigid 'protocol.' There are no set 'rules' as to how it should be done apart from the Grandmothers' requests. Every woman will add her own touch, her own wave or ripple. The water song can be done at each new moon or even every day to create a relationship with our water. It can also be done on each other, over our food and our animals—anywhere water is present.*

* Please honor the following request: It is important to be aware that, while the originators of the Water Song want it to be shared, [they] ask that it not be shared through the internet. *we* hope this request will be respected. (There are women who shared the song online, this is so sad as they were told of the request but decided to make their own rules)

Note: in 2002 grandmothers were invited to Washington to meet with the late Dr Masuru Imoto. He asked that the grandmothers sing the Water song, he had taken a water sample before and after the song was sang. Later on during the year he sent the grandmothers a picture of the Water sample and he said that this song changed the structure of the Water; the picture was a deep blue water crystal in the shape of a Turtle. In 2012 to celebrate our 10th year of doing this Water ceremony we all received a copy of the Water crystal picture.

PS: the Water song is share when we do the Water ceremony and passed down from woman to woman. Even though only women sing this song, men are more than welcome to this ceremony to support the women.

Excerpt from a message in 2011 from the Circle of all nations: *Often Grandfather (William Commanda) was the only man huddled against the snow at the Women's February Bear Moon Water Ceremonies at Victoria Island, the healing impact of this ancient Algonquin ceremony recorded in the photo of a water drop analyzed by Dr. Masuru Emoto.*