

INDIAN LEAP NEWSLETTER

The Native American Mohegans Powwow

Once again, the weather had a profound affect on our annual Powwow. The Powwow was moved from June to September to get away from the summer heat but last year's early September weather was anything but cooler and this year we had to contend with Hurricane Ike. Our Powwow Coordinator, Dave Lewis, had to make the call on whether to cancel the Powwow or let it happen despite the weather predictions. The weather report from Lebanon was especially bad and even the Lion's Club had to cancel one of their events scheduled for the same weekend. Ultimately, the decision was made to cancel the event. We are all sorry that we had to take this action but we believe that it was the right decision. If you have any comments send a letter to the office or send an email to info@nativeamericanmohegans.com.

MARK YOUR CALENDAR!

Native American Mohegans' Annual

HARVEST GATHERING

VFW Hall, Uncasville, November 16, 2008

Our annual Harvest Gathering will be held at the VFW Hall on November 16, 2008, 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 18-19

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 the first half of 2008. 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, 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 2008. 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.

It's Influenza (Flu) Season Again!

Well, it is this time of year again- flu season – and people of all ages need to protect themselves! The flu is a contagious respiratory illness caused by influenza viruses. The flu is not the same as the common cold or an intestinal illness. The seasonal flu refers to several common strains of flu virus that go around each year, mainly in the fall and winter. Flu usually is a mild disease in healthy children, young adults, and middle-aged people. However, it can be life threatening in older adults (50+ years), young children (age 6-59 months), and people with chronic health conditions or diseases of the heart, lungs, or kidneys. A flu pandemic is when a new flu strain starts spreading easily and quickly around the world, anywhere you're in close proximity to other people, such as a train or plane. Even the healthiest of people can be debilitated by the flu! Depending on the strength of the strain of flu virus, it can cause many people to get sick at once, suffer severe illness, and at times lead to death.

Each year in the United States an average of 5-20% of the population gets the flu (15 million people), more than 200,000 people are hospitalized from complications of the flu, and about 36,000 people die from the flu. In terms of work attendance and productivity, the average person will be so sick he/she will miss two days of work.

Flu viruses change all the time. For this reason, the best way to prevent the flu is by getting a flu vaccination each year in the fall. To give your body time to build the proper defense, it's important to get a flu shot between October and December, before the flu season usually begins. More importantly, by getting the flu shot, you help create a “circle of immunity” that protects everyone around you- your family, neighbors, and coworkers. If enough people in a community get vaccinated and are immune from the flu germ it's very hard for the virus to find vulnerable hosts and inflict illness.

Flu viruses spread mainly from person to person through coughing or sneezing of people infected with influenza. Sometimes people may become infected by touching something with flu viruses on it and then touching their mouth or nose. Most healthy adults may be able to infect others beginning 1 day before symptoms develop and up to 5 days after becoming sick. That means that you may be able to pass on the flu to someone else before you know you are sick, as well as, while you are sick.

Symptoms of flu include fever (usually high), headache, extreme weakness and fatigue, dry cough, sore throat, runny or stuffy nose, muscle aches, and stomach symptoms, such as nausea, vomiting, and diarrhea.

Complications of the flu include bacterial pneumonia, ear infections, sinus infections, and dehydration. People with chronic medical conditions can get worsening symptoms of their diseases caused by the flu, i.e. congestive heart failure, asthma, or diabetes. Other high risk populations include people with severe anemia, living in a

chronic care facility, a woman who will be pregnant during flu season (since her immune system is weaker during pregnancy), healthcare workers, caregivers, or household members in contact with persons having high-risk conditions, or people with immunosuppression caused by medications or disease.

A flu shot can greatly lower your chances of getting the flu- usually 70-90% effective in healthy adults, reduces 70% of hospitalizations and reduces death by 85% among non-nursing home residents. It usually takes about 2 weeks after inoculation for antibodies to develop and provide protection. Also, almost all people who get the influenza vaccine have no serious problems from it. The most common side effect is soreness at injection site. The only contraindication for getting the flu shot is if you have a severe egg allergy. The reason for this is the vaccine is cultivated in chicken eggs and even though the vaccine is purified, there can be a small amount of egg protein in it. Also, it is proven you can not get the flu from getting a flu shot since there is no live virus in the vaccine. The vaccine can cause aches and a low-grade fever as your immune system gears up to protect you but you can not get the full-fledged flu!

Other flu fighter things to do to protect yourself during flu season:

1. Wash your hands frequently with soap and warm water- experts say the flu germ can live on inanimate objects (doorknobs, telephones, etc) for as long as 48 hours.
2. Eat a balanced diet- fruits, vegetables, whole grains, protein and low-fat dairy can give you the vitamins you need to help keep immunity strong and boost your disease-fighting white blood cells.
3. Exercise- researchers have found that people who walk a brisk pace of 40 minutes 5 times per week have half the number of sick days of those who do not exercise.
4. Get enough rest- research shows that lack of sleep can reduce your number of natural killer cells- the body's defense against infection. It is recommended to aim for 7-8 hours of sleep every night.
5. Do not smoke- studies have shown people who smoke are much more susceptible to the flu because smoking impedes the body's ability to fight off infection.

However, if you have the unfortunate odds of still getting the flu, be warned the flu strikes like lightning – one minute you feel fine and the next you experience overwhelming weakness, aches, and a high fever you can contact your doctor for an antiviral medication which has been shown to lessen the intensity and duration of influenza if taken within the first 48 hours. Once the flu is full blown, the best thing you can do is stay in bed and drink plenty of fluids to keep your body hydrated. To lessen other symptoms you can take the following

1. Acetaminophen or ibuprofen- to soothe a fever and ease aches, chills and sore throat.
2. Antihistamine- to quiet a cough.
3. Saline nasal spray or decongestant – to help unstuff your nose and open breathing passages.
4. Chicken soup- to reduce inflammation and to help limit symptoms.

Linda Massey, RN
Director of Nursing Services
United Community & Family Services

The Gung Skeedumbork Culture Club

The Gung Skeedumbork Culture Club's first meeting for 2008/2009 will be held on October 25th from 10:30am to 12:00pm at the tribal office. The classes will then be held every-other week. For more information, call the tribal office at 869 892-1039.

Deer Island Memorial Observance
October 25, 2008

333rd anniversary of forced relocation to Deer
Island

The Natick Nipmuc Indian Council is asking all to come join them in the observance of the 333rd anniversary of the forced removal of American Indians from the Natick Praying Indian Plantation to Deer Island in Boston Harbor.

October 30, 1675 marked the forced removal of American Indians from what is now South Natick to Deer Island in Boston Harbor, roughly two months after the outbreak of what the English called “King Philip’s War.” Without adequate food, clothing, shelter or medicine, the majority of the people, mostly women, children, and elders, perished during their imprisonment. However, some survived to return to Natick and the other Praying Towns. Today, most members of tribes indigenous to Massachusetts descend from the survivors of civilian internment on Deer Island and the warriors who fought the military engagements of the war. We honor the sacrifice and survival of all of our ancestors.

Please feel free to join the program at any point along the way.

SCHEDULE

Canoe/Kayak Embarkment	6:00AM
All Canoe/Kayak participants will embark at the Falls of the Charles River, Watertown located just west of Watertown Square on the Charles River. Participants must provide their own canoe/kayak, arrange for pick-up and transport from Esplanade Park in Boston, and undertake the trip at their own risk. Personal flotation devices (PFD) are strongly recommended.	
Arrival at Esplanade Park	9:00AM
Arrival at Deer Island	10:00AM
Ceremony, prayer, offerings	
South Natick	12:00PM
Ceremony, prayer, offerings	
Indian Burial Ground on Pond Street	12:30PM
Potluck Feast and Social	1-7:00PM
American Legion, 15 W. Central St., Natick, MA Feasting, acknowledgments/honorings, drumming, singing, and dancing; Presentation of WGBH’s, <i>We Shall Remain</i> , program produced by Bruce “Star” Curliss.	

Please bring a dish to share.

For further information and direction, call 617-328-4899.

Brotherton Indians’ Recognition Efforts Take Step Forward

By Pamela Hughes, Indian Country Today
Story Published: September 26, 2008

FOND DU LAC, Wis. – On June 23, the Brotherton Indians of Wisconsin knew their effort to receive federal recognition had moved another step closer when a research team was assigned to their petition.

“It has taken us 25 years to get this far, so I have no idea when we will hear from them. It’s not an easy process but it’s the waiting that’s difficult. In 1978 we submitted our first letter of intent. So, most of those elders have passed on. They were totally involved. They should have been here to see the results,” said Caroline K. Andler, tribal historian and genealogist.

Former Chairwoman June Ezold, one of the driving forces behind the petition, passed away in January 2006.

For the Brotherton, the process is serving as an educational as well as a legal vehicle.

Before the General Allotment Act of 1887 and the Indian Citizenship Act of 1924, the tribe had requested and was granted U.S. citizenship in 1839. The patents in fee simple that they received through this legislation negated further removal to Kansas , since their land was now taken out of trust. What the legislation did not do, however, was extinguish their rights as a nation. The tribe was never terminated.

“When they requested citizenship, they knew what they were doing,” Andler said, noting that treatment by the federal government has shown its confusion over the status of the tribe.

The Brotherton continued to receive annuities from treaties made while it was in New York before the fund dwindled without adequate explanation, and members continue to receive educational and health benefits.

What the current petition will do, according to Andler, is afford those benefits to Brotherton members who do not reside in the state of Wisconsin .

The petition is not only an important vehicle for the tribe to be recognized officially by other North American Indian nations and but it is contributing to building cultural and historical information for the descendants of the Brotherton Indian Tribe.

“We want our children and grandchildren to know who they are.”

Accurate Brotherton history is often thwarted by misinformation or omission, perpetuated by the Internet and, lately, by the local press.

“As citizens, the Brothertown were no longer considered a tribe by the U.S. government,” wrote Maggie McCullough, columnist and member of the Gannett-owned Fond du Lac Reporter editorial board, Sept. 18.

“The Brotherton never stopped regretting their tradeoff of citizenship for tribal identity.”

“We never traded citizenship for tribal identity. We took allotments so we could not be moved,” Andler said.

The Brotherton Indians of Wisconsin are composed of Niantic, Mohegan, Montauk, Pequot, Narragansett and Tunxis people of the New England coastal region.

For more than 25 years, they have been building a fund with no support from the mainstream community to house their cultural artifacts and history and to expand their three-quarter-acre reservation. Marian University, a local college, did give them library space to temporarily house some of their collection.

They carry a 230-year history that includes the peacemaker courts, the diversion of Samson Occom’s fundraising proceeds to start Dartmouth College, a long history of legal instigations against European encroachments, protection by the Quakers and techniques for survival.

The Brotherton received protection from the New York Oneida in 1773.

Restoring Native Prairie Provides Economic, Cultural Benefits

By Carol Berry, Indian Country Today
September 22, 2008

DENVER – The restoration of native landscapes extends across North America, as tribal nations seek to

save forests, wetlands, prairie grasslands and a host of other natural resources.

On the northern Great Plains, which cut a great swath east of the Rocky Mountains from North Dakota down into Colorado and Nebraska, the preservation and rejuvenation of native prairie can be necessary to the grazing economy.

“What we’re trying to do is bring back native grass, because it’s a matter of economic survival,” said Sheri Miner, director of the Cheyenne River Sioux Tribe’s prairie management program in Eagle Butte, S.D.



Cattle grazed on the prairie in South Dakota, where native grassland is being restored as one step in grazing rotation to preserve forage and increase economic output. At right is a close view of the kind of native prairie sought by those seeking to restore natural grassland to South Dakota.

Prairie restoration does not come cheap if it involves sowing native grasses, and Miner said funding cutbacks have temporarily halted reseeded.

Prairie Restorations Inc. of Minnesota, one source for native land rejuvenation, estimates the average range of restoration cost at \$600 to \$2,500 per acre for 10 acres or more, depending on the amount of soil preparation involved. Its catalog lists seed alone for big bluestem grass, for example, at \$12 per pound; and the company recommends seeding of from 10 to 16 pounds per acre, depending on the sowing method used.

Some tribes – whether they use reseeded or other methods – have decided the time and effort involved in prairie restoration are worth it in cultural as well as economic gains.

“From a tribal standpoint, it’s a cultural resource, and it’s important that we restore the flora and fauna on our lands,” said James Rattling Leaf, of the Sicangu Policy Institute at Sinte Gleska University, Rosebud reservation, S.D.

Concern also centers on eradicating invasive species, strengthening the native plants resistant to climate change, preserving prairie pothole areas with their unique micro-ecosystems and developing college-level programs that teach students about connection to the land not only in the past, but also in the present and future, he said in a telephone conversation.

Sinte Gleska University is partnering with NASA to use satellite imagery to observe Rosebud tribal lands to monitor land usage and conditions, not only for the tribe but also for individual landowners, he said.

Calvin Waln, executive director of the Rosebud Sioux's Tribal Land Enterprise organization, said the tribe has acquired about 16,000 acres of original tribal land to return into trust status; and he will use "every type of management tool to restore native grasses," including best management plans, selective burns and, further in the future, reseeded.

The CRST has a land base of more than 2.8 million acres, constituting one of the largest intact grasslands left in the U.S., according to the tribe's official prairie management plan.

The CRST's prairie management goals are to "improve the prairie ecosystem of the reservation boundaries and decrease overgrazing of range units" and to "restore and maintain the ecosystem back to its natural state," the statement notes. "Our program is an example of integrating Native American values with scientific techniques to promote the restoration of our prairie lands."

But Miner, the program director, said that federal funding cutbacks over the last three years, largely attributable to war spending, have ended a program of seeding with native grasses.

A few of the areas in which the book is being used are: Psychology, Comparative Religions, Native American Studies, Philosophy, Counseling and Guidance.

NAM TRIBAL HARDSHIP FUND

At the September 8th NAM Tribal Council Meeting, Tribal Council voted unanimously in favor of a motion made by Tribal Leader, Darlene Currier, calling for NAM to establish a hardship fund for those Tribal Members who are in need of financial assistance. This fund will be supported by donations from Tribal Members. So, anyone wishing to donate money to the fund may do so. The Elders Council will be responsible for distributing these funds. To donate money or for more information, call the Tribal Office at 869 892-1039.

TRADITION !

Feather Fetishes

Fetishes are sacred objects used as a tool to facilitate an awakening into your whole self, used in prayer, or utilized for protection and healing.

Any bird or feather that enters your life brings the message that it is there to help you use your intuitive faculties.

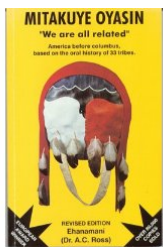


Feathers are our connection to the "air" forces; air being one of the four elements. The remaining three elements are water, fire, and earth. A healer can incorporate the use of feathers in different ways. The feather is useful in cleaning auras. The healer may breathe through the feather during a toning session. Chanting sounds through a feather on client's body can elicit a powerful healing.

Different types of feathers are used depending on the need. Turkey feathers are wonderful for cleansing auras, the bowels, and the entire digestive tract. Cardinal feathers give vitality to blood conditions, boosts energy levels in anemia sufferers. Down feathers are good for healing skin conditions, stimulating the sense of touch, and quiets mental chatter. Good dreams pass through the Native

BOOK REVIEW

MITAKUYE OYASIN: WE ARE ALL RELATED
by Ehanamani (Dr. Allen Ross)



Winner of the 1992 "Top 50" Recognition Award at the Frankfurt International Book Fair, Mitakuye Oyasin is an American Indian "Roots" story. It compares the myths and legends of the American Indian with the world's major philosophies and religions. The book is in its 5th printing. It is a bestseller in Europe with translations in French and German. The book is being used in 27 universities and 182 high schools.

American dream catcher and slide down the feathers onto the sleeper.

INDIAN WINTER

It was already late fall & the Indians on a remote reservation in South Dakota asked their new chief if the coming winter was going to be cold or mild.

Since he was a chief in a modern society, he had never been taught the old secrets. When he looked at the sky, he couldn't tell what the winter was going to be like.

Nevertheless, to be on the safe side, he told his tribe that the winter was indeed going to be cold & that the members of the village should collect firewood to be prepared.

But, being a practical leader, after several days, he got an idea. He went to the phone booth, called the National Weather Service & asked, 'Is the coming winter going to be cold?'

'It looks like this winter is going to be quite cold,' the meteorologist at the weather service responded.

So the chief went back to his people & told them to collect even more firewood in order to be prepared.

A week later, he called the National Weather Service again. 'Does it still look like it is going to be a very cold winter?'

'Yes,' the man at National Weather Service again replied, 'it's going to be a very cold winter.' The chief again went back to his people & ordered them to collect every scrap of firewood they could find.

Two weeks later, the chief called the National Weather Service again 'Are you absolutely sure that the winter is going to be very cold?'

'Absolutely,' the man replied. 'It's looking more & more like it is going to be one of the coldest winters we've ever seen.'

'How can you be so sure?' the chief asked. The weatherman replied, 'The Indians are collecting firewood like crazy.'

ANNOUNCEMENTS

Roger Corey Sr. granddaughter "Ashley Appleton" gave birth to a very healthy baby boy "Colton John Appleton" on July 17, 2008. Colton weighed in at 8lbs., 5.4oz. and measured out at 21 inches.

Roger Corey Sr. would like to announce that his grandson, Robert Lafleche, graduated from Putnam High School on July 21, 2008. Robert will be continuing on to college.

Roger Corey Sr. would also like to announce that his grandson, Ellis J. Appleton, graduated from High School in Maine on July 6, 2008 .

On August 31st, Ruth and John Sweet celebrated their 54th wedding anniversary. Congratulations!

On Saturday evening, September 27th, Tribal member, Jessica Anne Cook aka October Dawn, of Reading, MA, married Stephen Earle Hersey of Westford, MA. The ceremony was performed aboard the tall ship, *Friendship of Salem*, in Salem Harbor.

(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

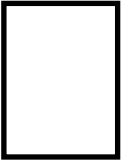
IDA MAY DAIGLE
July 7, 1918 - September 1, 2008



Ida May Daigle, 90, of Norwich, was born in Lisbon, Connecticut, the daughter of Robert A. and Mary Ellen (Perry) Culver, Sr. Ida was a long time resident of Norwich and was a proud member of the Native American

Mohegan Tribe. For many years she worked as a psychiatric aide at the former Norwich State Hospital. Ida was a loving mother who enjoyed cooking, baking and needlework, and in recent years she especially enjoyed her weekly lunch outings with her son-in-law, Paul. She is survived by her two daughters Betty J. Allard, and her husband, Paul, of Oakdale and Anne Currier, and her husband, Arthur, of Norwich; three sons, Edward Daigle, and his wife, Cynthia, of Uncasville, Gene Daigle of Norwich, and Leonard Daigle of Florida; sister, Gertrude Dumas of Florida; numerous grandchildren, great-grandchildren, and great-great-grandchildren; as well as numerous nieces and nephews; she was pre-deceased by two sons, Leon Daigle, Sr. and Robert Daigle; and seven brothers and sisters.

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



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