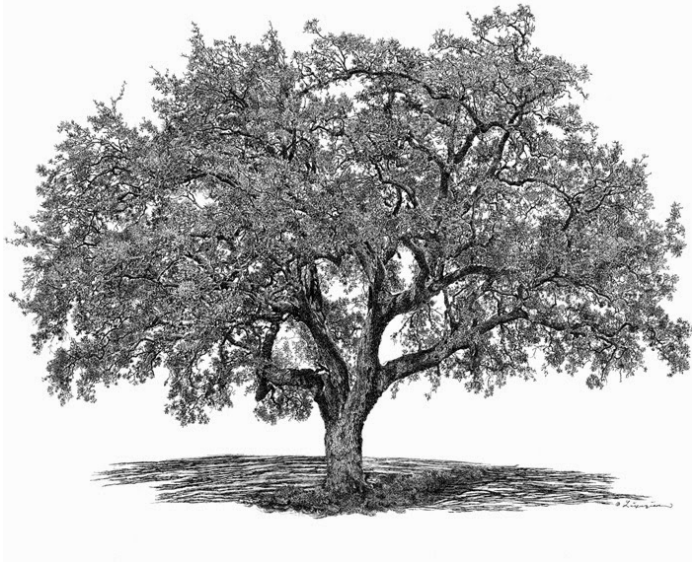


Northern California Community



Oak Dance 2018

Friday, June 1st through
Sunday, June 3rd

For more information about the dance and its history, visit www.oakdance.org, a site managed by the Oak Dance circle of Elders. This is a secure website so if you require a login and password, please send an email to oakdance@gmail.com for assistance.

Welcome to the 2018 Oak Dance!

Our wide-ranging community comes together once a year in a weekend event aimed at healing and growth, both on the personal level and for the earth.

We're happy that you chose to join us this year! Thank you for participating in this special event. Whether we choose to dance, to drum or to offer guardian service, the energy and effort we each put into the ceremony creates a blessing that will resonate deeply into our community, into ourselves and into the world. The collective dream is brought to reality through our group connection and intent.

The Oak Dance is a community ceremony with deep shamanic roots, and self-sustaining due to the efforts of participants. As we work together in beauty and unity, we find that we can accomplish much and serves as a great example of community focus in action. We join together on the dance land to commit our efforts, intentions, humor and joy of life to the collective ceremony.

This is the 33nd dance of our Northern California community. We hold much appreciation and are very grateful for those that have organized and facilitated this dance through the years; Tim Tui, Inna Laughing Winds, Greg Night Eagle, Gail Kildebrek, Francine Podenski, Dan Roembach, Jim Cyr, Marilyn Harrison, Philip Caesar, Lynda Caesara, Greg Stafford, JoAnn Peirce, Jim Tucker, Claire Small, Liz Levy, Randal Bundy, Jesse Goldmark, Norma Ramos-Ott, Ken Koerwitz, Robert Yanus, Nunutsi Otterson and Leo DeLong. We also send a huge thank you to the many staff and task facilitators as well as to the hundreds of dancers, drummers, guardians and participants who have helped to solidify the pathway that we are following today.

With a focus on simplicity, gratitude and many thanks, the intent that has been dreamed in for this year comes to us through the help of the sacred mountains and can encompass both our personal vision along as well as our collective intent for the community.

**“In gratitude and joy, may all beings
dance forward in peace and love.”**

Oak Dance Support & Contact List

Our volunteer staff has been working for months to prepare this dance and we give our thanks for their effort. You are welcome to contact the Dance Leaders or staff with any questions you may have.

Dance Leaders: Leo DeLong & Nunutsi Otterson
(oakdancechiefs@gmail.com)

East:

Pipe Chief: Robert Yanas (oakdancepipe@gmail.com)

Children's Fire: Jaren Haber and Tammy Betzko
(oakdanceeast@gmail.com)

East Fire Elder/Advisor: Willow Zarlow

East Alter/Mesa: Dan Christopherson

Sweat Lodge
Fire Keeper: Tom Collins

Sand Painting: TBD

South:

Drum Leader: John Maynes & Judy Maynes
(oakdancedrum@gmail.com)

Healing Arbor: Kathleen Young
(oakdancesouth@gmail.com)

Medical Tent: Diana Somps/Staff

Water Sanctuary: Judy Maynes

West: Alex Palau (On site Logistics - oakdancewest@gmail.com)

Guardian Leader: Robin Schissel
(oakdanceguardians@gmail.com)

North: Erik Otterson (Communication / registration -
oakdance@gmail.com)

Weekend Schedule

Friday

8:00 a.m. – 12:00 p.m. Arrival, Registration and personal campsite setup time

8:00 a.m. – 5:00 p.m. Preparation of the dance site

4:30 p.m. – 5:30 p.m. Dancers prepare their lanes in the dance arbor

5:30 p.m. – dark Oak Dance ceremony begins; pipe ceremony, lighting of the Children's Fire, sweat lodges

After dark The Ancestors dance

Saturday

Before sunrise Wake up and get ready

Sunrise Procession into the Arbor; dancing begins

Afternoon End of dancing; procession out of the Arbor

Sweat lodges and community feast

After dark The Ancestors dance continues

Sunday

9:00 a.m. -- 4 p.m. Closing pipe ceremony

Clean up site, gift exchange and good-byes

Pack up campsites with gear shuttled to parking lot for departure

(Times are approximate as we move through ceremonial space.)

Arrival and Departure Procedures

It is a good idea to carpool to the land, if possible, as the parking lot will fill up quickly with our vehicles. All vehicles will be parked in the lower parking lot on the land with our gear being transported up to the dance meadow. In your packing plans, it's a good idea to place the things that you are bringing into large duffel bags so as to assist in their transportation on the land. The general guideline for arriving and departure from the land is on the first in first out basis. In the parking lot there will be a registration table to greet you and to assign your gear a number that shows your place in the arrival sequence. Writing your number on the provided blank tags and affixing them to your gear will help to keep all of your items together as they move onto the land.

Once registered in the parking lot (your gear unloaded and labeled, etc.) we then spend a few moments to help load the truck with any available gear that is tagged and ready to go. Then you can then walk your fragile items along the paths leading across the land up to the Oak Dance meadow where we have our camping area. When your gear arrives by truck you can help unload and then find a camping place for yourself around the meadow. There are some wheeled carts available to help you transport these items to your chosen camping site.

If you know in advance that you can't arrive before noon on Friday, please contact the Dance Leaders so as to inquire about possible accommodations to your schedule. At some point in the afternoon, when the Dance Leaders determine, the registration team will leave the parking lot and the ceremonial container closed. If you arrive after this has happened without prior communication, know that our community focus has turned to ceremonial preparation and that the dance is closed to anyone entering onto the dance land.

Community Work Expectations:

Preparation of the Oak Dance site takes a lot of physical work, community coordination and intent. To get it all done in a way of beauty, we need everyone to arrive before noon on Friday as this gives you time to set up your personal camp and take care of your needs. Please gather at the tree at noon, nourished, hydrated and dressed to work, (sun hat, gloves, and water bottle) where our West Leader will organize work crews. If arriving near or at noon, please be prepared to join the community work effort first before tending to your personal camp site. There will be time a bit later to set up your tent and camp area once the ceremonial setup is complete.

Departure:

On Sunday, after the entire cleanup is finished and the gifts given out, then the truck will ferry materials back to the parking lot. Everyone needs to walk down, load our cars and depart. Remember, “First in is first out.” We are in gratitude for the patience of those who are waiting.

Children and Child Care

Your children are very welcome to experience this ceremony with you and participate in the dance weekend. Our children are our future and an important part of our ceremonial focus. Because you will be participating in a dance role for the weekend, it is also important that you bring an additional person as childcare. Children on the land need to be supervised at all times during the weekend, from the time that you arrive on Friday to when you leave on Sunday. Having a dedicated caretaker to watch over them allows you to participate fully in the dance as to make sure that your children's need are met. Also, children being supervised by caregivers along with invited guests are welcomed into the dance arbor in the early afternoon on Saturday. See the section in this booklet on Children and Caretakers for more information.

On the Land

We are very grateful the owners of the dance land for the use of their land for our ceremony. It is rare that they allow anyone to do anything like this on their land and we are honored that they've extended this to our community. Our good relationship with the land owners is the result of our impeccable care of the land and in following their few rules.

Per our agreement with land owners, smoking is restricted to only two areas on the land. The main designated smoking area is near the gate by the sweat lodge. During the day of the dance, prayer smokes are allowed at the tree in the dance, where we will have small trays to capture the used prayer smokes. These are the **only** two areas where smoking is allowed on the land.

A lifeguard must be present when children are swimming. A qualified adult may serve as lifeguard.

On the Land Continued:

The Oak Dance is a drug and alcohol-free event. If you have prescription medication that you will need to take during the day of the dance, please bring it to the Medical tent where you can access it needed.

The owners of the dance land ask that we bring in no firearms and have no **personal fires**. This is especially important in light of the devastating fires in the past years. There will be a communal cooking area set up where you can bring and operate a propane stove, but we and the land owners ask that **no cooking be done at your campsite**.

To preserve their road and environment, the land owners have requested that only designated vehicles travel between the parking lot and the meadow. We are committed to honoring this request as part of our community agreement. If you have any transportation needs between the parking lot and the meadow please contact Oak Dance West organizers at oakdancewest@gmail.com to work out a plan.

Cell Phones and Cameras: For most phone carrier services, there are no cell signals on the land. To help connect to the ceremonial environment of the weekend, we ask that everyone support the contained and sacred space by refraining from using cell phones or taking photographs until after the closing ceremony and land cleanup on Sunday. If it is absolutely necessary to make a call, please do so discretely and for the shortest time possible. Let this be an invitation to leave technology behind for the weekend as we move completely into ceremonial space.

The ceremony requires a strong container. We ask that all participants be on site from the beginning on Friday to the end of our clean up on Sunday. Remember also that the Arbor is a sacred ceremonial space. Please respect the boundary once it has been blessed and sealed. We ask everyone to refrain from stepping over, passing objects over and from speaking across the border boundary.

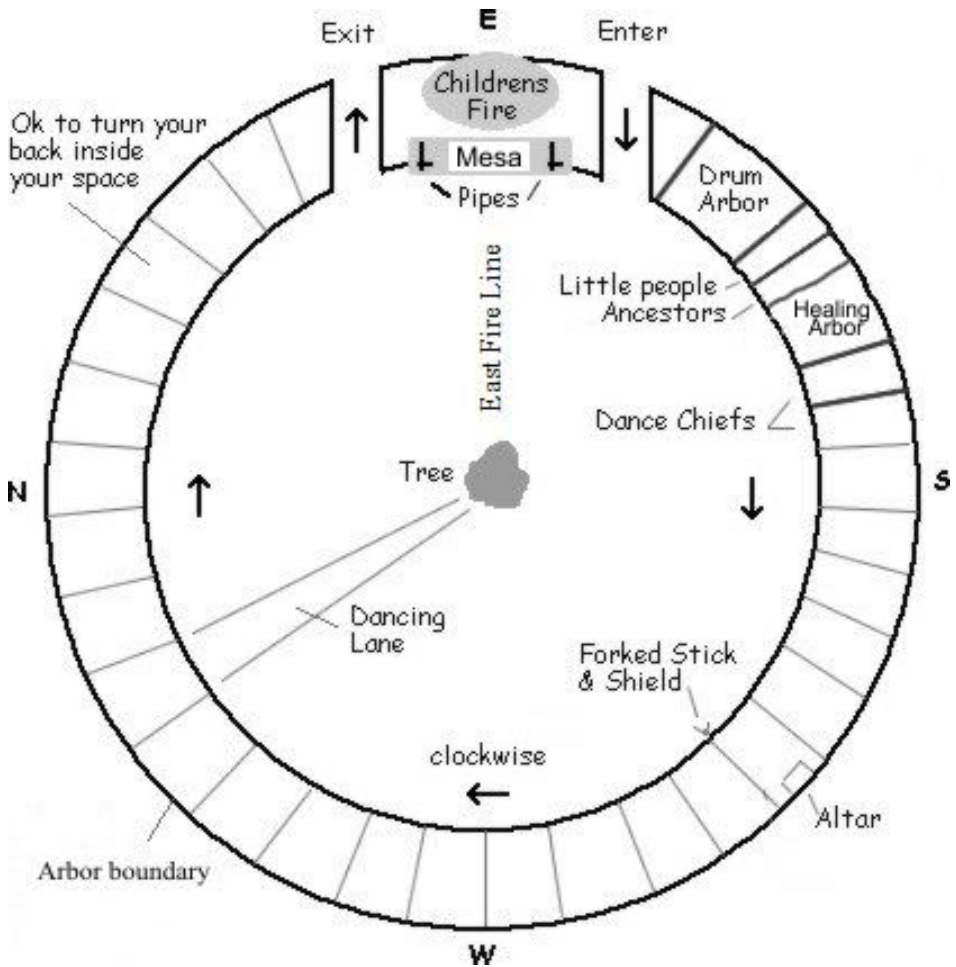
Also, please remember to keep all food and water out of sight or smell of the dance arbor in respect to the many dancers who may be fasting. Dancers; if you will be needing food during the dance day, please store these items in the Medical tent in marked containers, bringing them to the tent either late on Friday evening or early in the morning on Saturday so that they are available to you during the dance. Remember also to pick up any items from the Medical tent after the dance.

There will be a Water Sanctuary just outside the arbor for the ceremonial drinking of water during the dance day.

Personal prayers to the ceremonial pipe group

The Oak Dance ceremonial pipe prayer group has been meeting and praying on behalf of the dance since last December. They welcome special prayer requests for you or for a loved one. Send an email to oakdancepipe@gmail.com and you will be contacted as to the process for submitting special prayer requests.

Map of the Dance Arbor



The Dance Arbor Explained

The Oak Dance comes to life in a circular arbor with a living tree in the center. Through prayers and ceremony, Spirit blesses it and makes it into sacred space. In the ceremony, we become aware of Spirit which resides in the oak tree, which becomes the tree of life, standing in the center of the universe and in the center of each of us.

We enter the dance arbor to the south of the East Altar, where the Children's Fire is located. Movement around the dance arbor is clockwise, or to your left, which is considered as being in alignment with the earth's natural rhythms. We exit to the north of the East Altar, stepping backward while facing the tree.

The drum in the drum arbor holds the heartbeat of the dance. The drum beats during the entire ceremony with the drummers singing songs of prayer and support. These drum songs, combined with the dancer's whistles, are our messages to Spirit.

Next, we have two special dance lanes designated for the use of the Little People (elementals and spirits of the world) and for the Ancestors. Dancers are welcome to dance here to connect to the spirits during their dance. There also are some lanes around the arbor designated for the dance Guardians and for Elders.

Next is the Healing arbor space, for spiritual help during the dance. Here Healers will help when we are feeling spiritually stuck. *(Medical help is obtained outside the dance arbor within the Medical tent. See a Guardian posted outside the Arbor for assistance)*

The dance lanes begin after the healing arbor and continue all the way around to the north side of east gate. Each dancer has a personal space behind their shield and inside the perimeter. It's about long enough to lie down in. Many people place a small personal altar or mesa just inside the outer perimeter. Everything inside the space from the dancer's shield to the tree is within the realm of spirit and mystery. To move past the shield is to enter into the mystery as one moves through sacred space to the center, represented by the living tree, the embodiment of the Creator on earth.

During the dance, dancers move back and forth in their dance lanes, blowing their whistles and waving their finger plumes as they give to and give away toward the tree, then dance backwards toward their personal space, plumes calling in, bringing the blessings and beauty into one's life. We always keep our bodies in connection to Spirit by facing toward the tree, only turning our back once behind our dance shield and in our personal space.

Ceremony on Friday

The ceremony begins on Friday afternoon when everyone gathers at the Oak Tree. All dancers hang their shields on their forked sticks if they have not done so already. Then we formally link with the spirits in our opening prayer that is led by a pipe ceremony. Anyone may join in with their own pipe or by using their own tobacco with rolling papers/corn husk and lighter, or by praying with paho (ceremonial ground corn).

When the opening pipe ceremony is finished, Spirit is invited in and Children's Fire is started. This sacred fire will continue to burn all through the weekend, both day and night. We depart the space and then the arbor is sealed. All dancers and guardians then proceed to the sweat lodge where the sweats purify us and helps to focus our intention for the next day's dance.

A constant fire watch is kept at the children's fire though out the night. During the times we are not dancing, shifts of volunteers will tend the fire. There will be a sign-up list where you can register into some of the two-hour time slots so sign up early as the spots go fast. It is a beautiful connection to the sacred fire and to the heart of the ceremony.

Dancer Preparations on Saturday Morning

The dancers have several things to do before dawn. It greatly helps to have everything ready the night before so that you can be fully present to the moment as you dance. We have about an hour to prepare for the dance. Visiting the port-a-potty before lining up for the dance procession is a good idea.

Two sets of things are dropped off in pre-dance preparation. **First**, bring your sleeping bag and pillow to the arbor. Enter according to the proper procedure (and if you're not sure what that means ask those tending the Children's Fire.) Leave these items in your dance lane's personal space for use at the dreamtime which is mid-way through the dance. **Second**, leave your change of clothes and towel at the sweat lodge site. Later on, right after the closing pipe ceremony, dancers leave the arbor and proceed directly to the sweat lodges for the closing sweats. These outgoing sweats are short so as to allow you to care for yourself after the dance and also so as to get ready for the feast.

Ceremony on Saturday

We rise before dawn Saturday. Dancers assemble in their regalia at the sweat lodge site and line up to ceremonially process to the east gate, blowing whistles as we call to the spirits and to get their attention for the day ahead. Then we enter the arbor, processing around the interior once, exit the arbor, then reenter again, with dancers moving around to their dance lanes. After a short opening pipe prayer, the drum starts to beat and we begin dancing to the tree.

The dance is about transformation and healing. The morning is a good time to do a reckoning of our deepest selves with Creator. How are we living our lives? Are there aspects of ourselves that we need to look at, to face and to feel? It's important to acknowledge what comes up for us. If we don't own the place where we're at, it's very hard to grow into where we will be next. Dancers engage in an inner journey and discover what it is that they want to change. If we see an aspect of our lives that we no longer need, this is an opportunity to release it and to let it go.

Somewhere late morning to mid-day there is a dreamtime break. Singing stops with the drum continuing as a quiet heartbeat. Dancers retire to their personal space to dream, ask for vision, and pray to the spirits to help them. Dancing resumes after dreamtime which is a time to collect visions, inspirations and new ideas. We can put our prayers out to initiate and call forth our dreams into reality. It's also a time for praying for others, celebrating life and expressing gratitude.

In the early afternoon we start our dedication and honoring dances. It is during this time that the children and loved ones are invited into the arbor to join the dancers. When the dedications are done, the Saturday closing pipe ceremony is held in the dance arbor. Afterward we immediately go to our closing sweat lodge. Once everyone has sweated, we feast. This is an integration time and so we are gentle with ourselves, listening closely to what this new place we are in needs. When we retire for the night we move into further dreaming and rest.

Ceremony on Sunday

We assemble on Sunday morning for a final closing of the dance ceremony. The pipe chief will lead a final prayer. We will thank Spirit and ask for continued guidance and protection. The dance arbor container is ceremonially released and shields are blessed over the last of the Children's fire.

Everyone comes together to return the site to nature. After the dance site is cleaned and restored, medicine gifts are laid out on blankets in appreciation of everyone's hard work. Blankets: #1 Dance Staff & Pipe Group, #2 Drummers, #3 Healing Arbor, Medical Tent & Guardians, #4 Children's Fire, Sweat Leaders & Sweat crews. #5 Children-a blanket of gifts for the children who attend the dance weekend.

What are Medicine Gifts?

Our Ancestors have taught us that transformation happens and is affirmed with an exchange of some sort. Many people have worked very hard on this dance and your gift is a way of saying thanks and to complete the energetic loop of giving and receiving. It is also appropriate to bring a few extra gifts with you to the land as there will be individuals who spontaneously contribute deeply to your ceremony or experience. In offering that person a gift for what you have received it assists in the process of deepening that teaching within you.

More information for Dancers

The Oak Dance is an opportunity to experience your higher self and communicate with beings that wish to help the world, our community, our loved ones and us. We know this from experience. One of the goals of the dance is to help us all to achieve this state. Following are some reminders to assist in your preparation.

The arbor is sacred space. The ceremony and skills of the staff, drummers and guardians contribute to make it into non-ordinary space, outside of normal time and consciousness. It gives a chance for you to experience something special. The weekend ceremonial container has been prepared carefully and deliberately so as to be safe and secure.

Most dancers dance as continuously as possible from dawn to the afternoon inside the arbor. Remember that we dance to communicate with Spirit for help personally as well as for our family, friends, for our community and for the world. It is a sacrifice and a giveaway. Striving through potential weariness and working through emotional feelings can lead us to breakthroughs and help in communicating with these Spirit beings. If, at some point during the dance, you get mentally, emotionally, physically, or spiritually stuck, check inside yourself where the appropriate help is for you. It might be at the East Gate connecting with the Children's Fire, it might be the Grandmother and Grandfather Pipes, it might be the Healing Arbor, or it might be time to visit the Water Sanctuary.

To reach the healing arbor, circle the dance arbor to your left and exit. Walk behind the East Altar and re-enter the arbor on the other side. You can then pass by the drum arbor and slip into the healing arbor. To return to your lane after receiving help, continue around the dance arbor to your left to your dance lane.

We expect that dancers will have to leave the dance arbor circle to attend to personal needs. Please exit the dance by circling clockwise around the dance arbor to your left, turning to face the tree at the east gate and to walk out of the arbor backwards. If you leave the arbor, a guardian or other escort will accompany you.

Also, while walking around the dance arbor, keep watch for dancers engaged in deep prayer connections to the tree. Wait to pass behind dancers that are moving in their lanes. If somebody is sitting in their lane praying with their pipe or in deep connection to the tree, stop and wait for them to acknowledge you and wave you by. Avoid getting in the way of someone's connection by walking between them and the tree. If someone is lying down in their personal lane or otherwise occupied with their personal altar, you can walk by without waiting for permission. Usually a dancer will hang their plumes and whistle on their forked stick or shield to indicate they have withdrawn and that all are free to pass by.

The Water Sanctuary is a special oasis of quiet and contemplation set up just to the south of the East Gate, outside of the arbor. Here you may enter in reverence and ceremonially take a drink of water in this beautiful setting. Exiting the Water Sanctuary, you may return to the arbor and travel around once more to your dance lane.

To keep awareness and sacred the source of illumination in our lives, the new dawn of our vision, we refrain from sitting or dancing in the space between the East Altar and the tree. Please feel free to ask those attending to East Gate for any needed help, for escort, for directions to use the Grandfather and Grandmother pipes or to engage with the Children's Fire.

Dancer Regalia and Equipment

Our dance regalia (ceremonial clothing) and accoutrements honor the traditions of the past and embrace the present to encourage enlightenment in the future. The Oak Dancer's regalia is the same for both men and women, and includes:

- Fringed skirt, full length with fringe
- Ribbon shirt
- Belt or sash
- Bone whistle
- Finger plumes
- Ankle bells (optional)
- 5' to 6'-tall forked stick
- Medicine dancers shield
- Comfortable shoes or boots

Guidelines on ceremonial clothing are given to us from the spirits and include some specific details of ceremonial etiquette but we have considerable freedom to customize our clothing based on our dance vision. Each person is encouraged to express and connect personally to their dance regalia. The greater the connection, the stronger their dance can become. Everything we wear and do can have strong ceremonial meaning.

Following are a few facts and explanations others have found meaningful. The fringed skirt can be of any color or fabric, but should be ankle-length. It needs to have fringe along its bottom. Pockets are very practical. The skirt is fringed so that the Little People and elemental spirits can hang onto the fringe and ride along during the dance. To wear

this skirt is to symbolize the shift of our energy into our feminine side, where each of us will be birthing—manifesting—our dream. Another is that it makes us like a tree, with a single trunk instead of two legs, and with fringe as roots.

The ribbon shirt can be of any color or style with ribbons hanging from it. Long sleeves are very practical because they protect against extremes of hot sun and of cold fog. The colors of yellow, red, black, white, green and blue are recommended because these are used throughout the ceremony to designate the directions and all peoples on this planet. The ribbons are usually attached to the front and back yoke, and/or to the shoulders or sleeves. A belt or sash is worn at the waist for energetic containment and for help with holding one's ground.

Finger plumes are bits of bird down attached to thongs that are wound around a dancer's finger. While eagle down is traditional, often turkey plumes are used instead. Sometimes dancers will also add a variety of their own sacred feathers in addition to the white down. As we move to dance forward, we wave these towards the tree to give it our blessings and release what no longer serves us, then, dancing backwards away from the tree we wave them towards ourselves and into our lives and the lives of our loved ones so as to be blessed and to accept energy from Spirit, nurturing ourselves.

Ankle bells are an optional part of your regalia. Bells make a wonderful sound as you dance to and from the tree. Some people use many small bells; others use a few, larger jingle bells. Bells can alert and attract the powers of Below, as the whistles attract those of Above.

We hang our dance shield on a forked stick that you will bring with you to the dance land. Get a stick that is around five or six feet tall. Your stick is planted in the ground to mark your personal space in the arbor. Dancers then hang their medicine shield on their forked stick, and it also serves as a place to hang plumes and whistle when not dancing.

Each dancer also makes a medicine dance shield. This shield holds your intention and vision for the dance, serves as protection and invokes spirit helpers that you wish to have present during the dance. It's typically fashioned from an embroidery hoop or branch tied in a circle then covered with decorated leather or cloth. Remember, when making your dance shield, intention is where our energy goes, so take care to build these with heartfelt intent.

If you wish to honor an Ancestor, please bring his/her photo or object for the Ancestor lane. Photos should be protected by a frame or plastic bag, and each photo should include the name of the Ancestor, your name, and your phone number. (Be sure to pick up your pictures at the end of the dance.)

Experienced dancers should consider a second set of dance clothes. When your energy has shifted or if you want to shake things up a bit, it can be very beneficial to change into the second set of ceremonial clothes.

Do you have questions about how to put together a dance costume or equipment? Give your sponsor a call for pointers or help.

Drummers

Drummers have been meeting and practicing for many months and on the day of the dance will be alternating on and off the drum according to their needs and the planning of the Drum Leaders. Unlike dancers, drummers are encouraged to eat and drink throughout the dance day as they hold a grounded space of service during the ceremony, praying for spirit, the dancers and for the land with their songs. To do this they need to retain their stability and strength so as to hold a solid presence in the drum arbor. They will, however, keep food and drink out of sight and smell of the dance arbor in support of the dancers.

In the traditions that we have followed, the typical drummer attire is western wear (boots, western shirts with ribbons attached, pants or western skirts, shawls, hats, etc.) While this is traditional drummer ceremonial clothing in many communities, we are also very eclectic and so often drummers will wear dancer regalia as a way of aligning more closely to the dancers. The main thing is for drummers to dress with focused intent into their role of service and in prayer for the dance. Drummers too will need dance regalia (skirt, ribbon shirt, plumes, whistles, sash/belt, etc.) if dancing in the arbor.

Guardians

Guardians are our caretakers for the outside of the arbor. They are on duty throughout the dance, with breaks given by the Guardian Leaders. Their responsibilities include standing duty at the Arbor Fire, acting as escorts during the dance, standing guard at the upper gate to the Oak Dance, etc. Guardians are allowed to eat and drink during the day, but again, not in sight of the dance arbor. There is a dedicated dance lane for Guardians to dance, as coordinated with the Guardian Leaders. Remember that guardians dancing in the arbor will also need dance regalia (see dancer section for more information.)

Guardians stationed near by the Children's Fire will escort all dancers that leave the dance arbor (with the exception of those going to the nearby Water Sanctuary). They also will be available to assist the keeper of the Children's Fire as needed. It is an honor to be escorted by a Guardian. Their quiet presence helps to ground and stabilize the dancers as they exit the arbor container. Guardians will also perform tasks during the dance in support of the preparations for the feast and sweat lodges.

Children and Caretakers

Children and caretakers are very welcome to pray and view the goings-on of the Oak Dance from the East Altar, which is open to everyone. Caretakers should see that children honor the arbor perimeter and refrain from talking across this perimeter to dancers inside the dance arbor. Remember that all food and drink are kept away from the dance area and if coming from the pond, it is most respectful to come to the arbor dry rather than dripping wet in honor of those who are fasting for the dance. Children, caretakers, family and other non-dancers will be invited into the dance arbor to dance with loved ones in the early afternoon of the dance on Saturday.

What to Bring

All participants will be camping out on the Oak Dance land site. The weather can vary a great deal so do bring a tent and appropriate clothing. There will be several chemical toilets located near the entrance gate by the sweat lodge.

The only community meal is Saturday's post-dance feast so bring your own lunch and dinner for Friday and a Sunday breakfast and snack. Non-dancers should also bring food for Saturday breakfast and lunch. The weekend will be full of community activity so it is a good idea to plan your meals ahead. Meals that are simple and take little preparation are best. A community kitchen area will be organized where you can use your own camping stove if you wish. This area is the only place where cooking is allowed on the land, as per our agreement. You will need to provide your own pots, pans, etc. **Remember also that you will need a plate/cup/utensils for use at the Saturday feast.**

There is no potable water on site. **Please bring approximately one gallon of water per person per day** along with an additional gallon for community use (kitchen/water sanctuary). Also bring a portable/ refillable water bottle to keep with you for the workdays Friday and Sunday. Remember to drink often, before you are thirsty.

Each person will be responsible for packing out ALL of their own trash and recyclables. It is a good idea to bring an extra small garbage bag to keep these items separate and make it easy for you to transport home.

There is a very pleasant swimming hole on site but no lifeguard on duty. For children using the pond it is important that your childcare person be in this role for them. Sunscreen is an important item if using the pond. The land is also home to some poison oak. We often set up a poison-oak station to help you in case of contact.

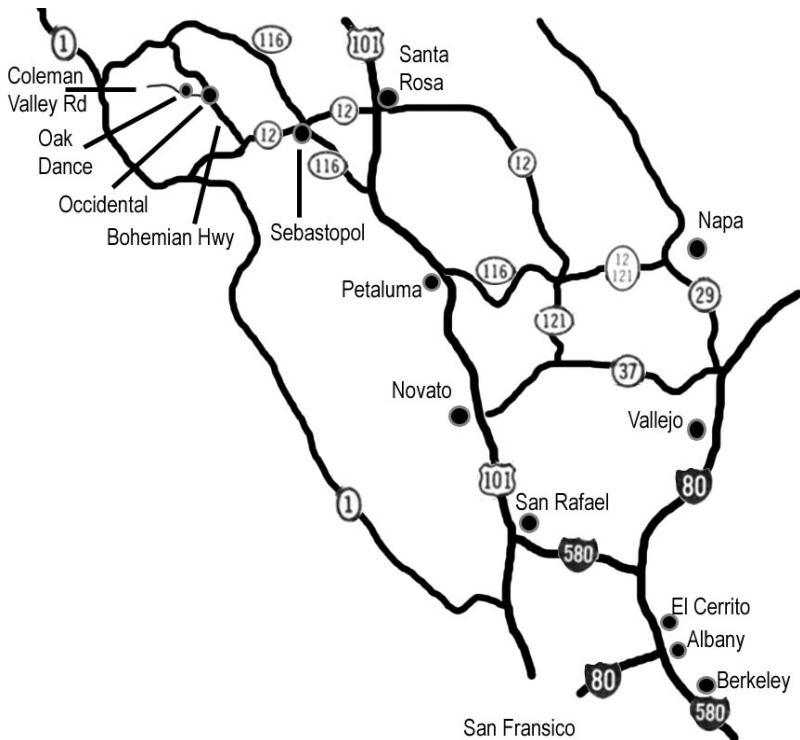
Here's a check list of suggested items to bring so as to get you started:

- ☐ Tent with stakes, rain fly and ground cloth
- ☐ Sleeping bag and pad; maybe even a pillow
- ☐ Personal water jug along with 3 gallons of drinking water per person
- ☐ One (1) gallon of drinking water for kitchen/water sanctuary
- ☐ Food/snacks that you will need for the weekend
- ☐ If cooking, camp stove, pots, pans
- ☐ Plate and/or Bowl, cup, fork, spoon for use at the feast
- ☐ Flashlight and/or lantern with spare batteries
- ☐ Travel (folding) camp chair
- ☐ Hats (one for warmth and one for sun protection)
- ☐ Bug repellent, poison oak cream, lip balm
- ☐ Unscented sunscreen if you plan to use it during the dance
- ☐ Sturdy shoes, work gloves, and long-sleeved work shirt
- ☐ Several towels – for two sweat lodges plus the pond use
- ☐ ***Alarm clock or watch with an alarm*** for Dance morning and Children's Fire
- ☐ Trash bags – ***plan to pack out all your trash and recyclables***
- ☐ Roll of toilet paper for your use during the weekend
- ☐ Ear plugs
- ☐ Swimsuit / sunscreen for use at the pond
- ☐ Blanket (it can get cold during the opening pipe ceremony and feast)
- ☐ 5 medicine gifts—(includes one for the children's blanket if you feel so called)
- ☐ Additional Medicine Gifts for personal connections/acknowledgements

Directions to the Dance land From Hwy 101

- Exit 116 West – Rohnert Park/Sebastopol. Go 8.4 miles to the town of Sebastopol
- In the middle of town, follow the sign to Bodega Bay: a left onto Sebastopol Ave (Sebastopol Ave turns into Bodega Ave then to Bodega Hwy). Go 6.2 miles
- Follow the sign for Freestone/Occidental; make a hard right onto Bohemian Hwy. Go 3.7 miles to the small town of Occidental
- In Occidental, turn left onto Coleman Valley Rd. Drive 0.7 miles and turn right into the Oak Dance parking area (first gate after 15290 Coleman Valley Road)

Remember: Sign in and get an entrance number from the North staff member handling registrations in the parking lot. Those first to arrive on Friday are first to leave on Sunday. Helpers in the parking lot will instruct as to where to go and what to do with your gear.



Bay Area drivers—allow 1.5 to 2 hours driving time.