

INDIAN LEAP NEWSLETTER

WINTER SOCIAL

Our winter social was held on February 6, 2005, at the Preston Firehouse. There were 47 members present. Even though the turn out wasn't as great in numbers as usual, a good time was had by all that attended.

The raffle was successful. There were many nice items that were raffled off and we also had a half and half raffle, which was quite a hit.

After the raffles and meal were over, Eleanor Fortin and Darlene Currier spoke to the members present to update them on the latest happenings and to answer any questions the members had.

Darlene then told the members that it is imperative to have all documents, such as, enrollment forms, certified birth certificates, and certified marriage certificates for female members to show a name change and solidified genealogy, mailed or delivered to the Tribal Office. At this time Eleanor and Darlene asked the members if they had any questions. After the questions were answered, some people milled around to talk with family and friends.

It was good day and we hope to see everyone again at our powwow on June 11th and 12th.

GUNG SKEEDUMBORK (YOUNG PEOPLE) NEWS

Our classes have been very successful. The children have been enjoying making crafts and listening to stories of their ancestors. The instructors are extremely proud of the progress the Gung Skeedumbork culture class has made. Their grasp of the Mohegan language is just unbelievable. We are so very proud of them all.

On March 26, 2005, the Gung Skeedumbork class visited the Mashantucket Pequot Museum for a tour called "In the eyes of a Pequot child". The tour guide was amazed at how much of the native culture and lifestyles our children knew. They had answers to questions that the tour guide asked before she could finish her sentence. The instructors and parents that attended were bursting with pride on how much they have learned from the classes. It is so refreshing to see our future taking shape before our very eyes. I would also like to say Ta'put ni (thank you) to all the instructors that make this class such as success; Elizabeth Corey/One Who Walks with Shadows, Donna Shank/Big Duck, Nuna'nu (Grandmother) Ruth/Magnolia Blossom and Roger Corey/Eagle Spirit. I would also like to say, Ta'put ni to all the parents that come to the classes to help out, it is much appreciated.

We have much more fun things and learning experiences to do, so if your children are interested in coming to the Gung Skeedumbork classes, they are held on every other Saturday at 9:30 am, at the UCFS building across from the Norwichtown Mall.

Come, learn, meet your cousins and have some fun. Our last class for the summer break is June 18, 2005. We will be having our end of the year party at Papa Gino's on that date. Don't forget to be there. Classes will resume on August 13, 2005 at Bluff Point in Groton, at 10:00am.

For further details or to join the Gung Skeedumbork class, please call Donna/Big Duck at (860) 445-0119 or call Darlene/Eyes of the Wolf at the Tribal Office, (860)892-1039.

Also, we are always looking for ways to include young members who are not local enough to attend the classes in Norwich. Let Donna or Darlene know if you have any ideas on how we could include our distant cousins.

Ta'put ni wocak (thank you everyone)
Darlene/Eyes of the Wolf

MARK YOUR CALENDAR!

***Native American Mohegans' Annual Intertribal Powwow
June 11 and 12, 2005***

Lebanon Fairgrounds, Mack Road, Lebanon, CT

We need volunteers to help with the preparations. If you would like to volunteer, call (781) 944-3580, or send email to fecook@nativeamericanmohegans.com.

Also, we are preparing for our Annual Powwow Potluck Dinner scheduled for Saturday, 6/11. Please bring a dish that you can share with 100 guests.

Lastly, we are signing up homemakers to make fudge for sale at the Powwow. The proceeds will benefit the efforts and activities associated with our cultural events. If you are willing to make fudge for the Powwow please contact Virginia Miner at (865) 767-3079 or send email to vminer8@aol.com. Recipe can be found at end of newsletter.

With your help we can have another successful Powwow!

NATIVE AMERICAN MOHEGAN COMMUNITY NEEDS ASSESSMENT

As a result of the Native American Mohegans Needs Assessment Survey and thanks to the generous efforts of Ms. Elizabeth M. Corey, we are able to address one of the major concerns raised in the NAM Needs Assessment survey (see February 2005 Indian Leap Newsletter), namely, Substance Abuse Treatment Services.

In the survey, respondents were asked whether they thought the Tribal Council should offer substance abuse treatment services. A majority (69%) responded "yes". The following tables contain lists of Clinical Providers, Substance Abuse Treatment Providers, Resident Substance Abuse Programs, and Residential Board and Care Homes, in Norwich and New London, CT, as well as, in the Northeast.

I must apologize to those members who are outside the Northeast for the regional aspects of this data. However, it is important to note that 74% of our members live in CT (83% in the Northeast) and 89% of our Connecticut based members live within 10 miles of Norwich. So this data is relevant to a large portion of our members. If you are outside the Northeast, I am sure there are similar facilities and services available to you. Simply call one of the companies listed in the following tables and they may be able to help locate similar services in your area.

We will address other areas of interest in upcoming newsletters.

| CLINICAL PROVIDERS | NORWICH | NEW LONDON | NORTHEAST |
|--------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------|
| | United Community and Family Services (UCFS) Backus Department of Psychiatric Services Integrated Behavioral Health (IBH) Southeastern Mental Health Authority (SMHA) Catholic Charities and Family Services Norwich Psychiatric Center Comprehensive Psychiatric Care, PC Connecticut Behavioral Health Associates, PC Select Behavioral Health, LLC | Community Mental Health Services of Southeastern Connecticut (CMHSSC) Lawrence and Memorial Mental Health Clinic (L&M) Southeastern Mental Health Authority (SMITA) Connecticut Behavioral Health Associates, PC Psychiatric Associates, PC Psychiatric Medicine Center, PC | United Services Comprehensive Psychiatric Care, PC Johnson Professional Associates Mental Health Services |

| SUBSTANCE ABUSE PROVIDERS | NORWICH | NEW LONDON | NORTHEAST |
|---------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| | United Community and Family Services (UCFS) Backus Department of Psychiatric Services Southeastern Council on Alcoholism and Drug Dependence, Inc. (SCADD) Hartford Methadone Dispensary Eastern Service Network Natchaug Hospital | Stonington institute Southeastern Council on Alcoholism and Drug Dependence, Inc. (SCADD) New London Counseling Associates Care Center Care Plus Hartford Methadone Dispensary Eastern Service Network The Connection, inc./Women's Services of Groton Natchaug Hospital | Stonington Institute Hartford Methadone Dispensary Perceptions, Inc. Community Prevention of Addiction Services Natchaug Hospital Northeast Communities Against Substance Abuse |

| RESIDENTIAL SUBSTANCE ABUSE PROGRAMS | NORWICH | NEW LONDON | NORTHEAST |
|--------------------------------------------|---------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------|
| | SCADD/Lebanon Pines Stonington Institute Altruism House | First Step, Inc./Bent Crandall - Groton The Connection - Mother's Retreat SCADD/Lebanon Pines Stonington Institute | Perceptions Bridge House Brooklyn House Perceptions Program Next Perceptions Program House |

| RESIDENTIAL BOARD AND CARE HOMES | NORWICH | NEW LONDON | NORTHEAST |
|-------------------------------------|-------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------|--------------------------------|
| | UCFS Sheltering Arms Crestwood Manor Fitchville Home Haughton Cove Manor Sachem Home Shantok Home | Briarcliff Manor Haughton Cove Manor Rita's Rest Home Shantok Home Sunny Lodge Rest Home | Lyon Manor Plainfield House |

Note: United Community and Family Services (UCFS) is a Norwich based services provider and a partner to the Native American Mohegans. UCFS is a leading provider of and advocate for affordable, comprehensive, high quality health and human services that strengthen those in need throughout greater southeastern Connecticut. UCFS provides: Outpatient Primary Medical Care, Family Support Social Services, Outpatient Mental Health Care, Eldercare Services, Dental Care, Volunteer Placement Services and Community Health Services.

NAM and UCFS believe that everyone should have access to high quality, comprehensive health and human services, as they need them. The most effective way to strengthen individuals is to assist them in the ability to constructively manage their life challenges. Strong families communicate effectively, provide a safe, nurturing environment for their members and take an active role in maintaining their health and well-being.

Find out more about United Community and Family Services by visiting their website located at, <http://www.ucfs.org>.

BOOK REVIEW

IN THE HANDS OF THE GREAT SPIRIT

by Jake Page

Today, some 2 million American Indians inhabit the United States, less than 1 percent of the nation's population. Their origins have always been viewed from a 500-year-old perspective – from the point of view of the Europeans who “discovered” the New World. Yet the true story of the American Indians begins some seventeen thousand years ago – and it is

past due for a telling that shows Indians as they are, rather than as westerners wish them to be.

Recent archaeological findings, newly discovered written accounts, and never-before-published records have contributed to a whole new understanding of our country's oldest ancestors. Drawing upon the latest research, as well as his own personal experience living among the Hopi tribes, acclaimed author and former *Natural History* magazine editor Jake Page covers all aspects of Indian life throughout the ages. From the Pleistocene era to Custer's Last Stand, the Trail of Tears to the

Indian Civil Rights Act, the establishment of reservations to the negotiation of casino property, *In the Hands of the Great Spirit* reveals the astonishing endurance of a group of people whose experiences is as varied as the world is old.

TRADITION !

WAMPUM (PART 3, FINAL)

Wampum belts consist of rows of beads woven together. Belts were made using the techniques of both hand-held and loom-woven beadwork, often on a simple loom made from a curved stick resembling an archer's bow. Weaving traditionally involves stringing the beads onto twisted plant fibers, and securing them to animal sinew or leather thong warp.

Inner fibers stripped from milkweed, dogbane (a close relative of milkweed), toad flax, velvet leaf, and nettle plants were twisted into fine threads. By the 1700's a multitude of Native American weaving techniques had developed for wampum belts, bracelets, necklaces and collars. By the 1700's in New England, tubular glass beads and small round pony beads were being woven into belts and bands.

Long, wide belts of wampum were not produced by Native Americans until after European contact. However, the methods and techniques used in making large wampum belts probably developed from the ancient Native American traditions of finger-weaving. Some of the earliest post-European contact wampum belts were worn as collars around the neck. These early wampum collars are made without the use of a loom, much like prehistoric finger-weaving, with one end of the belt anchored and the other end left free to weave the warp and weft elements on a bias (diagonal). The very first woven wampum most likely incorporated single beads strung onto twine while finger-weaving sashes, garters, burden-straps or other bands. The belt weaving technique known as 'double-strand square weave' appears earlier (late 1500's and early 1600's) than the 'single-strand square weave' technique.

Although a loom is helpful, but not necessary, the double-strand square weave technique does not require the use of metal needles, as the beads can be strung one at a time onto the two wefts and then the wefts passed under and over the next warp string.

The single-strand square weave, used by most beadworkers today, probably developed in the late 1600's and early 1700's with the florescence of the Native wampum industry.

"The white ground color symbolizes its peaceful mission, the blue rectangle in the center represents the four Wabanaki tribes grouped about their council fire, while the four small crosses ranged at the sides again denote the four tribes. Another somewhat variant interpretation may be given in which the central rectangle represents the council fire of the confederacy at Caughnawaga, to which the four tribes indicated by the crosses owe their allegiance." (Leavitt & Francis 1990: 17).

"...with a dark background denoting former or potential hostility among the tribes, lightened on the margins with white borders denoting the bonds of friendship that now surround them. The alternating panels of blue and white at the ends are evidently a convention imitated from the Iroquois. The four white triangles are tribal "wigwams," the Penobscot, Passamaquoddy, Malecite, and Micmac. In the center is the pipe which is the symbol of peace by which the allies re joined" (Leavitt & Francis 1990: 17-18).

Aside from beauty, wearing or presenting jewelry had many social, economic, political and religious implications for the Native Americans of the 1600's in southern New England. White wampum is the emblem of health, peace or purity. Purple and black wampum are color variants of the same bead, and were used for serious or civic affairs, sometimes indicating disease, distress or hostility, at least in referring to the background colors in belt patterns. The meanings in the designs can become very complicated, for example a belt may have white designs on a purple background but be surrounded by a white border, indicating a relationship that was once hostile is now peaceful. A wampum belt painted red (with red ochre or vermilion) was sent as a summons for war. Personal headbands and bracelets might combine shell with glass or metal beads. Many Native American headbands and bracelets in the 1600's in southern New England incorporated squares, triangles, diagonal lines, crosses, people, animals and other geometric shapes. Belt designs might show kinship or connection with a particular group. Belts and beads validated treaties and were used to remember oral tradition. Ceremonies of dance, curing, personal sacrifice incorporate religious and ritual aspects of beads. Jewelry was also used to display many physical or

social "rites of passage", and shows that a person has gone through a certain transformation in their life, like maturity or marriage. Wampum could be presented by the family of a prospective husband to the family of a potential wife, and if accepted, granted approval for the marriage.

"The young man, when he had settled his mind upon marrying some special girl, would appoint an uncle, or some elderly man to be his go-between. Extra dignity was lent to the occasion by having two old men for negotiators. He would then procure some wampum, if he were rich enough a collar or necklace, if not, just a string. Next he would compose a message, the main points of which would be represented by the arrangement of white and purple beads. This message, accompanied by the mnemonic wampum, would be forthwith entrusted to the go-between's care, and he would go to the home of the girl's parents carrying the wampum in a rolled-up red handkerchief or other gaudy cloth. Here his message would be delivered, and the wampum left, to be debated upon by the girl's family. The negotiator would depart for a while to allow time for deliberation. Before long he would return for an answer. Now should the girl's family have decided negatively, the wampum would be returned to the old man, who would deliver it to the sender. And the matter was dropped. But should the suitor be favorably regarded, the wampum would be retained and upon the negotiator's next visit he would be answered in the affirmative or asked to defer a little longer. The retention of the wampum was considered a sign of consent. It often happened that the husband, after the wedding, would buy back the wampum" (Speck 1976: 254-255).

And the fire begins to roar
 And voices begin to sing
 That is the sounds
 The sounds of Native Americans

When the bells begin to jingle
 And the feet begin to move
 The air is pure
 And the Great Spirits are above, watching
 and forgiving their sins
 That is the sounds
 The sounds of Native Americans

When the sounds begin to die down
 And the fire stops roaring
 The air is no longer pure
 And the Great Spirits have been disturbed
 And the bells no longer jingle
 When there is no sound
 That is the sound of Native Americans
 Praying for their heritage to come back alive

When the world is silent
 And the land seems dead
 It doesn't mean that
 Native Americans have given up
 They are moving ahead.

Lori A. Currier, aka Autumn Fox

ANNOUNCEMENTS

Kenneth and Sonja Sieling Boumenot would like to announce that they have another bundle of joy in their family. Dieter Koen Sieling was born on December 17, 2004. Dieter's joins brother Jurgen and sisters, Katja and Stefie.

(If you have any announcements you would like printed in the next newsletter, send them to the office at P.O.Box 1066, Norwich, CT, 06360-1066 or call (860) 892-1039 or email to:

info@nativeamericanmohegans.com.)

~~THE SOUNDS OF NATIVE AMERICANS~~

As the bright orange pure moon sets behind
 the mountains

Night Owl's Never Fail Fudge

| | | | |
|-------------------------|-----------------------|-------------------------------------------------|-----------------|
| 2 ½ cups sugar | ¾ cup evaporated milk | ¼ cup butter or margarine | ¾ teaspoon salt |
| ¾ jar Marshmellow Fluff | ¾ teaspoon vanilla | 1 large (12 oz) pkg semi-sweet chocolate pieces | |

1. Combine first five ingredients; sugar, milk, butter, salt, and fluff. Stir over low heat until well blended.
2. Bring to boil over moderate heat, being careful not to mistake air bubbles for boiling. Then boil slowly, stirring constantly for 5 minutes.
3. Remove from heat. Stir in chocolate and vanilla until chocolate is melted. Then, turn into 9x13" buttered pan and cool.

Special Remembrances

CLIFTON A. FOWLER
October 25, 1922 - February 6, 2005

Clifton A. Fowler, 82, of Hope Valley, RI died peacefully at the Watch Hill Manor.

He is survived by his wife of 59 years, Ruth E. (Palmer) Fowler and his son, Lonny Fowler of Hope Valley, RI, and daughter, Sandra Rupp of Hope Valley, RI. He also leaves his brother, Hugh Fowler of Stonington, as well as, seven grandchildren and 11 greatgrandchildren.

Clifton was a World War II Army veteran.

GLENN ARTHUR CURRIER
February 26, 1961 – January 12, 2005

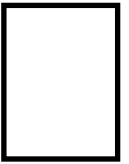
Glenn Arthur Currier, a Norwich native, passed away peacefully in his sleep on January 12, 2005, in Okeechobee, FL.

Glenn was the son of Anne and Arthur Currier, brother of Dawn and David Currier, brother-in-law of Bill Engdall and Judy Currier, and grandson of Ida May Daigle.

Funeral arrangements were in Okeechobee, FL. Glen was 43 years old and will be sadly missed..

On behalf of the Native American Mohegans, the Tribal Council would like to extend their condolences to all the friends and relatives of Clifton A. Fowler and Glenn Arthur Currier.

Native American Mohegans, Inc.
P.O.Box 1066
Norwich, CT, 06360-1066



MARK YOUR CALENDAR!

***Native American Mohegans' Annual Intertribal
Powwow
June 11 and 12, 2005***

Lebanon Fairgrounds, Mack Road, Lebanon, CT

We need volunteers to help with the preparations.

See the announcement inside for further details.

With your help we can have another successful Powwow!
