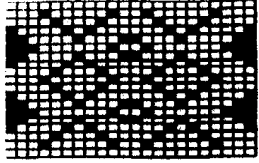




AN-OO-NA-NIN (The NENAI Messenger)

FALL 2007



The New England Native American Institute
P.O. Box 20192
Worcester, MA 01602-0192
(508) 791-5007
E-mail nenaipetsan@aol.com
WEBSITE: NENAI.ORG



NENAI ANNUAL MEETING

DATE: October 20, 2007

PLACE: Asa Waters Mansion
123 Elm Street
Millbury, MA 01527

TIME: 10:00 am to 12:30 PM sharp

FEATURE: A viewing of Millbury Historical Society's collection of local Nipmuc stone artifacts, with a brief tour of the mansion.

BUSINESS MEETING: Reports, and election of officers

We will adjourn to Tony's Sutton Pizza & Restaurant for fellowship & discussion of topics listed below and lunch (we will each pay our own lunch bill).

NENAI WELCOMES MEMBERSHIP PARTICIPATION

Please come with your input about the following topics to make important decisions about the future of NENAI. The membership determines the future direction of NENAI with ideas, suggestions and involvement.

- ❖ Membership requirements
- ❖ Mission statement
- ❖ Scope of activities
- ❖ Location of headquarters
- ❖ Fund raising
- ❖ Volunteerism

Directions from Mass Turnpike Exit 10A –follow signs to Route 146 South. Follow Route 146 South approximately 3 miles. Exit at West Main Street-Millbury exit. Turn left at the bottom of the ramp. Go under Route 146 overpass and go straight over the bridge. The Asa Waters Mansion will be on the right approximately ¼ mile up the road.

SHOE DESIGNED FOR NATIVE AMERICANS

Nike developed a performance shoe designed specifically to fit the feet of Native Americans. Research was done with individuals from over 70 tribes, consulting podiatrists and members of Indian Health Services and the National Indian Health Board. In general American Indians have a much wider and taller foot than the average shoe allows for. Nike developed the Air Native N7. The N7 name is a reference to the seventh generation theory, used by some tribes to look to the three generations preceding them for wisdom and the three generations ahead for their legacy. The shoe will be distributed solely to American Indians and all profits will be reinvested in health programs for tribal lands. The company anticipates raising \$200,000 for tribal programs. www.nike.com

FEDERAL RECOGNITION TO THE NIPMUC INDIANS DENIED

The petitions failed to meet the seven mandatory criteria for federal recognition and the Interior Board of Indian Appeals has upheld the Bureau of Indian Affairs' denial. In 2004 the Bureau of Indian Affairs denied both the Hassanamisco band's petition because it failed to meet four of the criteria and the Webster-Dudley band because it did not meet three of the criteria. Northeast Connecticut communities have expressed concern about the Nipmucs building a casino in that area if they receive federal recognition. Mr. Blumenthal, Connecticut Attorney General, has crusaded against the federal recognition process, saying it was subject to "improper influence of money and politics." He has said he would fight federal recognition for the Nipmucs in court, if it were awarded and \$50,000 has been set aside for possible legal action.

September 12, 2007 Worcester Telegram & Gazette



DECLARATION ON RIGHTS OF INDIGENOUS PEOPLES

The General Assembly adopted a declaration outlining the rights of the indigenous people and outlawing discrimination against them. A non-binding text, the Declaration sets out the individual and collective rights of indigenous peoples, as well as their rights to culture, identity, language, employment, health, education and other issues. Sheikha Haya, General Assembly President, warned that "even with this progress, indigenous peoples still face marginalization, extreme poverty and other human rights violations..." Secretary-General Ban Ki-moon called on governments and civil society to ensure that the Declaration's vision becomes a reality by working to integrate indigenous rights into their policies and programs.

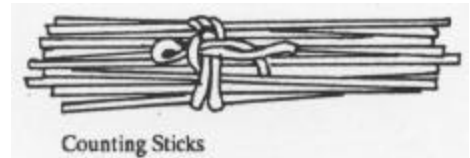
In his recollection of the road to Geneva, Oren Lyons, Onondaga faithkeeper and Haudenosaunee delegate in 1977, in the preamble to the 2005 edition of "A Basic Call to Consciousness," detailed the common plight of indigenous peoples. He asked, "After all, we are peoples, are we not?" Yes, he wrote, "in full international sense of the word." And, most significant in the hearts of the millions of indigenous for whom this declaration begins a new era of recognition, we are and have always been peoples "in the eyes of the Creator."

"As peoples celebrating this highest of moral victories, we acknowledge the blessings that helped bring us to this important moment: the love of our ancestors who fought for the well-being of the seventh generation, the gifts from the Natural World, and the determination of all our indigenous relations to survive. Indigenous peoples have reached a hard-won milestone; the work now must focus on realizing effective implementation for our acknowledged rights."

www.un.org/apps/news/story September 13, 2007 www.indiancountry.com

CASINOS: WHO – WHERE – WHEN?

Governor Deval Patrick's proposal to put three commercial casino licenses out to bid is still subject to legislative approval. His proposal was for one in Southeastern Massachusetts, another in greater Boston and a third in Western Massachusetts. Patrick said one of the casino licenses would be weighed or even reserved for an Indian tribe, however the administration would try to prevent the two tribes from taking land into federal trust to open a fourth or even fifth casino on their own. Patrick insisted that he was not backing away from the Mashpee Wampanoag tribe by endorsing commercial casinos. The tribe has said the federal trust process could take as little as 18 months, while Daniel O'Connell, secretary of Housing and Economic Development and chairman of Patrick's study group on gaming, said it could take at least five years. O'Connell said the administration would seek to block Indian casinos outside the bidding process. "We would be opposed to any effort to add additional casinos because we think it will lessen the economic benefit to the commonwealth and have an adverse effect on investment in the three resort type casinos that (Patrick) proposes," O'Connell said. Despite Patrick's offer, the Mashpee tribe's plans right now remain the same, tribal council chairman Shawn Hendricks said at a press conference. Before the governor's announcement, the Mashpee tribe had already applied to put more than 500 acres of and in Middleboro into trust with the federal government for the purpose of gaming. Trust land is exempt from local and state laws and taxes. O'Connell said the Wampanoag Tribe of Gay Head (Aquinnah) would also be encouraged to participate in the bidding process. "We think that their status and rights are materially different than the Mashpee tribe," O'Connell said. Donald Widdiss, the chairman of the Wampanoag Tribe of Gay Head (Aquinnah), didn't rule out either a commercial or Indian casino. Widdiss said the tribe may announce a partnership with well-known casino backers.
www.capecodonline.com September 18, 2007.



REMNANTS OF FORT BUILT BY ABENAKIS?

According to an article in the Boston Sunday Globe on August 26, 2007, Bob Goodby may have found a tool used by Native Americans. Bob Goodby was walking in the woods in Swanzey, N.H. and found a tool that may have been used to scrape hides. Mr. Goodby is an associate professor of anthropology at Franklin Pierce University. He has a theory that this is the site of a fort built by Abenaki Indians, but needs permission from the landowners to excavate the site. Fred Rawlings was reading an essay by Goodby about the Abenaki and recalled stories he had heard from a neighbor 50 years ago and some artifacts he had found when he lived near the river. Mr. Goodby had believed the fort's location had been lost forever until he heard from Mr. Rawlings. Another Swanzey native, Art Whipple, had found artifacts in the 1970's and ultimately established a location as one of the oldest Paleo-Indian sites in New England, dating back 11,000 years. Further research is needed but it goes to show that sometimes, the memories that are told and not kept to ones self, can lead to great discoveries and help in the preservation of the Native Americans history



AMBER ALERT IN INDIAN COUNTRY

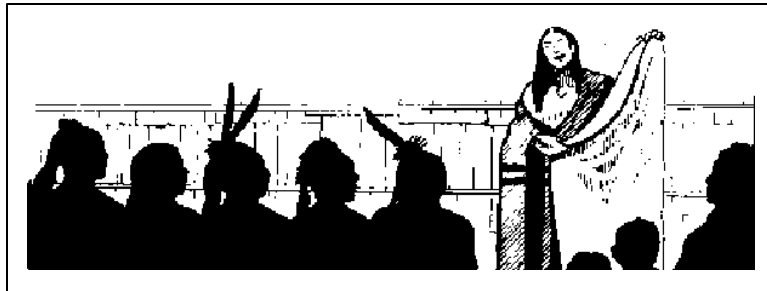
Ten tribal sites have been selected to serve as demonstration sites to help expand the Amber Alert program into Indian country. "Tribes can play an important role in strengthening our Amber Alert network," said Regina Schofield, National Amber Alert coordinator. In 2006 there were talks between tribal leaders and the Justice Department about expanding the program. Tribal communities would be assisted in order to meet the needs specific to tribal communities. The communities selected to participate in the initiative are the Acoma, Hope, Laguna and Zuni pueblos; the Choctaw Nation; the Crow Nation; the Eastern Band of Cherokee Indians; the Gila River Indian Community; the Navajo Nation; the Northern Arapaho Tribe; the Salt River Pima Maricopa Indian Community; the Winnebago Tribe of Nebraska; and the Yakama Nation. "The pilot sites will serve as models for other tribal communities working to develop Amber Alert plans so that children in Indian country can benefit from the Amber Alert network."

www.indiancountry.com Sept 28, 2007

NATIVE AMERICAN TELEVISION

Native American Television and NorthWest Indian News have joined forces. Their goal is to establish a nationwide Native news program online and on cable. "Getting out there and presenting Indian news and an Indian point of view is of the utmost importance," ATNI (Affiliated Tribes of Northwest Indians) chairman Ernie Stensgar, Coeur d'Alene, said in a press release. He is also a board member of Native America Television (NATV). NATV operates an online new site and produces videos of Native events. NorthWest Indian News covers news and events in the Pacific Northwest. Randy Flood, NATV Executive Director, said mainstream news reports about Indian country issues "don't come close to what Native People are facing." "There are about 500 tribal nations. If you have 500 reporters out there, that makes for a good report," he said. Flood also wants to start a weekly "Report from Washington," featuring Native organizations such as NCAI, the National Indian Education Association and NARF.

www.indiancountry.com September 26, 2007



THE NINTH ANNUAL NATIVE AMERICAN MUSIC AWARDS IS SCHEDULED TO BE BROADCAST ON MHZ NETWORKS IN NOVEMBER 2007 WITH ADDITIONAL BROADCASTS EXPECTED ON DIRECTV AND DISH NETWORK.

The ninth annual Native American Music Awards was Saturday October 6, 2007 at the Seneca Niagara Casino & Hotel in Niagara Falls, NY.

Native American Environmental Activist and Author Winona LaDuke came to Greenfield Community College's Sloan Theatre Monday, October 8th, 2007 and spoke to full a house about the need to be in balance with the earth, and challenge ourselves as to how we can make positive contributions to our environment whether it be at the local, state, national or world level.

TREE OF PEACE PLANTING

On Wednesday, September 26th, High Rock Park in Saratoga Springs will be the site of an historic “Tree of Peace” planting ceremony, led by Chief Jake Tekaronianeken Swamp, Wolf Clan, Akwesasne Mohawk Nation. The tree is an indigenous white pine, planted on behalf of the many Native American peoples who have long regarded the mineral springs around Saratoga as an important place for healing. Chief Swamp will recount the story of the founding of the Great League of Peace and the wisdom of the Peacemaker, who taught five warring tribes to bury their weapons under the roots of a great white pine tree. The five needles of the white pine symbolize the original Five Nations that came together as the Haudenosaunee or Rontinosionni, meaning “people of the longhouse”, now called the Iroquois Confederacy. The Tree of Peace Society is grounded in the principles of universal peace, stressing “individual responsibility for one’s actions, a deep personal relationship with the natural world and the acknowledgement that all living things are blessings from the creator to be treated with sensitivity and respect.”

Information: <http://www.saratoganativefestival.org/2007/>

PGA PLAY

The Oneida Indian Nation has broken new ground by hosting the inaugural Turning Stone Resort Championship at its Atunyote Golf Club. OIN becomes the first Indian nation to sponsor and host a major professional golfing event. Nation Representative Ray Halbritter said, “We’re able to present an aspect of our people to the world in a way that represents what we desire – good relations and a beneficial existence. In our culture, we’re taught to do our best I life. It’s not about us as individuals – we’re part of creation.” The champion’s sterling silver trophy is based on a 20-foot sculpture titled “Allies I War, Partners in Peace” by Utah artist Edward Hlavka, the award features George Washington, Oneida Chief Oskanondohna, and Oneida woman Polly Cooper, who led a delegation of Oneidas that delivered food to Washington’s Continental Army at Valley Forge during the brutal winter of 1777. Cooper’s story, and the Oneida Nation’s alliance with the then-fledgling United States, illustrates the Oneidas’ contribution to American freedom, a gift often overlooked and omitted from the history books. The original sculpture is now on display at the National Museum of the American Indian in Washington, D.C.

Verona, N.Y. September 21, 2007 www.indiancountry.com

RELEASED

Published August 1, 2007

“A Cultural History of the Native Peoples of Southern New England: Voices from Past and Present”
by Moondancer (Author) and Strong Woman (Author)

Book Description as shown on amazon.com:

“Very few books on the history and culture of the southern New England Native peoples have been written by the Natives themselves. Standard academic books read like a clinical autopsy of a dead culture from many years ago. Contrary to this, A Cultural History of the Native Peoples of Southern New England provides an understanding of the ways, customs, and language of the southern New England American Indians from the Native’s perspective. For the first time, a book written about the Native American peoples of southern New England is written by the Natives themselves. Incorporating voices of modern Elders and other Natives to the historic records of the 1500s and 1600s, everything about the beauty, power, and richness of their culture has been included. Sections of the book cover appearance, language, family and relations, religion, the body and senses, marriage, sickness, war, games, hunting, and much more. The proud and fiercely independent Native American peoples of southern New England once walked tall and proud on this land. With is book, they are now beginning to walk tall again.”

Have you read this book and would like to put your own review in the next edition of the NENAI newsletter? If so please submit your review to us for consideration.

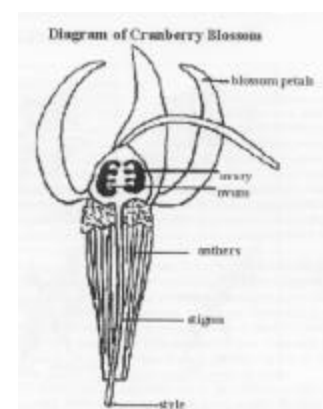
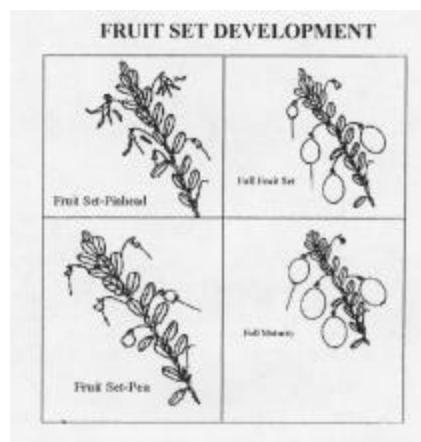
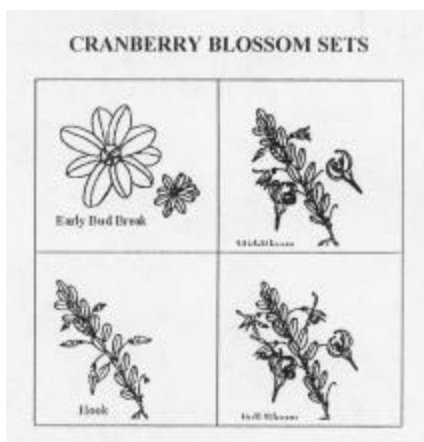
JEWEL OF THE BOG-THE CRANBERRY

A Little History- One of only a few native North American fruits, others being blueberry, concord grape, and wild strawberry, the cranberry was an important staple long before the Pilgrims arrived. Native Americans made cakes prepared with lean, dried strips of meat pounded into paste and mixed with animal fat, grains, and cranberries. Referred to as Pemmican, these cakes had an excellent keeping quality and were utilized during long journeys. Later Pilgrims used to make dyes and poultices with this jewel of a berry, and then cranberries soon become a vital source of vitamin C for whalers and a valuable resource to New England residents. The Cranberry was named from the appearance of the bud and flower to the neck, head and bill of a crane, hence called craneberry then cranberry.

Cranberries were used by the eastern Native Americans of the Algonquin nations, some of the names they called them are *sassemanesh*, *ibimi* and *atoqua*. Cranberry growers in Quebec sometimes name their farms "Atoka". In New Jersey the cranberry was a symbol of peace to Indigenous peoples and "*pakimintzen*" meant cranberry-eater; a very peaceable person! The first commercial cranberry bed was planted on Cape Cod in Dennis, Massachusetts in 1816 by Henry Hall, a Revolutionary War veteran. Henry Hall's cranberry bed is still in production after 185 years. Cranberry beds can be very long-lived: 100 year-old fields are not uncommon. Cannon and cannonballs for the USS Constitution were made from "bog iron" smelted out of kettle bogs in southeastern Massachusetts. These bogs, which are found in the town of Wareham, MA, were then planted to cranberry vines and are still under cultivation today.

About the Plant-The cranberry is an evergreen groundcover with two types of growth habit, runners (actually rhizomes) that trail and spread the plant, sometimes growing over 2 feet in one season, and uprights which are borne on the runners and bear the flowers and fruit. The goal is to get the numerous runners to spread quickly in the first two years to cover the ground, and after that to produce strong uprights (up to 200 per square foot) to produce flowers and fruit. The plant has a fine root system that only grows in the upper 4 to 6 inches of the soil.

Planting Your Own Cranberry Bed- Cranberries can be planted in the fall during October and early November or in the spring between April 15th to May 31st. If your soil is already sandy remove topsoil down 8 inches, add a 6 mil plastic liner, poke plenty of holes in the plastic, and add 4 bales (3.8 cu.ft) of peat moss for every 50 square feet. Mix in bone meal (1/2 lb), sulphomag (3/4 lb), rock phosphate (1 lb.) and bloodmeal (1 lb) for every 50 sq. ft. Wet peatmoss with garden hose, or wait until natural rain moistens the peat. Wetting the peatmoss will be hard. Be patient and add water in a mist, slowly. Clay or Silty Soils: If your soil is clay or silty, dig out a garden area 8 inches deep, directly add the peat without the plastic liner. Follow directions as above for adding peatmoss, fertilizer and water. Space one year plugs 1 ft x 1 ft, or closer, with root ball two inches below surface. Four inch pots can be spaced 2 ft by 2 ft, and six inch pots 3 ft x 3 ft. Care of the Garden bed- Water cranberries like other garden plants. They do not like to be in saturated conditions. Peatmoss needs to be moist to touch but not saturated. Cranberries DO NOT LIKE SATURATED CONDITIONS. IT IS A MYTH. Apply Fish emulsion fertilizer (2-4-2) at a rate of 1/2 gallon every 4 weeks or one 1/4 lb. application of a complete fertilizer (10-10-10) in late June every year. If bed is over run with runners, cut back on fertilizer and trim back runners. Test soil every other year by contacting your Extension office.



DELICIOUS CRANBERRY RECIPIES

Fresh Cranberry Sauce

1 cup water
1 cup granulated sugar or maple syrup
4 cups fresh Cranberries
In a saucepan, combine water and sugar, stirring to dissolve sugar. Bring to boil; add cranberries, reduce heat to medium low. Cook until skins pop. To gel sauce, cool completely to room temperature, refrigerate till firm. Makes 2 1/2 cups.

Cranberry Orange Relish

Put 1 pound (4 cups) fresh or frozen cranberries and 2 small oranges, cut into small pieces, into a food processor. Transfer to a bowl. Stir in 1 1/2 cups sugar. To make it special, add 1 cup chopped walnuts. Chill.
Or, freeze in airtight containers for longer storage.
Makes 3 cups.

WILD RICE WITH CRANBERRIES AND CARAMELIZED ONIONS

2 cups chicken broth
1/2 cup brown rice
1/3 cup wild rice
3 tablespoons butter or margarine

3 medium onions, sliced in thin wedges
2 teaspoons brown sugar
1 cup sweetened dried cranberries
1/2 teaspoon finely grated orange zest

Combine chicken broth and both of the rices in a medium saucepan. Bring to a boil over medium-high heat. Reduce heat to low. Cover and simmer 45 minutes or until rice is tender and the liquid is absorbed. Meanwhile, melt butter in a medium skillet over medium-high heat. Add onions and brown sugar. Cook six minutes or until liquid is absorbed and onions are soft and translucent in color. Reduce heat to low. Slowly cook onions, stirring often for 25 minutes or until they are caramel color. Stir in sweetened dried cranberries. Cover and cook over low heat for ten minutes or until cranberries swell. Gently fold cranberry mixture and orange zest into cooked rice. Recipe makes four to six servings.

VENISON MEATBALLS IN CRANBERRY SAUCE

1/4c raisins
1/3 c cranberry juice
1/2 c chopped onion
1 clove garlic, minced
1 T butter

2 cups whole cranberry sauce
3 R. lemon juice
3 thin lemon slices, cut into quarters
2 T sugar
2 T prepared horseradish

1/4 tsp salt, 1/8 tsp. freshly ground pepper
1 T. cornstarch
1/2 cup water

1 1/2 lbs. ground venison
1 egg
1/4 c finely chopped onion
3 T. wheat germ
1/8 tsp salt
1/8 tsp. Thyme
2 T butter

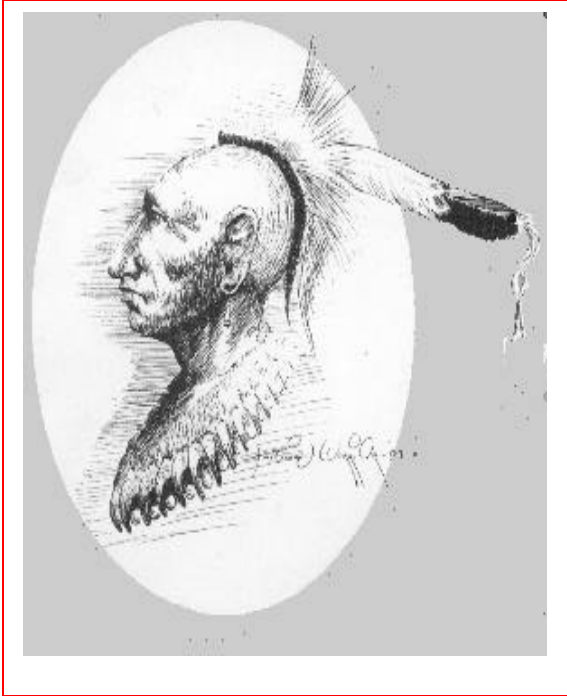
1. Combine raisins and juice in a small bowl, reserve
 2. Sauté 1/2 cup onion and garlic in 1T butter in a 2-qt. saucepan until soft. Add cranberry sauce, lemon juice, lemon quarters, sugar, horseradish and seasonings.
 3. Heat to boiling, reduce heat. Simmer 5 min. Add raisin mixture.
 4. Dissolve cornstarch in water. Stir into cranberry mixture, stirring constantly, until mixture thickens and bubbles for 5 min.
 5. Combine meat and remaining ingredients. Shape mixture into 1" meatballs.
 6. Sauté meatballs in 2 T butter in a large skillet until brown on all sides, about 8 min.
 7. Pour off pan drippings. Stir in reserved sauce mixture. Heat to boiling and reduce heat. Simmer covered 10 min.
- Serves 6

New England Native American Institute

The New England Native American Institute is a tax-exempt non-profit Massachusetts corporation functioning as an Indian-controlled research and documentation center, located in Worcester Massachusetts.

The Institute operates in collaboration with Native American researchers, representatives of regional Indian nations, non-Indian scholars and others. Its work is to further a scholarly study and appreciation of New England's rich and unique Native American history and culture. The Institute has been active in many areas including:

- Preserving a still growing collection of Indian artifacts, documents, photographs and other objects for an eventual Native American museum in the central Massachusetts area.
- Initiating an Indian oral history archive of video tapes of elders and tribal leaders and training native peoples in audio visual techniques and methods.
- Conducting Native American community-based adult educational cycles exploring facets of Indian studies and native spirituality.
- Identifying regional Native American historical and archeological sites for documentation preservation and protection.



We invite you to join the

NEW ENGLAND NATIVE AMERICAN INSTITUTE!

—Contributor-\$100

— Family-\$25

—Associate-\$50

— Member-\$10

Native American **— Yes** **— No**

Tribe or band _____

On a tribal roll? **— Yes** **— No**

Are you willing to volunteer? **—Yes** **—No**

Which activity? _____

Areas of Interest _____

Total enclosed _____

NAME _____

ADDRESS _____

CITY _____

STATE _____

Phone() _____ **e-mail** _____

Check if renewal **—**

Make check payable to:

The New England Native
American Institute (NENAI)

P.O. Box 20192
Worcester, MA 01602

Memberships run from
Oct. 1 - Sept. 30

We are a non-profit tax-exempt organization. Donations are tax-deductible.