

INDIAN LEAP NEWSLETTER

The Native American Mohegans Intertribal Powwow

Hot and Humid! The Powwow was moved from June to September to get away from the summer heat but this year's early September weather was anything but cooler. Even though it was hot, the annual Powwow was blessed with clear weather on Saturday and Sunday. All the events went off as scheduled, thanks to David "Thin Elk" Lamore, who did an outstanding job as Master of Ceremonies. After "Cleansing the Sacred Circle" and "Lighting the Sacred Fire" on Saturday morning the grounds were prepared for "Grand Entry" and two days of dancing and ceremonies.

The Powwow officially began with the "Grand Entry", where dancers dressed in their regalia make their formal entry into the circle. The procession was led into the circle by the flag bearers bearing the Native American Mohegan Tribal Flag and the American Flag, followed by the Flag of Canada, the Veteran POW flag, and other Native American Flags. An honoring song was performed to pay respect to all war veterans. This ceremony is never intended to glorify war, but to honor our warriors and soldiers. The music, the flags, the men and women dressed in their traditional regalia, the smoke from the Sacred Fire, and the meaning of the moment affected all who watched and listened.

At the conclusion of these opening ceremonies the intertribal dancing commenced. There was plenty of singing and dancing all weekend thanks to the Turtle Drum Singers.

The presence of the Powwow's Head Dancer, Paul "Roaring Wind" Lassard honored the festivities.

During one of the Drum breaks on Saturday, Grandmother Dawn told a wonderful collection of Native American stories that captivated young and old alike. Grandmother Dawn has a wonderful way with children and it showed as she told a few of the many stories she has learned over the years.

This year Darius "White Hawk" Foster, 7 years old, showed his dancing skill performing a Grass Dance before a very appreciative crowd.

The dancing continued all afternoon until it was time to "Retire the Colors" and end a great day.

On Saturday night, the annual Powwow feast was enjoyed by all Tribal Members and Powwow participants, thanks to the help of Betty and Paul Allard who prepared the meals.

Sunday festivities again started with the "Grand Entry" followed by intertribal dancing. At 2:00PM, the annual ceremony for those Native Americans who had "passed over" since the last Powwow. Frank Cook read the names of those Tribal Members and other Native Americans who "passed over" since the last Powwow. A moment of silence was observed after all the names were read and then all paid respect by entering the circle and dancing while the Turtle Drum Singers drummed and sang an "Honoring Dance".



Darius "White Hawk" Foster performing a Grass Dance before a very appreciative crowd. (Photo courtesy of Warren W. Disbrow)



Grandmother Dawn told a wonderful collection of Native American stories that captivated young and old alike. (Photo courtesy of Warren W. Disbrow)

The festivities continued all afternoon until it was once again time to "Retire the Colors" announcing the end of the day and the end to a wonderful and fulfilling weekend.

Once again the Powwow was a great success due to the contributions of a select few but highly dedicated volunteers. We would like to take this opportunity to thank all of the volunteers who helped make this event so special; John Sweet and Carol Sweet who spent both Saturday and Sunday collecting admissions, Pat Knapp for running our crafts table, Betty and Paul Allard for the successful Saturday night feast, Elizabeth Corey for running the raffle, Darlene Currier, Ralph Fowler, Harry Baker, Roger Corey Sr., Roger Corey Jr., David Lewis, Eric Peterson, Jonathan Foster, Tim Stranard, Dave Morgana, Peter Corey,

Nelson Carey, Carol and Sandy Lebitz, Toni Cook, and Kevin McIntyre, for their help in getting the grounds prepared with the Sacred Circle and Fire, tents, benches, picnic tables, trash barrels, and for assembling the beautiful cedar arbor, as well as many of the other tasks that need to be done for a successful Powwow.

We know we may have forgotten someone. If we failed to mention anyone who volunteered his or her time and effort, please accept our apologies.

Dave Lewis, Powwow Coordinator, Dave Morgana, and Frank Cook

MARK YOUR CALENDAR!

Native American Mohegans' Annual

HARVEST GATHERING

VFW Hall, Uncasville, November 11, 2007

Our annual Harvest Gathering will be held at the VFW Hall on November 11, 2007, from 1:00-4:00pm. The VFW Hall is located on Raymond Hill Road in Uncasville, CT.

Anyone making a dish to share is asked to call Mrs. Betty Allard at (860) 848-0894. This will make it much easier to plan our menu so we do not have too much of something and not enough of something else.

Please come and enjoy the Harvest Gathering. It's great to get together with all of our Native American families and friends. Hope to see you there.

Directions: I-395 to exit 79A, CT-2A; take CT-2A East for 0.5 miles to exit 1, CT-32 (Norwich New London Tpk); turn right onto CT-32 and go South for 2 miles to Raymond Hill Rd; turn hard right onto Raymond Hill Rd and go Northwest for 0.2 miles to 97 Raymond Hill.

Coyote & Badger Clan

WOLF DEN POWWOW

October 13-14

Wolf Den State Park, Junction Rte 44 & 101, Pomfret Center, CT. For more information call 860-428-9840, or go to <http://www.coyoteclanpowwow.com/ccpowwows.html>.

2008 MEMBERSHIP DUES ARE DUE

Tribal Council would first like to thank all Tribal Members for their financial support through 2007. As a result of your support, we were able to maintain our Tribal Office, publish and mail the quarterly newsletter, pay for the function halls we use for meetings and gatherings, get a “jump start” on preparations for our 2008 Powwow, and support the culture club for our children.

Send your dues (\$36) to Toni Cook at the address below and if you do not know where you stand with respect to your dues obligation, call Toni at (781) 944-3580.

Tribal Council continues to offer “Active” Tribal Members an opportunity to purchase a “Lifetime” membership. No more worrying about whether your dues are paid up, no more worrying about future increase in dues.

In order to qualify today, your dues must be paid-up through the end of 2007. Then for a one-time fee of \$150, you can become a “lifetime” member of the Tribe. Just send a simple note requesting a “Lifetime” membership along with a check made out to the Native American Mohegans to:

Mrs. Toni Cook
94 Salem Street
Reading, MA 01867

NATIVE AMERICAN MOHEGAN COMMUNITY NEEDS ASSESSMENT

As a result of the Native American Mohegans Needs Assessment Survey and in an attempt to address some of the issues raised in the survey, we are continuing a regular column in the newsletter of health related programs for those who live in the greater Norwich, CT, area. This column is written and provided by our health services partner, United Community and Family Services. As we have said in the past, if you are interested in finding out more about similar programs in your area, contact the office.

” I’m so stressed out!”

Lately, it seems that we are all under stress. But what exactly does “being under stress” mean? Stress can be defined as how we react, physically and emotionally, to changes going on around us.

Stress can result from positive changes like taking a new job, getting married, or having children. Stress can also result from unwanted changes such as losing a job, or a loved one, or having a special relationship end.

THE GOOD NEWS IS THAT WHILE WE MAY NOT BE ABLE TO CONTROL MANY EVENTS IN OUR LIVES, WE CAN LEARN TO MANAGE HOW WE REACT TO THEM.

Just as the situations that create stress can be positive or negative, our reactions to stress can be good or bad.

On the positive side, stress can help you concentrate better. Many people seem to do their best work while under moderate amounts of stress. In these situations, you complete your work and then are able to take time out to unwind and relax.

On the negative side, too much stress can keep you from relaxing, making you tired and worn down. Prolonged stress can create many negative physical and emotional problems.

Some **PHYSICAL EFFECTS** of prolonged stress can include: Asthma, Headaches, Heart Disease, Insomnia and Ulcers

Some **EMOTIONAL EFFECTS** of prolonged stress can include: Depression, Loneliness, Anxiety, Forgetfulness, Frustration and Tension

Some negative results of prolonged stress on our behavior could be: Emotional Outburst, Loss of Appetite, Restlessness, Excessive Drinking and Drug Use. Overeating, Excessive Smoking and Becoming Accident Prone

The good news is that while we may not be able to control many events in our lives, we can learn to manage how to react to them. Some steps to managing stress more effectively include:

- 1) Identify the kinds of things that make you feel stressed, and then begin to find ways to deal with these situations.
- 2) Learn ways to help yourself relax and unwind. Exercise is a great way to help you relieve tension and help you to get into better shape.
- 3) Work on taking care of yourself by eating right, getting plenty of rest, and taking time out to do things you enjoy like hobbies or sports.

If you don't feel you can deal with stress on your own, you may want to visit with your doctor to see if there are any medical reasons for your problems. If there are no medical reasons for your problems, you may want to consider talking with a professional counselor who may be able to help you feel better.

Elsa Huertas, Director of EAP from UCFS Center for Work & Family (860) 437-2188.

PAWNSHOP MOCCASINS LEAD LAKOTA
WOMAN DOWN DREAM-FILLED PATH
by Mary Pierpoint / Indian Country Today
July 11, 2007

ALBUQUERQUE, N.M. - In 1996, a chance encounter at a Mobridge pawnshop started Aberdeen, S.D., native Beverly Moran (Good Bear Heart Woman) on a journey she never could have envisioned.

All she saw that day was a pair of fully beaded moccasins she believed could start her on her lifelong dream of dancing in pow wows. At the time, she didn't realize that the \$70 moccasins would one day bring her full circle in understanding her Lakota heritage and win her national acclaim as an artist. Eleven years later, the Standing Rock Sioux tribal member was one of six Indian artists in the country to be awarded a fellowship by the Southwestern Association for Indian Arts.

The pawnshop moccasins soon became the foundation for Moran's first beaded Northern Traditional elk skin dress. Although she had hired someone to do the beading for the yoke of the dress, she soon found she needed to make a purse and other accessories to go along with it before she could dance in competition. Her daughter, Andrea (Morning Star), then 2, also wanted to dance and so Moran was soon busy beading hair ties and other accessories for the little girl.

After putting in a full day at the office as a government employee, Moran worked at night on various beading projects. It was slow going at first, since she was self-taught, but soon she began envisioning pieces that held on to their traditional roots and expanded them to incorporate her own personality. Now living in Albuquerque, the mother-daughter pair began winning at pow wows. Moran feverishly used every spare moment to create new and more stunning fan handles, hair ties, purses, belts and other items to keep up with her growing daughter's dance regalia and traveled on weekends to compete at pow wows.

When Andrea attended the Sun Dance at Green Grass, S.D., she was honored as the tree girl, wearing the now somewhat worn pawnshop moccasins.

"They called for her so quickly that I grabbed the first thing to put on her feet I could," Moran said. "Wouldn't you know it was those Mobridge mocs!"

Watching her daughter over the years has been a large part of the inspiration for Moran's beadwork. As Andrea grew, her regalia became increasingly elaborate and kept her mother's fingers flying as she created new designs for her; but Moran's dancing was still being noticed more than her beadwork. She has performed at the New Mexico Symphony Orchestra and at the Native American Music Awards.

By 2004, Moran was dancing less but beading more, and the result was her first competition with her beadwork at the New Mexico State Fair, which she won for the next two years. In 2006, people took serious notice of Moran's artistry with beads, and orders for various pieces began coming in so quickly that she had to give people time tables for when work on orders could be completed. Despite possible waiting periods of two years for some orders, people were more than willing to wait for her beautiful works of art. Some of the Moran collection has already been displayed and sold through Prairie's Edge in Rapid City, S.D.

With more than 30 years working for the government under her belt, Moran realized that the gift of her artistry would allow her to begin plans for retirement. Her husband, Byron Carr, helped her put together the paperwork to form her own company, and in 2006 Dancing Beads by Bear King LLC was born.

"I saw that I could do everything that I love after I retire," Moran said. "I can be a vendor at pow wows and sell my own work and dance; something I never thought would be possible even a few years ago. Now with the SWAIA award, even more doors are being opened to me. This year my work will be featured at the Southwestern Indian Art Market in Santa Fe."

Even the precious Mobridge pawnshop moccasins have now been given away, along with the elk skin dress they inspired, to a close friend of Moran's.

"I knew when I saw her wear that dress that she was meant to have it, so when Andrea was named Head Young Lady Dancer for the Gathering of Nations Pow Wow in 2004, I honored my friend at Andrea's giveaway with a gift of the mocs and the dress. She was like me and started dancing later in life and now she has retired the moccasins," Moran said smiling. "They were special, they ended someone's dancing, started me on my journey, were on my daughter on the sacred ground at Green Grass and then went on to inspire my friend. I guess it was a pretty good \$70 investment."

With her old moccasins now proudly displayed at her friend's home, Moran's journey is continuing at an almost breakneck speed. She and her family recently moved into a larger home that includes a studio for Moran to work out of.

"It seems so funny, after all these years of learning my beading through the school of hard knocks, beading in my bedroom or any place that I could, to be able to say I have my own studio! Byron worked hard to put it together for me and it really is a dream come true."

As Moran explained, "My grandma, Clara Bear King Taylor, is where the Bear King came from in the name of my company. She and my parents were inspirations to me. They all lived in both the Indian world and in mainstream society and taught me how to do it. It is that mixture that shows up in my beadwork today. I try to take the traditional to the next level and make it into artwork that honors our heritage and shows how we as a people are continuing to move forward with a beauty that never forgets our traditional roots."

INDIAN RELICS OR JUST ROCKS? *(excerpt)*

by Richard C. Lewis, Globe Correspondent

September 9, 2007

NORTH SMITHFIELD, R.I. - Long before the first European settlers, bands of Indians roamed the hills and woodlands in this section of northern Rhode Island. They hunted game in the hills and likely settled along the rivers and swamps.

Some scholars believe the various tribes that traversed this area for centuries buried their dead in the forested hills, using the abundant rocks scattered throughout to create uniquely shaped mounds to honor them and to mark their burial sites.

What these piles mean and whether they are significant are questions that have sprung anew now that a group of developers wants to turn 264 acres of these woodlands into residences. The proposed Rankin Estates development would consist of up to 120 single-family homes, making it by far the largest single residential development in this rural town of about 11,000.

The developers have been stymied so far by a heated dispute over whether clusters of rocks found on the property are Indian burial mounds or simply piles of stones cleared away by early settlers to farm the land.

The presence of Indian burial mounds would be significant, because it means the developers would be required by law to preserve the grounds and to

establish a boundary around them - limiting the land that can be used for house lots. If enough of the suspected sacred sites were found, the proposed subdivision could be scuttled.

William Simmons, a professor and chair of the anthropology department at Brown University, said he saw stone structures on a tour earlier this year of the general area, known as Nipsachuck Hill and Swamp, that he believed could be centuries old and "were definitely made by human hands - they are not natural formations."

"They consist of many field stones arranged in neat more or less dome-shaped piles perhaps two-to-four feet high," Simmons wrote in an e-mail. He added that excavating some sites is the only way to tell how old the clusters are and possibly who built them.

And now some local leaders are calling for just that: a full blown archaeological survey that would include excavating some plots to determine whether ancient burial mounds exist.

"There's a lot of evidence showing that [Indian burial mounds exist], and how exciting it is," said Linda Thibault, the North Smithfield Town Council president. "It's such a huge piece of history if it turns out to be" old burial grounds.

The dispute underlines a recurring theme in New England, where open land is increasingly scarce, and suspected burial plots - whether of Indians or early settlers - can preclude development.

Scholars agree that several Indian tribes journeyed regularly in the Nipsachuck woods. The first battle of the King Philip's War, which pitted English settlers against Indian tribes, was fought there, according to Edna Kent, the town historian in nearby Gloucester.

Frederick Meli, an archaeological consultant and former adjunct professor in the anthropology department at the University of Rhode Island, believes the clusters of rocks - some hidden by thick vegetation - are Indian burial mounds. Meli, who has toured the area on and around the proposed development and produced a report last spring for the Town Council, said the orientation of stone piles, the presence of rocks that he believes were brought from the coast as "tribute stones" to the dead, and the area's history as an Indian crossroads

convinced him the rock clusters are Native American burial mounds.

Meli rejected the developers' assertion the rock piles were created by settlers as they cleared the land for farming.

"These are hills with sand, gravel, and stones," Meli said. "The only thing you can grow is stones."

But a report prepared by The Public Archaeology Laboratory Inc. in 2001 for the developers concluded the area was used for agriculture.

"They not only investigated [suspected Indian burial mounds], they excavated them, they reviewed them and concluded they are piles of rocks and were part of a farm in the 1800s," said Michael Kelly, a lawyer who represents the property owners, Narragansett Improvement Co., Rankin Path LLC, and USB Realty LLC.

Nevertheless, North Smithfield leaders think the rock piles warrant a closer look; the Town Council has authorized Meli to investigate the site more rigorously. And last month, the town's planning board unanimously denied the developers' application, saying it was incomplete, according to Bob Lowe, the town administrator. Kelly said his clients plan to sue.

BOOK REVIEW

ISHI IN TWO WORLDS by Theodora Kroeber

The life story of Ishi, the Yahi Indian, lone survivor of a doomed tribe, is unique in the annals of North American anthropology. For more than forty years, Theodora Kroeber's biography has been sharing this tragic and absorbing drama with readers all over the world.

Ishi stumbled into the twentieth century on the morning of August 29, 1911, when, desperate with hunger and with terror of the white murderers of his family, he was found in the corral of a slaughterhouse near Oroville, California. Finally identified as an Indian by an anthropologist, Ishi was brought to San Francisco by Professor T. T. Waterman and lived there the rest of his life under the care and protection of Alfred Kroeber and the staff of the University of California's Museum of Anthropology. Karl Kroeber adds an informative tribute to the text, describing how the book came to

be and how Theodora Kroeber's approach to the project was both a product of her era and of her insight and her empathy.

TRADITION !

What are Projectile Points?

In archaeology, the term projectile point refers to a class of pointed, chipped, and ground stone objects that were once fastened to a wooden shaft and propelled by a hand-held thrusting or throwing motion, or by a hand-held devices that launched the stone-tipped wooden shaft into flight.

In Illinois, and elsewhere in North America, Native Americans made stone projectile points for a variety of effective weapons. They made thrusting lances, throwing spears, darts spears propelled by a hand-held throwing stick called an atlatl, and arrows — delicate, stone-tipped wooden shafts propelled by a bow. Some Native American cultures, especially during the early prehistoric period, used projectile points as knives.

Projectile points made for lances and spears tend to be the largest, and thus the heaviest. Dart points are generally smaller and lighter, and arrow points are the smallest and lightest projectile points. In general, lance points and spear points are the oldest projectile points. Arrow points are the youngest.

How are points made?

Chert is hard, somewhat brittle, and it has a conchoidal (shell-like) fracture pattern. When one strikes this type of stone at the proper angle and with adequate force, it is possible to remove a shell-shaped flake. By repeatedly removing flakes, one can shape the piece to create a desired form. Thus, chert breaks in a predictable way; it is brittle enough to be readily shaped when struck with sufficient force; and it is hard enough to make durable tool.

A flint (or chert) "knapper" (to strike smartly) is a person who shapes chert, and other silica-rich stones, by striking them with a hammerstone or bone baton in precisely the right place, at the right angle, and with the right force. This technique, called percussion flaking, is used by a flintknapper to shape a rough block of stone into an oval or triangular object of desired dimensions, depending on whether he wants to make a spear, dart, or arrow point. The stem of the point, that portion of the object that is fastened to a wooden shaft, may be notched and the edges of the point sharpened by using pressure to remove small flakes of stone.

This second technique called pressure flaking, uses a pointed bone tool that is pressed against the projectile point to remove unwanted stone. Sometimes, the flintknapper also grinds the edge of the piece at the spot they intend to remove a flake.

Native American flintknappers use percussion and pressure flaking techniques and grinding to render a rough rock into an aerodynamic missile.

ANNOUNCEMENTS

Jim Lathrop has accepted a position with the town of Hopkinton Rhode Island as the Town's Director of Finance.

(If you have any announcements you would like printed in the next newsletter, send them to the office at 77 East Town Street, Norwich, CT, 06360, or call (860) 892-1039 or email to:

info@nativeamericanmohegans.com.



Special Remembrances

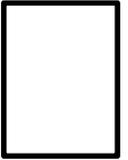
JANE SWEET RAMIREZ

May 6, 1970 - July 27, 2007



Jane is survived by her husband, Rafael Ramirez, and daughters, Sally and Rosa, parents, John and Ruth Sweet of Lebanon, CT, brothers Mike Sweet and Russell Sweet of WV, and sisters Grace Anderson of WV, Sarah Fabian of Franklin, MA, Patricia Sweet of Coventry, CT and Carol Sweet of Scotland, CT.

Native American Mohegans, Inc.
77 East Town Street
Norwich, CT, 06360



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