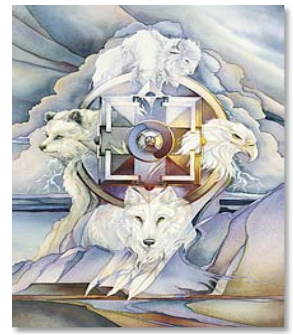


# Aquidneck Island Intertribal Indian Council

(est. Oct. 14, 2007)

## Newsletter

January 2017



### Council News

I am happy to say that our Dec “Winter Dance Social” was great; great attendance, food and fun. The atmosphere/energy was high. The drum was happy, her voice was booming thru the building. Hopefully our ☺ unorthodox style Christmas songs {ha-ha} made you laugh, I know it brought a happy feeling to the Social.

Good news for St Joseph’s Indian School. At our December 4<sup>th</sup> meeting, Nikoma and potluck social, we gathered a fair amount of toys/gifts, school supplies, personal items. I am always proud of our members and guests. Thank you one and all for your heartfelt outpouring to the Lakota children of St Joseph’s. The packages had been shipped and arrived Mon 12/12, in plenty of time for Christmas. I have spoken with Laura, at St Joes, she said to let everyone know, “Every little bit helps and we appreciate it more than you will ever know!”

\* Note: This month’s meeting will also be our “Annual” (yearly) meeting. All reports for 2016 will be read and plans will be discussed for 2017. Plan to attend and let your voice be heard. We may also have an application to be read.

\*\* On Sat Jan 14th 12:00 – 5:00 we will be hosting another “Winter Potluck Lunch and Dance Social Gathering” at the Tiverton Rod & Gun Club. (See page 6 for info). The floor is open to dance and enjoy yourselves. If there are any Native entertainers who would like to join us, please contact us. There is no admission fee, we just ask that you please bring a dish to share and come join us for a fun filled afternoon.

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.

Drum practices have been every Thursday at 6:00. If anyone wishes to come and join us at the drum, or even just to enjoy the friendship, the door is always open..

***See you at the next meeting: \*\* Due to the “First Sunday” being New Year’s Day: the Regular & Annual Meeting has been rescheduled to Sunday Jan 8***

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## “Happy New Year”



*As Mother Earth pours out the blessings given to us from Wakan Tanka, let us all remember, we all drink from the same river of life.*

*Let us all come together in peace and unity and work towards another good year.*

On the lighter side: ☺

### *Smart Chief*

Two Eagles, an old Indian Chief, sat in his hut, on the reservation smoking a ceremonial pipe and eyeing two US government officials sent to interview him.

One US official said to Chief Two Eagles, "You have observed the white man for 90 years. You've seen his wars and his technological advances. You've seen his progress, and the damage he has done."

The Chief nodded in agreement.

The official continued, "Considering all these events, in your opinion, where did the white man go wrong?"

The Chief stared at the two government officials for over a minute, and then he calmly replied: "When white man came to the land, Indians were running it.

There were:

No Taxes....

No Debt...

Plenty Buffalo....

Women did all the work..

Medicine man Free...

Indian man spent all day hunting and fishing..

All night having Sex...."

Then the Chief leaned back and smiled before he added, "Only White Man dumb enough to think he could improve system like that."



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## *Spiritually Speaking*

### BEING NATIVE... ENDURING TO THE END

*Robert Soto, Lipan Apache*

From time to time we are reminded of the sacrifices made by our ancestors that have allowed us to be where we are today. Sometimes we tend to forget their efforts and how many actually died so that we could live today. I remember once seeing a documentary which featured some of the descendants of Crazy Horse. The family was unemployed, living in a mobile home that was falling apart. The land they were living on was trashed. As the reporter walked with the man he asked him, "Do you think your great-great grandfather would be proud of the way life is for you today?" The man gasped and said, "No, I do not think so." I am sure the reporter could have used anyone from any tribe.

Sometimes we as Native people forget what our people had to face and endure so that we could live to tell the story today of our survival. For some of us, we call it a warrior spirit when things do not go our way and we are treated unjustly, yet we choose to fight for what we feel is right and for the sake of the people.

I love the words of Paul when he said, "Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain."

We as Native people have a legacy to not only carry, but remember for the rest of our lives. A legacy that carries the price our ancestors had to pay for our survival today. Each day of our lives is a choice. Paul encouraged us to be steadfast, immovable and to always abound or remain committed to the task that God the Creator has placed before us. To take a stand when things are not right and to fight the good fight as good soldiers not just for the sake of who we are, but in honor of the amazing testimony our great ancestors left for us to follow. When we take a stand and fight for what is right, God the Creator will honor our consistency. It is like Paul stated, "... knowing that in the Lord your labor is not in vain." What does it mean to be Native? It means enduring for the sake of our God and enduring to the end for the sake of our family and people.

Being Native means we endure to the end, regardless of the outcome.

## Dues time:



Dues for 2017 can be paid at the January meeting, or checks can be mailed or dropped off to the Secretary at  
222 Middle Rd. Portsmouth, RI 02871

*\$10 yearly dues help defray the cost of newsletters, snail mail, birthday, get well and/or sympathy cards. It also helps us support our charity, St Joseph's Indian School.*

*Members & Assoc members, in good standing, will receive a 2017 card upon payment.*

### Upcoming Events:

Sun Jan 8

Aquidneck Indian Council's Monthly/Annual Meeting,  
222 Middle Rd, Portsmouth RI  
401-683-4589 1:00 - ?

Sat Jan 14

Winter Pot Luck Lunch & Dance Social  
Tiverton Rod & Gun Club, 1529 Fish Rd Tiverton RI  
401-683-4589 12:00 - 5:00

Sun Feb 5

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

Sat Feb 11

Winter Pot Luck Lunch & Dance Social  
Tiverton Rod & Gun Club, 1529 Fish Rd Tiverton RI  
401-683-4589 12:00 - 5:00

\*\* Above is not a complete list of all events happening in our area, just a highlight. 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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Lora {Lone Wolf} Parker

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(Official photographer of the Aquidneck Indian Council)

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404 Main Road, Suite 2, Tiverton RI

508-617-6024 [enchanted11@cox.net](mailto:enchanted11@cox.net)

\*\*Visit their Website: [www.enchantedkottage.com](http://www.enchantedkottage.com)

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### Aquidneck Land Trust

790 Aquidneck Ave. Middletown, RI 02842

401-849-2799 [chuckallott@ailt.org](mailto:chuckallott@ailt.org)

Preserving the Island's open spaces and natural character for the lasting benefit of our community.

### Looking for a new style or place of Worship?

### *The Oniset Wig Wam Spiritualist Camp*

9 Crescent Place, Onset, MA.

Opening May for the 2017 Season

[www.OnisetWigwam.com](http://www.OnisetWigwam.com)

or

### *First Spiritualist Church of Brockton*

243 Winthrop St. Rehoboth, MA (Grange Bldg. Rte 118 & 44)

Sunday Services: June thru August - 7:00 PM to 8:30 PM

Sept. thru May - 10:00 AM to 11:30 with fellowship to follow.

Check out their FB page: First Spiritualist Church of Brockton

For info on either the Wig Wam or Church of Brockton,

Contact: Rev Patti Craig

1-508-436-3105

[evroty@aol.com](mailto:evroty@aol.com)

## AN ELDER'S TEACHING: WISDOM ON THE SEVEN DIRECTIONS.

by *Bev Morningstar*

Introduction: As an Elder this is what I was taught about the Seven Directions and what they represented. The first thing one needs to remember is that there may be a difference in colors used by the different Nations of Native Americans to represent the direction. Also there may be a difference in the herbs they use to cleanse an area as well as differences in the elements of each direction. My ancestors the Cherokee Nation use blue for the North direction instead of the color some other Nations do.

First; let me start with the direction of the North, the North represents winter time a time bringing with it the winds of change, the snow and the cold as well. It is said by the Seneca Nation to be a place of power and a place where the great snow storms come to cleanse Mother Earth of impurities. The color that represents the North is blue; it represents Humility, Defeat, Surrender, and Trouble Soul. The herbs used to cleanse/call in our ancestors with also are considered sacred to the Cherokee Nations. Pine, Spruce, Cedar, Holly, and Laurel with Cedar being the most sacred. These herbs are used to not only call in our ancestors for help, but also when one needs to make changes in their lives. Its element is air.

The East: this direction is known for the Morning Star the sun appearing to bring light into the world. The color of this direction is yellow for the bright sun sometimes, the color red as well representing the Red Spirit. This is the direction of the Spring/Summer time, the dawn of a new beginning/day and a new rebirth. This is the direction one should face when calling on Spirit when we are contemplating something new. It also represents Victory, Success, War, Life, and Spirit Soul. This is the reason for burning tobacco at the start of a council meeting our prayers are carried upward. Its element is fire.

The South: is White in color and represents the summertime where the warm gentle breezes blow. It is place for Peace, Harmony, Healing, and Natural Space. It is a direction which signifies respect and love for others. Cedar is used to aid in overcoming negativity of all kinds in this area. It may be used in our homes as well or wherever people come together for a gathering. It too is considered by Native American Nations to be a sacred herb as well. Its element is Earth.

The West: the place where our ancestors take their rest it is the direction we seek knowledge and wisdom from calling upon their help always. The color that symbolizes this direction is black, in some Nations it is Blue. The season it represents is Fall; with the leaves of the trees changing colors and falling. It also represents Change, Death, and our Ancestors resting place where we call out for their assistance. Its element is Water.

The next direction is our Mother Earth; the direction of being grounded and connected. It is the one place where we find all the things that sustains us in life for our wellbeing. From Mother Earth we receive countless supplies of food, fresh water, clothing, woodlands and bricks for our shelters. It is a place we need to respect and care for and teach the young people to do the same. It is the place where we dance, drum and do ceremony.

Father Sky is the energy above and considered the sixth direction the directions where the Creator lives. Where we call upon him for prayers and where we thank him for hearing and answering us. It is the color of yellow and represents Joy, Wisdom, and Divinity, a place where the feathered friends take flight and also help us to determine the weather by the seasons. It is the place where we see the endless colors of blue that the Creator has given us to look upon.

During the night time we have Father Moon come out to brighten our paths and the stars to guide our way, while the brightness of the sun not only sends warmth and renewal for growth to all things in nature.

The final direction is Below; its color is Brown it represents Birth, Suffering, Chaos, and Turmoil. It does not always refer specifically to the Underworld, but may refer to the insects/bugs that crawl in Mother Earth.

The next and final direction resides within ourselves where all directions come together to manifest the place where one has a renewal of thoughts and actions; a place where we meditate and renew our body, mind and spirits, a place where we have the opportunity to change our direction and paths.



Conclusion: This knowledge was passed down by the Wise Ones who seek to keep the knowledge/teachings alive. It is their hope and prayers that by teaching it to others it will continue to be taught so others may gain wisdom and insight into the beliefs of the Cherokee Nation.

## Smudging, A Respectful Beginning

*Martha Buffalo Child*



*“In the old days, when they reached adolescence, Native youth were taken down to the sage fields and introduced to the sage plants ceremoniously, asking permission of the spirits of the plants, to be able to pick it. That’s how things are done in the traditional way; with great respect.” ~ Molly Larkin*

In the now days, most often, we purchase our sage, as we do many of our spiritual objects, in a store, without ceremony, without introduction. We must be mindful, taking care to use them in a respectful and prayerful manner. In the days of Now, it can be a challenge to find the sacred in everyday life.

Smudging, the burning of sacred herbs, produces a cleansing smoke that attaches itself to negative energy - the things that bring a person down - removing it to another space. The cleansing smoke disperses impurities, and enhances our sensitivity, opening our hearts and minds to the Spirit... allowing the sacred to be a part of our everyday life.

As smoke does, the purifying smoke of the smudge rises, lifting our prayers to Creator, lifting our thoughts and spirit, and lifting away negativity.

Smudging can be used to cleanse an object, a place, along with your spirit, mind or body. It can be used to prepare for rituals or ceremonies, or to self-cleanse before meditation, prayer, or sleep. It can be softly smoldering, as does a candle, continually invoking peace and positivity, to a place.

Each element of the smudging process signifies one of the four elements, that, when used, evokes the fifth element, life energy. The herbs are burned in a small bowl or a shell, such as an abalone shell. The shell represents Water, a gift from the ocean. The unlit herbs and ashes represent the Earth, and are returned, infused with prayer, to Mother, at the close of the smudge. The lit herb represents Fire. The feather that distributes the smoke is a gift from our winged friends.

Smudging is done in a particular way, although there are many variations of the way. Mindful to prevent an unwanted fire, place your smudge pot or shell on a non-combustible surface, and treat the smudge shell or pot like the hot surface it is. Be sure the area is well ventilated, allowing the smoke, carrying the negative energy, an escape route.

Place the sacred herbs, often a blend of sage, cedar, and tobacco, into the bowl, or shell. Sage removes negative thoughts, feelings, or a bad spirit associated with a person or place. It is associated with the western direction. Cedar refreshes and cleanses your home, your thoughts, and your purpose. It represents the southern direction and the soul. Tobacco is associated with the east, and the rising sun. It helps lift your prayers to the Creator. The three, together, remove and release that which hinders your peace of mind, healing your spirit.

Remembering not to blow to encourage the fire – only Creator blows life into anything (and your negativity may be blowing from you into the mixture) – and to avoid the use of lighters (use a lighted candle, or wooden matches) - light the herbs. When a flame appears, gently snuff it out so it will smolder and smoke.

First smudge yourself, before you smudge another person, an object or a place. Swirl the smoke to you, using your feather, starting at your heart, then to your head, back to your heart, out to your shoulders and arms, back to your heart, down your legs, back to your heart... always return to the heart... and fan the smoke to reach behind you... end with fanning the smoke away from you with your feather. Follow the same process when smudging another person, first the front, and then the person’s back. Signify the smudge is complete by gently laying the smudge feather on the person’s left shoulder. A’ho, Amen, Ome.

Complete the sacred process by blessing with the smoke of Sweet Grass, often braided as 7 blades of grass (Seven Directions) in a 3 strand braid (love, kindness, and honesty). Sweet Grass is often described as “the hair of Mother Earth.” The three parts of a Sweet Grass braid also represent the body, mind and spirit. It’s said to bring “good spirits”, the Spirit, and a happy atmosphere.

Honor and give respect to the Seven Directions – East, West, South, and North, Mother Earth, and Father Sky... and yourself, when smudging a location or place.

It can be a challenge to find the sacred in everyday life. The burning of herbs is a practice held sacred by our Relatives. Although not everyone views the practice of smudging in the same way, and different herbs may be used for different purposes, for every one of us, smudging is a simple, positive, and uplifting tradition of our people. Established for countless generations, smudging is an excellent way to bring sacred into our everyday lives.

Isht hoke! (Of this, is truth) Ome. (affirmation)



The

# AQUIDNECK INDIAN COUNCIL



*Invites you to attend*

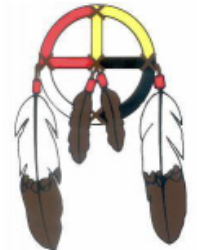
our Winter Potluck - Lunch, Dance Social Gathering

Sat Jan 14<sup>th</sup> 12:00 – 5:00

@ Tiverton Rod & Gun Club, 1529 Fish Rd, Tiverton, RI

Raffles, Dancing and afternoon fun.

Open to the public - all are welcome.



Please bring something to share.

(Coffee, water & soda will be provided by the Council)

Drumming by: the Soaring Eagle Singers

All Native entertainers welcome.

**\*\*This is an Alcohol & Drug Free Event\*\***

Directions to: Tiverton Rod & Gun Club

From Fall River, Providence, and points north, take Route 195 east to Route 24S. Follow 24S to Fish Rd exit in Tiverton. Take left off the ramp and follow Fish Rd approx. 2 miles past the Tiverton Police station. Tiverton Rod & Gun Club is on your right. If you see Bulgarmarsh RD, you passed it.

From southern RI, take the Jamestown and Newport bridges and continue through Middletown & Portsmouth on Route 114 (West Main Road) to Route 24N. Once across the Sakonnet River Bridge, take Fish Rd exit. Bear to right at Police station and follow approx. 2 miles.

For more info contact us at

401-683-4589

[Aquidneck\\_Indian@verizon.net](mailto:Aquidneck_Indian@verizon.net)

[www.aquidneckindiancouncil.org](http://www.aquidneckindiancouncil.org)

*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.*

## Native Recipe

# Indian Pudding



Practically every cookbook has a different version of “Indian Pudding”. Actually it is not a Native invention, as one might assume. The colonials referred to cornmeal as “Indian Corn”, so they wouldn’t confuse it with wheat, hence the name. This pudding is basically a corn mush made with molasses, milk and cornmeal. Later versions added eggs, sugar, butter and spices. Even today it is served in restaurants throughout New England.

### Ingredients:

1 ½ cup raisins	1 teaspoon salt
3 cups scalded milk	½ cup sugar
1 ½ cup cold milk	¾ teaspoon ginger
1 cup cornmeal	¼ cup nutmeg
½ cup molasses	¼ cup butter

Add raisins to hot milk. Mix cornmeal into cold milk and add slowly till mixture thickens (10-15 minutes)

Now, add molasses, salt, sugar, ginger, nutmeg and butter. Pour into a 2 quart baking dish and add remaining ½ cup cold milk into center of pudding. \*Do not stir.

Set dish in a pan of cold water (about 1 inch high). Bake at 300\* for about 2 ½ hours.

Cool 3 to 4 hours before serving. Top with whipped cream or ice cream.

Serves 4 to 6

# Next meeting:



**\*\* Sunday Jan 8, 1:00**  
**@ 222 Middle Rd Portsmouth**

*Guests Always Welcome*



**St. Joseph's Indian School**  
We serve and teach, we receive and learn.

1301 North Main Street  
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- Men's T-shirts (all sizes)
- Chewable vitamins
- Twin, extra long twin & queen comforters/spreads

### 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](mailto:aquidneck_indian@verizon.net)  
Website: [www.aquidneckindiancouncil.org](http://www.aquidneckindiancouncil.org)

### Remember to save:

“General Mills” + “Betty Crocker”  
products box tops. ----->

&

“Campbell’s”  
products labels. ----->

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



### Inspirational:

You say: Why do not the Indians till the ground and live as we do? May we not ask, “Why do the white people not hunt and live as we do? The Great God of Heaven has given each their lands... He has stocked yours with hog, ours with bear; yours with sheep, ours with deer. He has indeed given you an advantage, in that your cattle are tame and domestic while ours are wild and demand not only a larger space for range, but the art to hunt and kill them”. -*Corn Tassel, Cherokee, 1785.*

### From 3 Horses:

Another year ends and another begins. As we head into the New Year, with ideas that we have learned from the past, take time to remember those who paths we have intersected or walked along side of. Remember those who are no longer with us, those who have crossed over. As we strive for the future, remember our ancestors, for without them, we wouldn't be here. My hope for the New Year is that we continue to grow and flourish, both in size, as well as spirituality. *Father, Creator, look down and smile on us, and pour out your blessings upon us. Continue to show us the right path, the path to you. A-ho!!*

Luck and love in the New Year, safe journeys. See you along the Good Red Road.

*Happy New Year*

*Peace.....*



*3 Horses & Dreams of Wolves*

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