

INDIAN LEAP NEWSLETTER

IMPORTANT!

POWWOW CHANGED TO FAMILY GATHERING

Due to logistics problems and financial considerations, the Powwow scheduled for September 12th at the Lebanon Fairgrounds has been canceled.

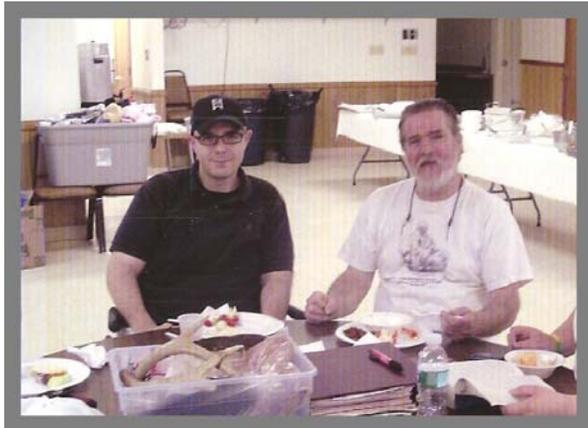
However, there will be a Family Gathering on Saturday, October 3rd from 12:00PM to sunset, held at the Mohegan Park in Norwich. The site for the gathering is the Park Center's picnic area adjacent to the fountain and Mohegan monument and the dog pound run by the Norwich Police Department.

Come and learn more about the tribe's activities, see relatives and friends, reminisce about the past and plan for the future.

It's a potluck, so don't forget to bring a dish, a dessert, or both!

JULY SOCIAL

The Native American Mohegan social on July 19, 2009, was attended by 41 tribal members. At the previous social, the Elders suggested that all attendees to future socials wear some form of regalia to acknowledge our ethnic heritage. In response, many of the attendees wore at least a simple part of your regalia. We hope more will do so next time. The Elders also requested that smudging be performed outside before the social. In response to this request, Harry "Silver Fox" Baker conducted smudging before the start of the social.



David Morgana and Harry Baker enjoying the festivities.

Carol "Spring Mountain Laurel" Lebitz and her husband Sandy were there early to set up, as were Elders, Donald Polardy, Sr., and Patricia "Laughing Spirit" Knapp. There

was help from a great number of people.

The social began with a circle of hands and Nelson "Snow Eagle" Carey gave the prayer.

Two raffle tables were set up and Pat Knapp and Carol Lebitz with some assistants helping them manage the



Tribal Elders in regalia.

raffles. The Elders raffle table had a handmade quilt and two pillows made by Elder, Virginia “Little Running Doe” Carey. Also on the table was a bassinet basket with a baby doll and crocheted dress and booties and blanket made by Pat Knapp. Elders brought in several handmade items for the regular raffle table as did other members of the tribe. The raffles were a success.

Of course there was plenty of food thanks to the generosity of our tribal members.

In particular, the Elders would like to thank everyone for their help and participation. Pictures were taken of the Elders present and of each family table.

by Pat “Laughing Spirit” Knapp



Carol Lebitz and Ralph Fowler enjoying the dinner.

MARK YOUR CALENDAR!

FAMILY GATHERING

A Family Gathering is scheduled for October 3rd and will take place at Mohegan Park. The site of the gathering will be at the Park Center’s picnic area adjacent to the fountain and Mohegan monument and the dog pound run by the Norwich Police Department.

The Family Gathering will be held Saturday, October 3rd from 12:00PM to sunset. Come and learn more about the tribe's activities, see relatives and friends, reminisce about the past and plan for the future.

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WOLF DEN POWWOW

The Wolf Den Powwow will be held at Wolf Den State Park, junction of Rte.44 and 101 in Pomfret, CT. For more information call 860-428-7271.

2009 MEMBERSHIP DUES ARE DUE

Tribal Council would first like to thank all Tribal Members for their financial support through 2008. As a result of your support, we were able to maintain our Tribal Office, publish 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 2009. 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

CROW CHIEF RECEIVES MEDAL OF FREEDOM

By Mary Clare Jalonick, Associated Press Writer
Story Published: Aug 14, 2009

WASHINGTON — A 95-year-old Crow Indian who went into battle wearing war paint under his World War II uniform has been awarded the nation’s highest civilian honor.



Wearing a traditional headdress, Joe Medicine Crow on Aug. 12 received the Presidential Medal of Freedom at the White House. The award was clasped around his neck by President Barack Obama.

President Barack Obama presented the 2009 Presidential Medal of Freedom to Joseph Medicine Crow during ceremonies at the White House in Washington, Aug. 12.

“Dr. Medicine Crow’s life reflects not only the warrior spirit of the Crow people, but America’s highest ideals,” Obama said as he introduced him and called him “a good man” in the Crow language.

Medicine Crow broke tradition and briefly spoke after Obama gave him the medal, telling the president he was “highly honored” to receive it.

Other recipients this year were Sen. Edward M. Kennedy, physicist Stephen Hawking, retired Archbishop Desmond Tutu of South Africa and 12 other actors, athletes, activists, scientists and humanitarians.

The president met Medicine Crow during a campaign stop last year when Obama, then a U.S. senator, was adopted as an honorary member of the Crow tribe.

In 1939, Medicine Crow became the first of his tribe to receive a master’s degree, in Anthropology. He is

the oldest member of the Crow and the tribe’s sole surviving war chief – an honor bestowed for a series of accomplishments during World War II, including hand-to-hand combat with a German soldier whose life Medicine Crow spared.

After the war, he became tribal historian for the Crow and lectured extensively on the Battle of the Little Bighorn. Medicine Crow’s grandfather served as a scout for the doomed forces of Lt. Col. George Armstrong Custer.

Medicine Crow was nominated for the presidential medal by Sen. Jon Tester of Montana and former Sen. Alan Simpson of Wyoming.

NAM HISTORIAN AT WORK

NAM Historian, Nelson Carey, contacted Mr. Nicholas Bellantoni, Connecticut State Archaeologist, Department of Anthropology at the University of Connecticut, and informed him that he was in possession of an article about 6 Native American bodies that were disinterred and removed to a undisclosed location when the Masonic Temple was being built. The local history handed down from past generations indicated that the bodies were actually dumped on Hollyhock Island in Norwich, which was later turned into a town dump. Nelson continued to explain his concern regarding the construction of a proposed transportation center on Hollyhock Island and how this project would affect the Native American remains and whether these remains could be returned back to where they rightfully belong, the Uncas Royal burial ground at Chelsea Parade.

Mr. Bellantoni, replied that he had a meeting with the City of Norwich and would definitely inquire about Hollyhock Island project. He knew that Native burials were uncovered during the construction of the Masonic Temple in the 1920s, but had not heard that remains were removed and brought to Hollyhock. He said that he would definitely investigate.

Nelson also took the opportunity to bring up another matter. He explained to Mr. Bellantoni that he was in the process of documenting and photographing all the Indian burial grounds and the graves in the Norwich area. During this work he had come across something interesting regarding the Dolbeare family, namely that George F. Dolbeare has gravestones in two different cemeteries, one at Fort Shantok and another at the Raymond Hill Cemetery.

Mr. Bellantoni replied that he had done some work at the Dolbeare Farm site in Salem where there was an unmarked graveyard in the back of the farm. He said that he would have his contacts with the CT Gravestone Network look up the George F. Dolbeare tombstones and report back.

Mr. Bellantoni went on to thank Nelson for the information and that he would keep him posted on his meeting in Norwich.

FIND A GRAVE

by Nelson "Snow Eagle" Carey
NAM Historian

I have been contributing data to a website called "Find A Grave" (www.findagrave.com), which provides access and input to an online database of cemetery records. I have added data on many of the Bakers, Pharoah, and Fowler families and have just started work adding records on the Dolbear family lines. Even though most of the Dolbear family descendents are now with the Brothertown Indians, many of their ancestors were originally from Connecticut. You never know, some may still be around on the maternal lines. The site has family links enabling you to move through the family line by simply "clicking" on the parent or a child.



I have been asked to do the Skeesucks, as well, and the Brothertowns have agreed to help with the burials at Brothertown.

It is a great site for the experienced or even the beginner genealogist.

According to the founder, Salt Lake City resident Jim Tipton, the website was developed in 1995 to address the lack of any existing site that catered to his hobby of visiting the graves of celebrities. After some time, an online forum was created on the site. As of July 2009, the site claims to host 34 million records.

The site's FAQ states that the site strives for a comprehensive listing of the burial places of everyone in the world.

The website contains listings of cemeteries and graves from all around the world. American cemeteries are organized by state and county, and many cemetery records contain Google Maps (with GPS coordinates supplied by contributors and the U.S. Geological Survey) and photographs of the cemeteries. Individual grave records contain some or all of the following data fields: dates and places of birth and death, biographical information, cemetery and plot information, photographs (grave marker, the individual, etc.), and contributor information.

Members are allowed to place on-line memorials for relatives and friends at no cost. Users receive editing privileges over the memorials. Members may also request photos of graves, which "Find A Grave" volunteers can fulfill.

WISCONSIN TRIBE BELIEVES IT'S NEARING OFFICIAL STATUS

By Brian Bull, Wisconsin Public Radio. 07/23/2009

BROTHERTOWN, Wis. (WPR) A representative for the Brothertown Indians says he expects to find out as early as Thursday (7/23) if they'll become the twelfth federally-recognized Native American tribe in Wisconsin.

Darren Kroenke says the Brothertown have been in the state since the 1830s, and applied for recognition decades ago. He says federal investigators have visited in the last few months, to look over documents supporting their

case. He says tribal leaders think this is the closest they've come to winning recognition.

Kroenke says the Office of Federal Acknowledgment first said it would announce its decision June 23rd, but then pushed it back a month. He says he considers that a positive sign because if the preliminary decision was going to be negative, it would've been handed down according to the original schedule, "without much ado".

There are about 300 other tribes seeking federal recognition. The status allows them to get money and support through government programs, such as Indian Health Services. Kroenke says that would help the Brothertown's 3,400 members. He says several local tribes including the Stockbridge-Munsee Band of Mohicans, the Menominee Nation, and the Oneida Nation of Wisconsin have written him, to show support and to welcome them if they get recognition. He says there are always political issues at play such as gaming. But he says the Brothertown's size isn't about to pose any threat to any other tribal community. For him, he says, "it's more an act of historical justice in terms of reinstating our recognition."

The state Department of Administration says no one can comment yet on what happens on the state level, should the Brothertown win federal recognition. The tribe owns less than an acre near Lake Winnebago in eastern Wisconsin.

SKIBINE ISSUES A PROPOSED FINDING
AGAINST ACKNOWLEDGMENT OF THE
BROTHERTOWN INDIAN NATION

In a U. S. Department of Interior News Release dated August 17, 2009, acting Principal Deputy Assistant Secretary-Indian Affairs George T. Skibine issued a proposed finding not to acknowledge the Brothertown Indian Nation (Petitioner #67) as an Indian tribe. The Brothertown Indian Nation, located in Fond du Lac, Wisconsin, has 3,137 members.

According to the Office of Federal Acknowledgment, the evidence the petitioner provided did not meet five of the seven mandatory criteria for federal acknowledgment. The failure to meet all seven criteria requires a determination that the petitioning group is not an Indian tribe within the meaning of federal law. Therefore, the Department declined to acknowledge the Brothertown petitioner.

This proposed finding treats the Brothertown Indian tribe of Wisconsin that was acknowledged by the U.S. government until 1839 as the "historical Indian tribe." This historical tribe evolved from the Brothertown Indian tribe of New York State when a large portion of the tribe moved from New York to Wisconsin. At an earlier time, portions of several historical Indian tribes of Rhode Island, Connecticut and Long Island had combined to form the Brothertown Indian tribe of New York. The proposed finding evaluates whether the petitioner meets the acknowledgment criteria by demonstrating that it is a continuation of the historical Brothertown Indian tribe of Wisconsin.

The evidence in the record indicates that a Senate proviso to a Treaty of 1831, a Treaty of 1832 and an Act of 1839 constitute "unambiguous previous federal acknowledgment" of the Brothertown Indian tribe of Wisconsin. Therefore, in accordance with provisions of the regulations relating to previously acknowledged Indian tribes, the proposed finding evaluated the Brothertown petitioner on the basis of whether or not it meets the seven mandatory criteria from the last federal acknowledgment in 1839 until the present.

The five criteria the Brothertown petitioner did not meet were:

Criterion 83.7(a), which requires that external observers have identified the petitioner as an American Indian entity on a substantially continuous basis since 1900, even though the evidence in the record demonstrates that external observers identified a historical Brothertown group from 1839 until 1855, and between 1855 and 1981, outside observers periodically identified a Brothertown Indian entity. In addition, the petitioning group has

been identified as an American Indian entity since 1981. However, because these periodic identifications were separated by long periods of time in which the petitioner or its members' ancestors were not identified as an Indian entity, the petitioner did not satisfy the standard of "substantially continuous" identification as required by the regulations.

Criterion 83.7(b), which requires that a predominant portion of the petitioning group has comprised a distinct community since historical times. The petitioner must demonstrate only that a predominant portion of the petitioning group comprises a distinct community "at present," which for this case was considered to be the period since the petitioner formally organized in 1980. For the period from 1980 to 2009, there was insufficient evidence that a predominant portion of the petitioning group's members regularly associate with each other or that the petitioner's members comprise a distinct community.

Criterion 83.7(c), which requires that the petitioning group has maintained political influence over its members as an autonomous entity since historical times. The petitioner did not meet the requirements of this criterion because the evidence in the record did not demonstrate that authoritative, knowledgeable external observers identified leaders or a governing body of the petitioning group on a substantially continuous basis since the date of last federal acknowledgment in 1839. Alternatively, the evidence in the record was insufficient to demonstrate that the petitioner or any group antecedent to it maintained political influence or authority over its members at any time since 1839.

Criterion 83.7(e), which requires that the petitioner's members descend from a historical Indian tribe. The evidence in the record shows that only 51 percent of the petitioner's 3,137 members have demonstrated descent from an individual known to be a member of the historical Brothertown Indian tribe of Wisconsin. The claims of descent from the historical Indian tribe

for additional members of the petitioning group may be demonstrated for the final determination.

Criterion 83.7(g), which requires that the petitioner not be subject to congressional legislation that has terminated or forbidden the federal relationship. Congress, in the Act of 1839, brought federal recognition of the relationship with the Brothertown Indian tribe of Wisconsin to an end. By expressly denying the Brothertown of Wisconsin any federal recognition of a right to act as a tribal political entity, Congress has forbidden the Federal Government from acknowledging the Brothertown as a government and from having a government-to-government relationship with the Brothertown as an Indian tribe. Congress has both expressly ended and forbidden the federal relationship for this petitioner.

After the 180-day comment period, the petitioner will have an additional 60 days to respond to the comments from interested parties. After the response period closes, the Department will begin work on a final determination.

Copies of the proposed finding and Federal Register notice will be posted on the Department of the Interior's website at <http://www.doi.gov>.

BOOK REVIEW

SPOKEN TRUTH: SPIRITUAL MESSAGES FROM WARRIORS OF OLD

by Viisions Life Force Foundation

The words of "Spoken Truth" go far into the hearts of our Native American people's. This is spoken in ways that indigenous people can relate to. Many of our elders spoke what we call hidden code. Until you know about the codes you will miss what this book has to offer. This begins the teachings for the next 500 year calendars.

Viisions Life Force Foundation has been achieved through the guidance of The Warrior's Of Old from the Spirit Realm, who have enabled this book



Spoken Truth to be compiled through messages received and documented word for word as given. All messages were channeled through Geraldine Brolan and transcribed by Lynda Shelton. The journey's compilation was achieved with the help of Paul Brolan and Bennie LeBeau. The publication of this

book Spoken Truth was given as a gift for all Nations from Derek and Judith Newell with the hope that the wishes of The Warrior's Of Old would become the journey forward to relinquish the pathway trodden by many long ago.

Wolves live in packs and have a strong sense of community. They depend on one another for protection, food, and raising their young. As a totem, wolf can indicate a need or desire for family or tribe connections. Wolves have heightened sense of both smell and hearing, helpful tools that help with fine-tuning intuitions. Anyone with wolf medicine is aware of their keen intuitive abilities, or will soon be at a stage of realizing it.



The dogs and cats who live with us and also domesticated animals from the farm (cows, pig, horses, etc.) have spiritual lessons to teach us. Domesticated animal totems have been fondly portrayed in many children stories like Mother Goose tales, Old MacDonald, and Charlotte's Web.

Bears in general teach us to slow down and reserve our energies. Bear medicine also has to do with awakening from within. Bear teaches us that life's answers are no further than your own subconscious. There is no need to look outside of yourself when bear is nearby. Bears are also climbers and can teach us to reach new heights. Bears love honey and teach us to appreciate the sweetness life offers.

General message for anyone with an insect totem is that the individual is not as important as the collective. Insects are survivalists and adapt to change very well and can assist you during transitional periods. Although insects are small in size they can assume the role of "pest" or "getting under you skin." Insects are not to be swatted away thoughtlessly. When they annoy you they are trying to get your attention.

Animals that live in the forest or woodland regions represent freedom and innocence. Woodland totems are strongly connected to the energies of green plants and trees.

A cat's nature is to prowl after dark. Cats have keen eyesight and are also very instinctual. They are curious and make good detectives. People with cat medicine tend to walk on the dark side and delve into mysterious depths.

Reptiles as totems in general are wise teachers. Their bodies are covered with scales, offering a lesson in the importance of shielding from outside influences.

TRADITION !

ANIMAL TOTEMS

courtesy of Phylameana lila Desy, About.com

Animal totems offer spiritual guidance. To best understand the lessons conveyed by animals that show up in our lives involves us learning their instinctual behaviors and natural habitats. Is the animal nocturnal? Does it live in the desert or the tropics? Is the animal solitary or live in a pack? What type of diet do they eat? Answers to these questions and similar questions will give you clues as to what message is being offered.

Birds in general are survivalists. They will first choose flight over fight. They instinctively know that fighting is a dangerous endeavor. Whereas flight is avoiding trouble: possible injury or death. Birds have superb reflexes. They teach us awareness and adaptability. Birds represent the air element and are also teachers of proper breathing.

Arctic totems are superb survivalists. Living in a cold climate and harsh environment demands stamina and determination to survive. Arctic totems teach the ability to thrive under the direst of circumstances.

When they shed their skins they are teaching us to let go or discard the past and evolve through birthing new ideas. Reptiles abandon their young very early demanding their offspring to develop self-reliance. When a reptile totem is present it can signify it is important to cut the apron strings.

Amphibians (toads, frogs, salamanders, and newts) begin their life journey from a lake, pond, or muddy puddle. Anyone with an amphibian as a totem has access to ancient truths. They have the ability to breathe underwater and must be near a water source to survive and procreate. Change or metamorphosis is taking place or soon to take place with an amphibian totem shows up.

Ocean Totems share two characteristics: water element and salt. Water energies invoke flow and emotion. Natural sea salt is used to bring out flavors in the foods we eat and can also be used as a healing agent in mouth gargles and saline washes.

ANNOUNCEMENTS

Jim “White Owl” Lathrop was appointed Director of Finance for the City of New London, CT, as of July 1, 2009.

Grandparent’s Virginia “Night Owl” and Al Miner would like to announce that their grandson, Christopher “Brave Buck” Campbell, graduated in May from Washburn High School in Thornhill, TN. Christopher will be attending Lincoln Memorial University in Harrogate, TN, in the fall majoring in Broadcasting. Good luck to Christopher.

Carol Lebitz would like to announce the birth of her greatgrandson Josiah Daniel Blackstone, son of Tiffany and Andrew Blackstone. Josiah was born on July 25th, weighing in at 6lbs 3oz. “He’s a cutie!”, according to Grandmom.

(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



MINNIE (FOWLER) LAMPHERE KOLASA

September 7, 1916, to August 13, 2009

Minnie (Fowler) Lamphere Kolasa, age 92, of Whalehead Road, Gales Ferry, passed away Thursday, August 13th, at Backus Hospital after a brief illness.

She was born in Preston on September 7, 1916 the daughter of Irving and Lulu (Avery) Fowler.

Minnie will be remembered as a kind and giving lady who always took the time to help others.

She was married to William R. Lamphere for 55 years before his death in 1992. She later married Thaddeus "Ted" Kolasa. In addition to her husband, she is survived by three sons, William R. Lamphere Jr. of North Stonington, Bradley R. Lamphere of Ledyard, and David A. Lamphere of Culpepper, VA; a brother Lawrence Fowler and his wife Ethel of Norwich, 6 grandchildren and 8 great-grandchildren, nieces and nephews, most of whom she shared her home with over the years.



She was predeceased by 5 brothers.

Her family would like to thank Kathy Nunier, Minnie's daughter-in-law Loretta, and Karen Kolasa for their assistance and also the kind and loving care of the nurses at the E-3 stroke unit at Backus Hospital.

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

