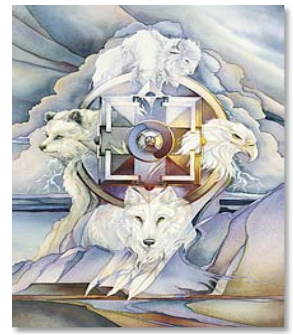


Aquidneck Island Intertribal Indian Council

(est. Oct. 14, 2007)

Newsletter

May 2017



Council News

On Sun April 9th we were asked to drum at a Native church in New Bedford. Our medicine was well received. The church was easy to find, but once in downtown New Bedford, it was difficult to find your way out – all the “one-way” streets. We thought we were lost forever... ha-ha

On Thurs April 20, instead of our usual drum practice; we set up the Council tee-pee. The tee-pee is there for all members and their guests to use to meditate or pray. The ladies use it for their gatherings to drum or talk.

On Sun April 23rd, (rain caused us to postpone the event from Sat the 22nd) we hosted our “Planting of the Corn” ceremony. We were happy to see new faces attending our event. During the ceremony 2 hawks flew overhead. We all hope that was a sign from “Great One Above” that He was with us. The ladies always conduct the ceremony with reverence and respect to Mother and Father. Buffalo Child and White Horse presented gifts, on behalf of the Council, to our Corn Maiden and young Warrior. After the Corn ceremony, we had a Naming ceremony, I was happy to bestow the name of Strong Elk to Scott G. We also held a Pipe ceremony and a Fire/Tobacco Offering ceremony. After the ceremonies, the circle was open for dancing. After that we sat down and enjoyed a pot-luck early dinner.

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: Sunday May 7

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Message from 3 Horses.

The Tree of Life:



The Tree of Life represents all that is life, encompassing all that exists upon the planet. When we walk the Red Road, our journey ends under the protection of this Tree. It cause the rhythm of the world to continue year after year, and with each cycle, fruit nourishes those who stand under her boughs. The roots dig deep into history. Those dedicated to this energy know the value of all beings, tend to Mother Earth, and live an honorable life in honor of the spirit of the ancient Tree.

The white man is too far removed from America’s formative process. The roots of the Tree of Life of his life have not yet grasped the rock and soil... But for the Native, the spirit of the land is still vested... When the Native has forgotten the music of his forefathers, when the sound of the drum is no more, when the memory of his heroes is no longer told in story... he will then be dead.

Luther Standing Bear, Oglala

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"You two need to get over yourselves and just ask for directions."

Spiritually Speaking

TREATED WITH RESPECT

by Robert Soto, Lipan Apache

Well, here I sit in my hotel for the week listening to Polish songs on the television and working on things while waiting to be picked up. I am in Poland on one of my ministry trips. But how does one define a ministry trip? Some pastors have to have a structured schedule and a list of places where they will speak. Sometimes God tells me to go somewhere into the world and the only thing I have is a confirmation that He wants me there. So here I am, a Lipan Apache Indian at a pow-wow in Poland. I paid my own way here with funds that God provided and I am getting nothing in return except the satisfaction of being where I know God wants me to be to do His will in my life. But one thing I have noticed is the **respect and honor** the people of the world have for our people. While we are suffering in the United States to even define who we are as Native People, we carry the respect of the world in our hearts everywhere else. I carry that respect with great honor for my God and Creator.

It is as Samuel wrote: "...But now the LORD declares: Far be it from me! Those who honor me I will honor, but those who despise me will be disdained." For those of us who are seeking the Creator and His will in our lives, this makes perfect sense. It is the whole concept of God the Creator honoring those who honor Him. For when one is sensitive to the will of God, you do not even need money in the bank before you plan an adventure liking ministering in Europe or elsewhere in the world. When I travel, I come in the name of my God, Creator and Savior and in the name of my people who I represent. I try to be the best light into the world so that I do not shame my God and my People. I want people to know how my God saved me and how He saved our people from total annihilation. It is a testimony of His grace and a word of His providence, that today, Native people can be the new voice of God the Creator to the world.

Upcoming Events:

Sun May 7

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

Sat June 3 & Sun June 4

Pratt Farm Strawberry Moon Pow wow
110 East Main St. Middleboro MA

Sun June 11

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

** 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.

Did you know:



The Spiritual significance of the Tipi

The tipi of the Northern Plains Aboriginals is much more than a shelter. It embodies many of the values so important to Native traditions and culture.

The fifteen poles represent the following values:

Obedience	Respect
Humility	Happiness
Love	Faith
Kinship	Cleanliness
Thankfulness	Sharing
Strength	Good Child Rearing
Hope	Ultimate Protection

Right down to the Control Flap poles.

Which represents; that we are all connected by relationships and we depend on each other.

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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

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

The Biography of Sacagawea

By Bev Morningstar



Introduction: Who was this woman and what importance did she play in our history?

Sacagawea was a Shoshone Native American young woman, who helped the explorers William Clark and Meriwether Lewis and their Corps of Discovery on the way to the Pacific Ocean. She served them as an interpreter and a guide. She was born around 1788 in a Shoshone tribe. She was captured by an enemy tribe at the age of 12 or so. She lived and was raised by them as a member of the tribe until she was sold into slavery to a Canadian trapper who took her as his wife. She actually was the second wife to the trapper whose name was Toussaint Charbonneau. She became pregnant for a son as the age of 16.

It was right about this time that the Corps of Discovery arrived in the same area to spend the winter there. Clark and Lewis were in desperate need to find somebody who was familiar with the Native American language and the Indian customs. They interviewed Charbonneau for the job, but decided to opt for his young Native American wife. She spoke fluently in both the Hidatsa and Shoshone languages and would be a great asset to them. The decision was made to have her be their general translator and guide. She would translate Shoshone to Hidatsa to her husband who then in turned would translate it to French to others who understood French. She gave birth to her son at the time, and she would travel with her baby on her shoulders during the whole trip to the Pacific. It was uncommon for parties to travel with infants; and by doing this the tribes they met along the way were peaceful. She also worked as a negotiator in the trading with other natives they encountered along the way.

She had great knowledge of the use of herbs and plants to use as medicine which proved to be more than useful at times. More and more she was seen as a very important part of this successful expedition. During the trip the group encountered a Shoshone tribe the Chief turned out to be her own brother Cameahwait. With her help the expedition party was able to purchase ponies which helped then get across the Rocky Mountains. Upon reaching the Pacific Ocean, Sacagawea gained the vote as to where they would build the camp for the long winter ahead.

During the trip Clark became very attached to her son, and during the trip back he offered to help educate young Jean Baptiste. No decision to take him up on this offer was made at this time. Once the expedition ended, Sacagawea and her husband spent three years living among the Hidatsa tribe. In the meantime Clark offered an invitation to them to settle in St. Louis. After much thought it was decided to accept Clarks offer to move. In 1809 her husband was offered land to farm; it was at this time that her young Jean Baptiste was entrusted to William Clark who enlisted him into a boarding school. About a year later Sacagawea gave birth to her daughter, Lizette.

Her husband decided after a few months that the farming life was not for him so he abandoned it and decided to go with Sacagawea to Fort. Reports and records of Sacagawea become very vague after this point there is really no clear answers as to what happened to her. Some historical documents suggest she may have died of a putrid fever in 1812. She would have been approximately around 25 years old at the time of her death if this was an accurate report. Both Jean Baptiste and Lizzette Baptiste were adopted by William Clark.

Conclusion: Women played a great part in the forming our history and suffered many hardships along the way.

The legend of the cedar tree: a Cherokee lore

by Bev Morningstar



Introduction: A long time ago when the Cherokee people were new upon the earth, they thought that life would be much better if there never was light. They beseeched the (Ouga) the Creator and asked if it could be day all the time and that there would be no darkness.

The Creator heard their voices and made the night time cease and it was daylight all the time. Soon, the forest was thick with heavy overgrowth. It became very difficult to walk and find the path. The people worked extremely hard in their gardens for many hours trying to keep the weeds down. They tried to keep up with all the weeds however it was useless as they were taking over. The weather became very hot and continued like this day after day. The people began to find it difficult to sleep and became very short tempered and argued amongst themselves.

Not many days had passed before the people realized they had made a huge mistake and, once again they beseeched the Creator. "Please ", they said "we have made a terrible mistake in asking that there be only daylight all the time. Now we think that it should be night time all the time." The Creator paused at this new request and thought that perhaps the people might be right even though all things were created in twos; which to Him represented day and night, life and death, good and evil, times of plenty and those of famine. The Creator loved the people and decided to make it night time all of the time as they had asked.

The day ceased and night fell upon the earth. Soon, the crops stopped growing and it became very cold. The people spent most of their time gathering wood for their fires. They could not see to hunt for food and their crops were no longer growing. It was not long before the people grew very weak from the cold and hunger.

Many of them died from such living conditions. Those that remained gathered together once again to beg the Creator for help they cried out, "Help us Creator, we have made a terrible mistake in asking that there be no day light. You made the day time and the night time perfect, and we ask you to make it that way once again."

Once again the Creator listened to the request of His people and changed the day and the night back to how it was in the beginning. Each day was divided between the day light and the night time darkness. Once again the weather became more pleasant and the crops began to grow, the game was plentiful and the hunting was good. The people regained their strength and there was very little sickness due to lack of food. The people began to show more respect for each other and treated each other with compassion. They were very grateful to the Creator and thanked him for their life and food they had to eat. The Creator accepted their gratitude and was happy to see them smiling again. However He remember the loss of lives during the long days of darkness and was sorry that so many perished. He decided to place their spirits in a newly created tree. This tree was name a-tsi-na-tlu-gv (ah-see-na-guh) the cedar tree. When you smell the aroma of the cedar tree or gaze upon it standing there in the forest remember if you are Tsalagi (Cherokee), you are looking upon your ancestors.

Tradition holds that the wood of the cedar tree holds powerful protective spirits for the Cherokee. Many carry a small piece of cedar wood in their medicine bags worn around their necks. It is also placed above the entrance to their homes to protect against the entry of evil spirits. A traditional drum is made from cedar as well.

Conclusion: Do I believe in this? Well, let's just say that I too carry a piece of cedar wood in my medicine bag. Our Creator has given us many things to protect us from evil spirits we honor Him and them when we utilize them.

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.



Non-Native Recipe

Philly Cheesesteak Stuffed Peppers

*(**I know it's not Native, but it is so good)*



Ingredients:

1 lb Thinly Sliced Sirloin Steak (or you can use deli roast beef)
8 Slices Provolone Cheese
4 Large Green Bell Peppers
1 Medium Sweet Onion...
1 pound White Mushrooms
3 Tbs. Butter
3 Tbs. Olive Oil
Salt and Pepper – to taste

Directions:

Slice a thin piece off each pepper lengthwise, remove ribs and seeds. Slice onions and mushrooms. Sauté over medium heat with butter, olive oil, and a little salt and pepper. Sauté until onions and mushroom are nice and caramelized. About 25-30 minutes.

Salt and pepper the steak and sauté in a little olive oil until just not pink. About 5 minutes.

Preheat oven to 400*

Add steak to the onion/mushroom mixture and stir to combine. Line the inside of each pepper with a slice of provolone cheese. Fill each pepper with meat mixture until they are overflowing. Top each pepper with another slice of provolone cheese.

Bake for 15-20 minutes until the cheese on top is golden brown.

Next meeting:



**** Sunday May 7, 1:00**
@ 222 Middle Rd Portsmouth

Guests Always Welcome



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AIIC contact info:

3 Horses Sly Fox (Don Sly), Chairman
Dreams of Wolves (Barbara Sly), Secretary
222 Middle Rd. Portsmouth, RI 02871
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For St Joseph's Indian School
(see *Dreams of Wolves* for a detailed list)



Inspirational:

It is important to understand that there are many different ways of seeing the world and expressing the wisdom of Native beliefs... No one voice speaks for all voices.

Joseph Bruchac, Abenaki

From 3 Horses:

As some of you might know, at one time, before we officially started this Council, we owned a 60' Thunderbird. There are many folk tales in the Iroquois Nation of the power of the majestic Thunderbird. Myself, coming from a Plains background, looks to the horse as a source of power. A while back, I had a strange dream of horses. After having the dream interpreted, it was telling me that, not only is the horse a totem of power, which we all know, but also a symbol of dedication and leadership. I believe that Creator speaks to us through dreams. I feel He's telling us to continue to walk the Good Red Road, keep looking ahead, get closer to Mother Earth, speak on behalf of our ancestors and get closer to the family bond. I feel that this says it all:

"Society today is way off track. Unfortunately, many Native people are caught up in these modern times. The Elders are telling us we must wake up! We must come back to the culture because this is where His laws are. If we don't follow these laws, we will be unhappy. We cannot do things just because everybody else is doing them. This does not make it right. We must follow what the Great Spirit says we must do. We need to pray hard for the courage to come back and live according to the culture. It will be difficult at first but worth it in the end. We must teach our children the culture".

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.