

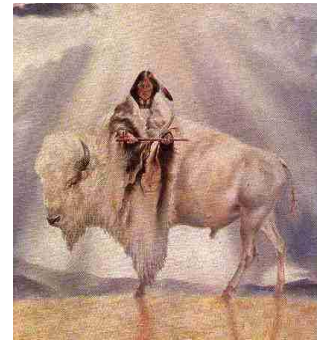
Aquidneck Island Intertribal Indian Council

(est. Oct. 14, 2007)

Newsletter

September 2019

We're still here



Council News

Fall is almost upon us, time for the Council to resume work. Hope everyone had a good summer.

On Sun Aug 11 we traveled out to Onset to offer our culture and medicine to the members of the Wig Wam Spiritual Retreat. As always there was much fun and friendship. We are always treated well and it gives us a chance to educate the non-native people on "mixed" native heritages and culture. Our drum always seems strong and loud there, she speaks good medicine. Thank you to Patti & Bob for the cookout and the chance to educate your people.

On Sat Aug 24th we will be going to the Wig Wam (again) to participate in a Spiritual Drum Circle. This is a little different to our Medicine Drumming, but hopefully will be healing.

At this month's meeting, we will be discussing October's "Healing of the Water" ceremony. Also we will talk about our Fall/Winter dance Socials. The dates have been submitted to and accepted by Sandywoods Center for the Arts.

If there are any women who may be interested in "women's medicine", the Council ladies have been working on a "Woman's Drum Circle". For now the women have been working on Thurs night, during/after drum, but if more ladies attend, then a separate night could be set aside for their gathering. It is not just about drumming, but a chance for the ladies to discuss ideas and work on ladies medicine and other issues.

Our prayers go out to all of our extended family members who are sick, ill, or injured. If you know of a member, or friend, of this Council, who is sick or in the hospital, please let us know ASAP.

Open drum practices every Thurs night at 6:00. All are welcome to attend. If in doubt – call before you come.

Next meeting is Sept 1st

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Message from 3 Horses.

The Eagle Feather



The Eagle feather is a powerful symbol that signifies honor and a connection between the owner, the Creator, and the bird the feathers came from. It symbolizes trust, honor, strength, wisdom, power, and freedom. It is an object that is deeply revered and a sign of high honor.

Native American warriors were awarded a feather when they won a battle or were particularly brave in war. When a feather falls to the earth, it is believed to carry all of the energy of the bird it came from, and it is perceived as a gift from the above world. Feathers may arrive unexpectedly, but not without a purpose.

The eagle feather is also used to adorn the sacred pipe because it is a symbol of the Great Spirit who is above all and from whom all strength and power flows. When a feather is held over a person's head, it is a blessing, wishing bravery and happiness. To wave it over everyone present means everyone is wished peace, prosperity, and happiness.

When used in a "talking circle" no one dares lie upon the eagle feather, knowing what it represents.

On the lighter side:



Spiritually Speaking

The American Indian is of the soil, whether it be the region of forests, plains, pueblos or mesas. He fits into the landscape, for the hand that fashioned the continent also fashioned the man for the surroundings. He once grew as naturally as the wild sunflowers, he belongs just as the buffalo belonged.

Luther Standing Bear, Oglala

Together the two paths form a north-south road, the good Red Road. This is your spiritual path, the one where you will be happiest.

Medicine Hawk, Shadowlight Medicine Clan

My breath – that is what I call my song, for it is just as necessary to me to sing as it is to me to breathe. I will sing this song, a song that is strong... Songs are thoughts, sung out with the breath when people are moved by great forces and ordinary speech no longer suffices. Man is moved just like the ice floe sailing here and there out in the current. His thoughts are driven by a flowing force when he feels joy, when he feels sorrow. Thoughts can wash over him like a flood, making his blood come in gasps, then it will happen that we, who always think we are small, will feel still smaller. And we will fear to use words. But it will happen that the words we need will come of themselves. When the words we want to use shoot up of themselves – we get a new song.

Orpingalik, Netsilingmutt

I believe that ancient tribal cultures have important lessons to teach the rest of the world about the interconnectedness of all living things and the simple fact that our very existence is dependent upon the natural world we are rapidly destroying.

Wilma Mankiller, Cherokee

The Creator made it to be this way. An old woman shall be as a child again and her grandchildren shall care for her. For only because she is, they are.

Handsome Lake, Seneca

Upcoming Events:

Sun Sept 1st
Aquidneck Indian Council's monthly Meeting
222 Middle Rd, Portsmouth RI
401-683-4589 1:00 - ?

Sun Oct 6th
Aquidneck Indian Council's monthly Meeting
222 Middle Rd, Portsmouth RI
401-683-4589 1:00 - ?

Sat Oct "TBD"
Aquidneck Indian Council's
Healing of the Water Ceremony
Founder's Brook Park
Old Boyd's Lane, Portsmouth RI
401-683-4589 12:00 - ?

** Above is not a complete list of all events happening in our area, just a highlight of events that we are involved in. For a full list of Native happenings, check the pow-wow schedule on the Wandering Bull's website.

If any doubt, call before you head out to an event to verify location and dates/times.

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1-508-436-3105 evroty@aol.com

Praying the medicine wheel:



North (white)

Great Spirit, we need Your strength to help keep us strong in good times as well as bad. We rely on You as we face life's challenges. Be with us today.

East (yellow)

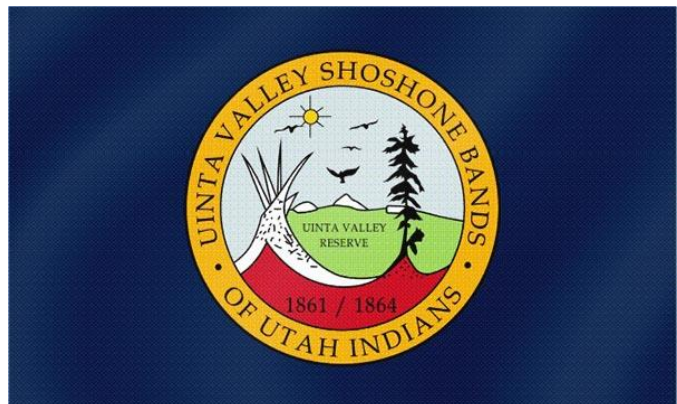
Let us lift up our hearts in prayer for God to see and hear. Lead us Great Spirit, by the light of Your wisdom.

South (red)

Great Spirit, loving Grandfather, You give us life when we take food from the Earth, our mother. We thank You for Your gifts. Keep us from wasting them and help us to remember the needs of others.

West (black)

As the sun sets and darkness covers the earth, we thank you, Great Spirit, for the gift of today. Unite us together as family, friends and community.



Uinta Valley Shoshone

NATIVE PRIDE

by Robert Soto, Lipan Apache



I remember back in the sixties and early seventies when our men and women returned from Vietnam. While the non-Indians were protesting against the government and booing and dishonoring our men and women who went to defend our freedom in the Vietnam War, our Native community were honoring our veterans and giving them the honor they deserved. As a Native, I could not understand why they, the non-Native communities, were treating our veterans with such disrespect. Today we have people kneeling down when they play the national anthem. I think if anyone would be kneeling down it would be our people, whose land was stolen by the ancestors of those kneeling down and not standing up in respect of our nation. One thing I have seen among our people is that we stand up to the flag and we honor it with the respect that this land and nation that was taken from us deserves. When our people sing the national anthem, our veterans stand in attention and our people stand in respect for what this nation stands for, our freedom. This weekend twice was the national anthem sung in our Apache language and with each came the display of respect for this country. It might have been stolen from us, but today our people gladly give their lives for it again.

Why is that? I guess the only answer I have is that as a Native, we honor two things. First of all, we honor our God and Creator and we honor the land that He gave us and that was once ours. I think if anyone would be kneeling down with each time the national anthem was sung it is our people, but yet we still stand, we still treat this land with respect and we still believe that God the Creator has it all under control. So I guess our spirituality has a lot to do with how we treat this land and God the Creator who gave it to us. Solomon once wrote, "Righteousness exalts a nation, but sin condemns any people." What does this mean; that the non-Indians who disrespect this land and those who fought for our freedom, are not the ones who respect God the Creator. It is Solomon who wrote that the righteous person exalts the nation but those who sin or fail or lack in their spirituality will always find fault on the nation and the people God the Creator has chosen to rule it and protect it.



Native American Legends

Story of the “Three Sisters”



Different people told different versions of this story. This is a Cherokee version:

Once upon a time there were three sisters. The first sister was very tall and strong; her name was Corn Girl, and she wore a pale green dress and had long yellow hair that blew in the wind. Corn Girl liked to stand straight and tall, but the hot sun burned her feet and hurt her. And the longer Corn Girl stood in her field, the hungrier she got. And every day more weeds were growing up around her and choking her.

The second sister was very thin and quick and fast, and her name was Bean Girl, but she wasn't very strong. She couldn't even stand up on her own. She was good at making food, but she just had to lie there stretched out on the ground, and she would get dirty and wet, which wasn't good for her.

The third sister, Squash Girl, was short and fat and wore a yellow dress. She was hungry too.

For a long time, the sisters didn't get along. They each wanted to be independent and free, and not have anything to do with the other two. So Corn Girl stood there with her sunburned feet and got hungrier and hungrier. And Bean Girl lay there on the ground and got dirtier and wetter. And the little fat sister Squash Girl was hungry too.

So Bean Girl talked to her sister Corn Girl and said, "What if I feed you some good food, and you can hold me up so I don't have to lie on the ground and get all dirty?" And Corn Girl thought that was a great idea. Then little Squash Girl called up to her tall sister, "How about if I lie on your feet and shade them so you won't get sunburned?" Corn Girl thought that was a great idea too.

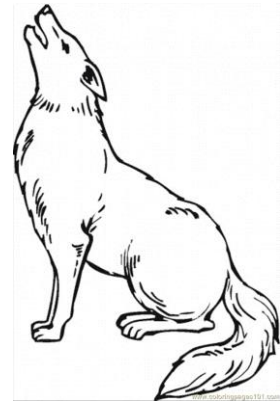
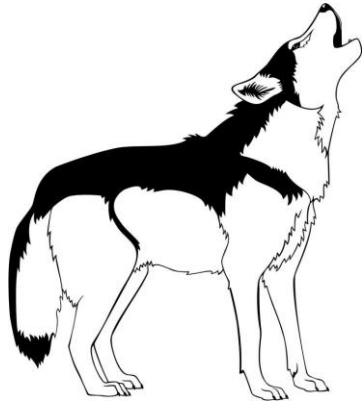
So the Three Sisters learned to work together, so that everyone would be healthier and happier. Corn Girl helped Bean Girl stand up. Bean Girl fed Corn Girl and Squash Girl good food. And Squash Girl shaded Corn Girl's feet and kept the weeds from growing up around them all.

And that's why the Iroquois and the Pueblo people and the Aztecs and everybody in between planted their corn, their beans, and their squash together in the same field - the Three Sisters.



Native American Legends

A Shoshone Legend: "Wolf tricks the Trickster"



The Shoshoni people saw the Wolf as a creator God and they respected him greatly. Long ago, Wolf, and many other animals, walked and talked like man.

Coyote could talk, too, but Shoshoni people kept far away from him because he was a Trickster, somebody who is always up to no good and out to double-cross you.

Coyote resented Wolf because he was respected by the Shoshoni. Being a devious Trickster, Coyote decided it was time to teach Wolf a lesson. He would make the Shoshoni people dislike Wolf, and he had a perfect plan. Or so he thought.

One day, Wolf and Coyote were discussing the people of the land. Wolf claimed that if somebody were to die, he could bring them back to life by shooting an arrow under them. Coyote had heard this boast before and decided to put his plan into action.

Wearing his most innocent smile he told Wolf that if he brought everyone back to life, there would soon be no room left on Earth. Once people die, said Coyote, they should remain dead.

If Wolf takes my advice, thought Coyote, then the Shoshoni people would hate Wolf, once and for all.

Wolf was getting tired of Coyote constantly questioning his wisdom and knew he was up to no good, but didn't say anything. He just nodded wisely and decided it was time to teach Coyote a lesson.

A few days after their conversation, Coyote came running to Wolf. Coyote's fur was ruffled and his eyes were wide with panic.

Wolf already knew what was wrong: Coyote's son had been bitten by Rattlesnake and no animal can survive the snake's powerful venom.

Coyote pleaded with Wolf to bring his son back to life by shooting an arrow under him, as he claimed he could do.

Wolf reminded Coyote of his own remark that people should remain dead. He was no longer going to bring people back to life, as Coyote had suggested.

The Shoshoni people say that was the day Death came to the land and that, as a punishment for his mischievous ways, Coyote's son was the first to die.

No one else was ever raised from the dead by Wolf again, and the people came to know sadness when someone dies. Despite Coyote's efforts, however, the Shoshoni didn't hate Wolf. Instead, they admired his strength, wisdom and power, and they still do today.

Native Recipe

Chestnut Cakes



Once the great American Chestnut tree prospered in this country. Indians ate chestnuts for years, usually roasted and eaten plain. Indian women also pounded them into flour and mixed this with cornmeal, wrapping the mixture very tight in corn husks and then boiling.

Colonists stored chestnuts successfully for winter use and used them in many ways – roasted, in cakes with vegetables, with meats (often as stuffing) and even as desserts.



Ingredients:

1 lb chestnuts ½ small onion cornmeal pinch of salt, to taste

Instructions:

Roast 1 lb of chestnuts, cool, peel and puree.

Add ½ small onion chopped fine and enough cornmeal and boiling water to hold mixture together.

Make hamburger – size patties and fry in hot oil till golden on each side. Drain, salt and eat! Do not salt before cooking, as it causes cornmeal to crumble.

Next meeting:



**** Sunday Sept 1, 1:00**
@ 222 Middle Rd Portsmouth
Guests Always Welcome

AIIC contact info:

3 Horses Sly Fox (Don Sly), Chairman
Dreams of Wolves (Barbara Sly), Secretary
222 Middle Rd. Portsmouth, RI 02871
401-683-4589
Email: aquidneck_indian@verizon.net
Website: www.aquidneckindiancouncil.org

Inspirational:

When you arise in the morning, give thanks for the morning light, for your life and strength. Give thanks for your food and the joy of living. If you see no reason for giving thanks, the fault lies in yourself.

Tecumseh, Shawnee

From 3 Horses:

It has been said that you change friends approx. every seven years. For some reason a study was done on this. You know what? It seems to be true. I have been walking a long path, many years, and have had many friends come and go. It is good to make new friends, but it is sad to lose friends that you have already made, and shared special times with.

This summer has flown by. It seems that you never have enough time to do what you intend to, then, poof, time slips away. I know our plate wasn't as full this season, as it has been in the past. But sometimes we need to not "be so busy" that we don't take time to reflect on what is the most important thing, being balanced and being in good standings with the Creator. Yes drumming is good, teaching culture is good, ceremonies is good, making new friends is good, but keeping old friends close at hand and sharing with one another the love that Creator gives to us, that's what family is all about, and that is what this Council is all about. You have heard me say it many times in the past; this is **OUR** Council, not mine. **WE** are a Tiyosopae (extended family). Come – make a difference. *I call to the Father, to the Mother, I call to the 4 directions, but mainly I call to your heart.*

See you along the Good Red Road. *Peace.....*

3 Horses & Dreams of Wolves

The Aquidneck Island Intertribal Indian Council is a non-profit volunteer organization for the preservation of mixed Native American Tribal Heritages and Ancestral ways and makes no claims as to be an authority, nor expert on any specific Tribe or Nation.



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For St Joseph's Indian School
(see *Dreams of Wolves* for a detailed list)

