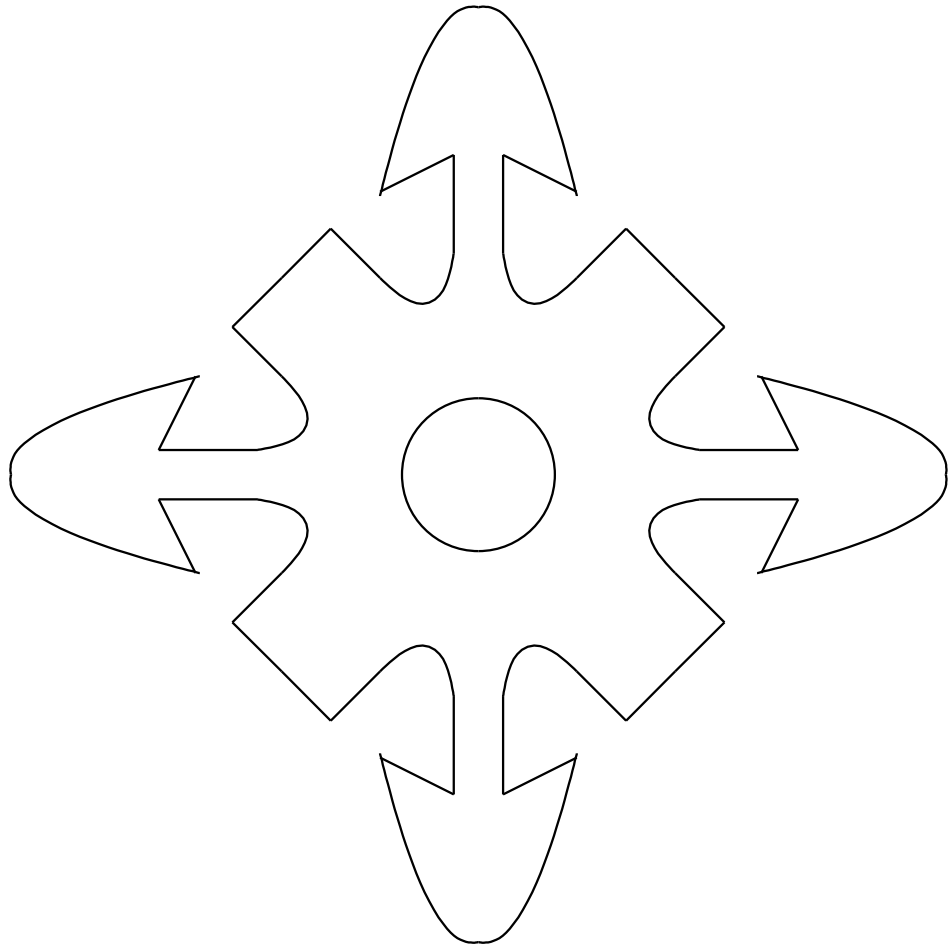


*The
Good
Red Road*



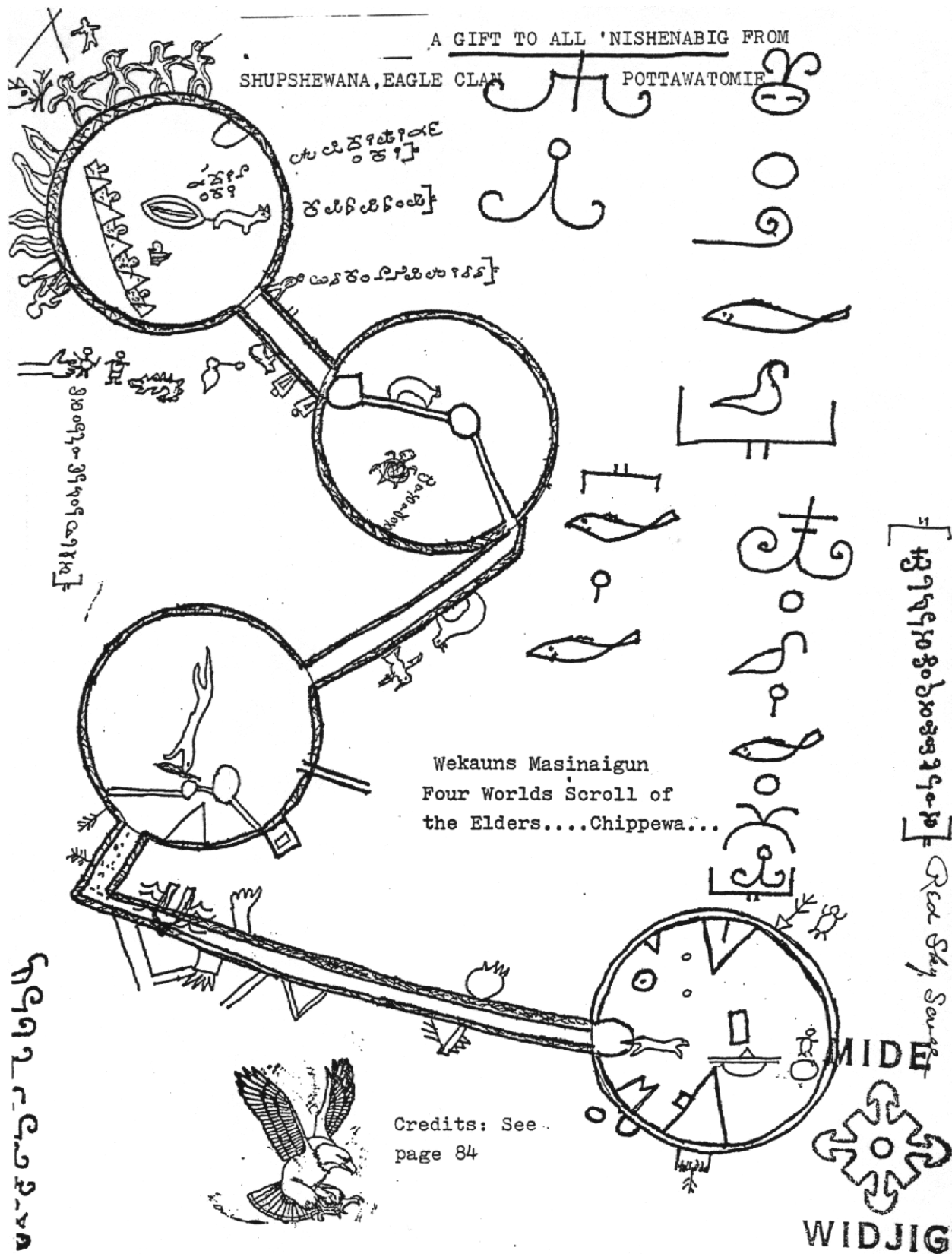
*Native American Teachings
from the Great Lakes
Shared by ShupSheWana*



The Good Red Road

Native American Teachings
from the Great Lakes
Shared by ShupSheWana

SHUPSEWANA, EAGLE CLAN A GIFT TO ALL 'NISHENABIG FROM POTTAWATOMIE



Contents

1	Traditional Marriage of the Ahnishenabig	5
2	Nanabousho/Winabojo's Sayings and Laws	9
3	Wabenowin Masinaigun	11
4	The Spirit World	13
5	Midé Initiation	15
6	Dancing Songs	21
7	Funerals	23
8	Madodoigan (Sweat Lodge)	25
9	Gikinoigun and Masinaigun	27
10	Life After Death	29
11	Instructional Charts	31
12	Gikinoigun Picture Record	35
13	Pata-Mowah-Wikon	37
14	Burial Mounds	39
15	Medicine	41
16	Conclusion	45
17	Common Alphabet	47
18	Walam Olum	49
19	First Degree Songs	51
20	Midé Cheezaki Shaman	53
21	The Bear – Herbalism	57
22	Bejig Wiganin	59
23	Credits	63
24	The Mascouten, The Prairie Potawatomi	65
25	Prairie Word List	69

Traditional Marriage of the Ahnishenabig

While it was common practice for Headmen to often have more than one wife, that is what the women were: **wives**, not whores! When the first Europeans met our people, we had no insane, no jails, no street-walkers and no whorehouses, no drunks and no drug addicts. Unhappily today this isn't true, yet the fact it isn't true, points only to non-Nishenabe social doings.

Today a Nishenabe man who thus abandons his family is **no traditional**, rather he has given himself over to lust and European moral standards. Nor can the next woman he takes up with be in any way considered a traditional woman, either, **for she too is following European not Nishenabe ways. For she will also know, if she is traditional**, that *only marriage makes a sex relationship valid. The honor of the Male's clan, should not be damaged* in traditional relationships, rather all the wives, worked to uphold the clan's honors, not doing anything that would tear down the clan, because to do so was to also *destroy her children's clan as they were a part of their father's clan!* And what intelligent and loving mother would wish to destroy their child's future?

The term “gold digger,” rather than whore is often applied today in polite circles. But the young women who seeks to lead a man away from his family and clan duties, for some kind of monetary gain, in the Nishenabe tradition is a fool. Dollars and cents is not where honor lies. But in respect, titles and other clan property carried by the man, and in no way can a wife receive these things at her husband’s death. So if it is only his money the gold digger-whore is after, in no way can she be honored with the title **traditional**.

The east is protected by Wabun-unk-daci, who's color is red. The altar stone sits on four other stones, each representing for four original Midé Manido. The bride stands to the south side, the groom to the north, with their backs to their altar. A blanket, once a large animal hide, is wrapped around both. The Midé faces them, his back to the pole.

5

The Midé officer or elder performing this ceremony, should take the blanket, hold it up before placing it around the couple's shoulders and ask a blessing on the blanket. Calling upon Chipumama (Kitchie Manito to Christians,) Wabununk-daci the East Manido, who's color is **red**, Cawn-unk-daci the South Manido who's color is **yellow**, Ningabian-unk-daci the West Manido, who's color is **blue/black**, and lastly Kiwedini-unk-daci the North Manido, who's color is **white**. To all come and add their blessings to this ceremony.

Children of a 'Nishenabe marriage were always born as it were into their father's clan. I have listed on the facing page Algonkin clans (or 'Nishenabes). Not all bands or tribes had all the clans in membership, but over all all the clans did shop up. And membership in the clan crossed band or tribal lines, and were considered to be relations, no matter any political lines or national boundaries. Hence a Canadian person in the Eagle Clan was also a valid member on the Eagle Clan in USA. Or a Bear clan member of the Ottawa, was considered to be a full relative of a Bear Clan member in the Miami tribe etc.

In marriage both husband and wife were/are equals, but as Will Rodgers observed "some are more equal," the lodge and minor children were considered the property of N'gih, but both parents Noss & N'gih were to take personal responsibility in rearing their children. However, the young child's discipline (not beatings in the European way) but teaching correct social behavior was a clan responsibility, so the child would grow up up-holding clan honors. Titles, bundles, special names etc came to the child via the clan, and on his death still stayed with the clan as its property. In other words a clan bundle, name, title etc used in life was never buried with a dead clan member. We buried the body only. Personal bundles, pipes etc were buried with the dead, but no clan property or titles etc. Common methods of discipline were throwing water in an unruly child's face, threats to throw them into a lake or stream, use of masks, bear paws etc. to scare the child, warnings as, "the naked bear will get you" etc, use of scare crows etc. Later on, public shaming etc and a failure to get compliance in adulthood could vary according to the deed, by banning from the tribe, being put to death in extreme cases. But the loss of clan honors generally brought the erring person into correct thinking.

Clan names were more than just words, which anyone could pick from the language and a working knowledge of the same. These names awarded the name of an ancestor, thus identified the child as one and the same with the ancestor. His/her accomplishments, supernatural powers, social position and the total identities of all individuals, all became the now child bearing this clan name.

Names given today have little or no value. Given simply as the Gatahishenabig would have considered a name hung around ones neck ie. a nickname, of no spiritual value. Too long have our people been under the dark shadow, of the three who crammed treaties down our nation's throat, **Subagent Ardent Spirits, Chief Silver & Reverend Utmost Chicanery**, these three the Pottawatomie are still carrying around on their backs.

These 35 names are taken not just from Pottawatomes, but all Ahnishenabig so will be found in all Algonkin tribal groups. Some would add more, some less. Many have died out in different Algonkin groups. Some 25 are still to be found valid among the Pottawatomes. Yet we honor all on this list. In/on some lists I've seen Nishenabe/man and Manasano/warrior, but these are in error. Mansano being a warrior society, not a clan and everybody would be in the Man/human clan!

In childhood both boys and girls were taught the traditions of our people, when this act was forgotten or thrown aside all kinds of abuse and misunderstandings crept into our nations. While this paper is not written to point the finger of blame at any elder, simply because, we are not living in their day, still we must do something about this or witness the total destruction of our people as Nishenabe.

In marriage and sex relationships, this early training took care of most of the lies, anger, fakery, drunkenness etc. that we witness today in our Nishenabe communities. If elder ship wants to command respect, they must first be a respectable person. Age alone confers no honors. Children are as adults whatever they lived as children.

In olden days, the young man was only permitted to court his girlfriend in front of the family, in the family lodge, by the fire in full view of her family. He could play the "courting flute" outside her family lodge, but she could not go out to be with him. He could leave a gift of say a deer, if it was accepted by her family, taken into their lodge and he

Figure 1.1: Midé altar set-up.

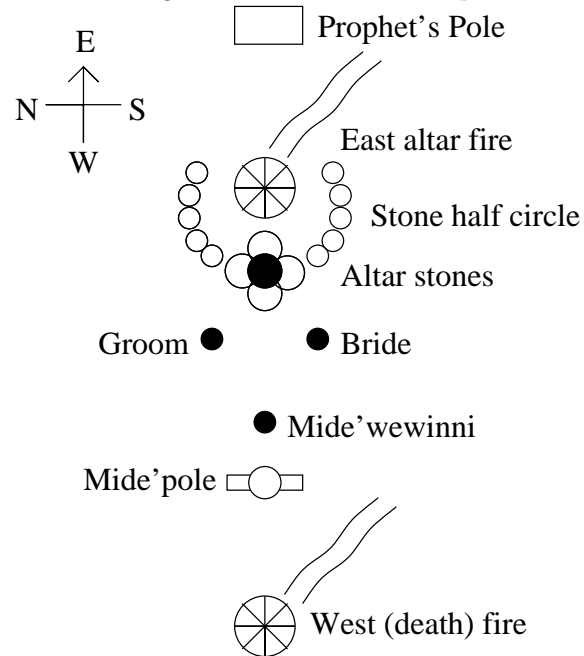


Table 1.1: Pottawatomie clans.

Water		Bear	
Kitchigumi	Great sea/ocean	Makwa/mko	Bear
Gigos	Fish	Kaganwikashi	Grizzly bear
Wasi	Bullhead	Wabozo	Rabbit
Name	Sturgeon	Nagig	Coyote
Nimapena	Sucker	Ketetaj	Otter
Mishike	Turtle	Ahmek	Beaver
Bird		Gage/kedemi	Porcupine
Wamigo	Thunderbird (condor)	Kokagi	Woodchuck
Megisi	Bald eagle	Wabesheshe	Martin
Wishkino	Black eagle	Sibash	Wildcat
Kakashi	Crow/raven	Buffalo	
Mikedewashikakak	Black hawk	Bezheke	Buffalo
Kiweyashk(i)	Sea gull	Mozo	Moose
Mak	Loon	Mishwawa	Elk
Pina	Turkey	Suksi	Deer
Sinkabe	Mud hen	Wolf	
Chichak	Crane ¹	Migwan/mwa	Wolf
		Mosh	Dog
		Wakwshe	Fox
		Eseban(en)	Raccoon

invited to eat with them, this was taken as a sign they wanted him as a son-in-law. Then and only then could the young couple, go off together. Since it took time to get ready to have the marriage ceremony and feast, often the young couple could start to live together. This was not a trial marriage... rather simply more freedom. The young couple might live with her or his parents, but most quickly put up their own lodge. Later they generally took in the grandparents the need and kindness dictated. There were no old peoples homes, to dump ones elders into, leaving the responsibility of the elders to non-clan members.

Today in the United States, by law a man may only have one wife at a time. In some men's minds they want more sex experiences than this... few want more or any children, that extra wives once gave both the man and also his clan. In order to change this state of affairs, modern Nishenabe men run after all kinds of evil women, both Indian and non-Indian. This means a rise in sexual diseases within our nations and a rise in unwanted children. In the Traditional days, there were no unwanted children. And sexually transmitted diseases were unknown.

Chapter 2

Nanabousho/Winabojo's Sayings and Laws

Envy is a worm that gnaws and consumes the entrails of the envious. He that envies and is envied has a double torment. It is better that others should envy you for being good, than you should envy others, you yourself being evil.

Drunkenness, anger and madness go together; however, only the first two are voluntary and can be removed, while the last is perpetual.

He that kills another without authority or just cause, condemns himself to death. He that kills his neighbor must of necessity die; and for this reason, our ancestors ordained that all homicides be punished by a violent death, a law we confirm afresh.

Under no circumstances should thieves be tolerated, who having the ability to gain a livelihood by honest labor and to possess it by just right, wish to have more by robbing and stealing. It is very just, every thief shall be punished.

Liars, thieves and murderers, are all vile fruits growing on the same parent plant, only the provocation may cause different reactions.

Adulterers, who destroy the peace and happiness of others, ought to be declared thieves, and condemned to death without mercy. And the women, who might be with child as a result of her vile actions, be so cut as to make her no longer attractive, in her face. The child within her being, shall not be hurt by action or insult.

The noble and generous man is known by the patience he shows in adversity. Impatience is the sign of a vile and base mind, badly taught and worse accustomed.

Ogima and judges who secretly receive gifts, ought to be looked upon as thieves, taking bribes to render false judgments, to be removed from their offices and punished as thieves.

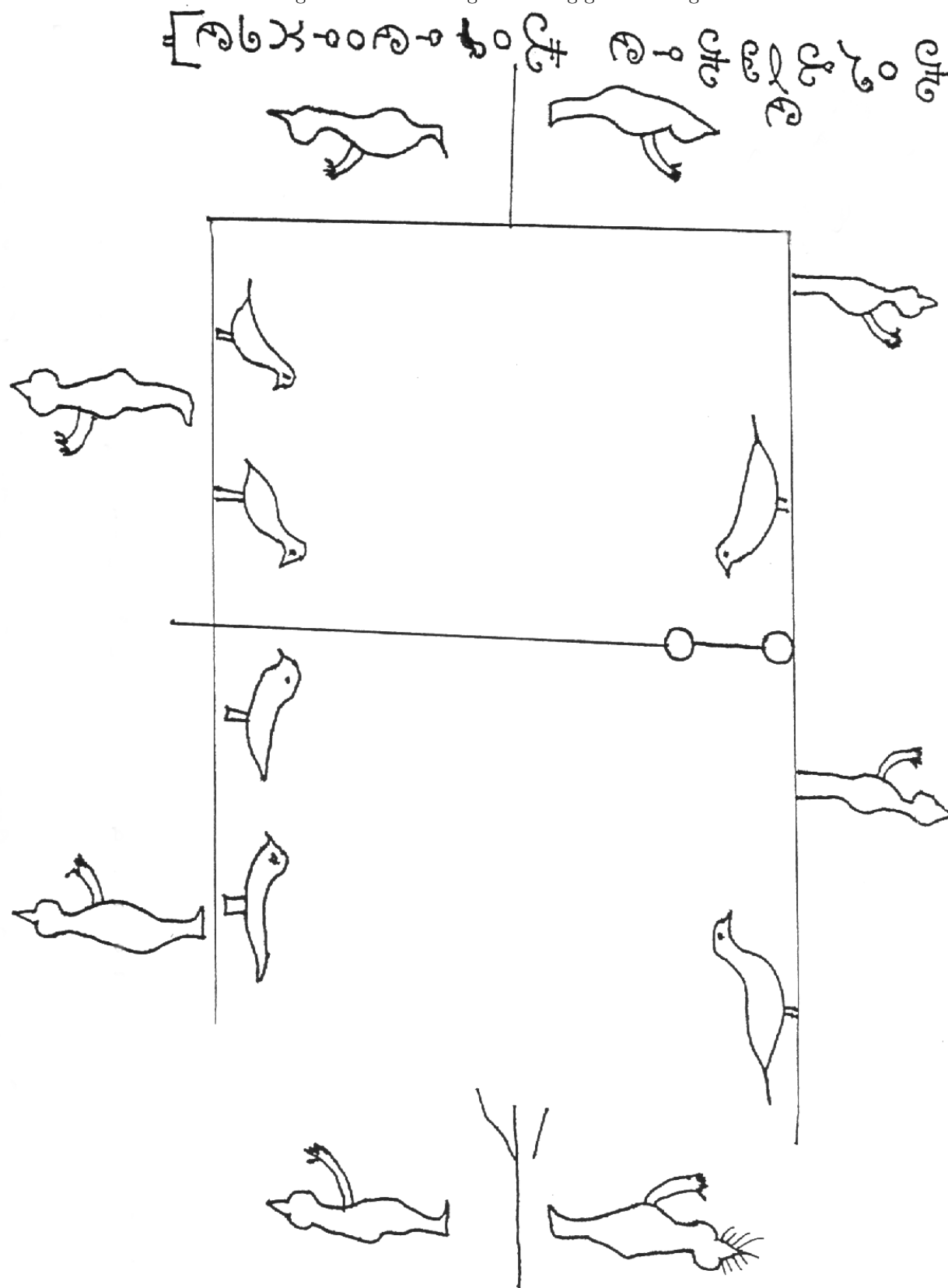
True Ogima ought to attend to two things with much attention. The first is that they and their clan keep and comply exactly with the laws of their nation. The second, that they consult with much vigilance and care, touching the common and special affairs of their clan. The man who knows not how to govern his house and family, will know much less how to rule the nation.

The herbalist-doctor that is ignorant of the virtues of herbs, or who knowing the uses of some, has not attained a knowledge of all. He/she ought to work until he/she knows all, as well the useful as the injurious plants, before taking the title he/she pretends to.

Parents who have not instilled in their children, respect for our elders, have not served the tribe and nation well.



Figure 2.1: Cawunong banesiwug gebin enda goziwa.



Chapter 3

Wabenowin Masinaigun

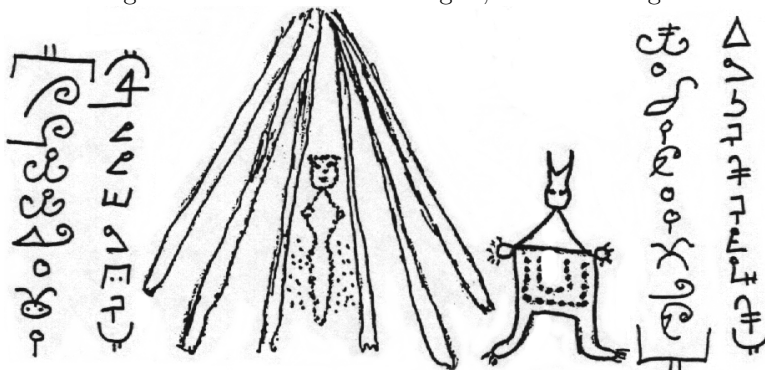
Last page “Wabenowin Masinaigun” (scroll) named “Cawunong-in the south, binesiwug-the birds, gebinonda goziwa-are heard singing.”

As known the “Wabeno”-Wahbenowin/the Vision Society, calling themselves guardians of heaven... dressed in scarlet tunics with a hood. Heaven needs no guardians, it is well able to deal with its own protection. A Bungi informant told us, they hold their annual ceremony immediately after the spring Midé ceremonies. Their rites include carrying hot stones and taking meat out of a boiling kettle with bare hands. Those who fear them speak of their shamanistic power. According to our informants, they do not use their knowledge of herbs and poisons for the good of mankind.

The Wabeno - Wahbenowin guardian - juggler or conjurer. He is a visionary shaman invariable associated with the performance of the “Shaking Tent.” One of our oldest evil societies, reaching back to prehistoric times. From it since contact times has emerged the Wahbenowin, as their clothing clearly shows. Although this form of shamanism was/is outside of the Midewewin it was not unusual for high ranking Midé to have acquired the skills and knowledge to offset its evils.

Whether he was a Wabeno, or Shaking-Tent conjurer, or as usual combined the two powers, the shaman who embarked on destructive sorcery was/is well aware of the risks they/he took. No minor manito would/will do for the backing needed; their dream contact must be consummated with the most powerful supernatural in the Nishenabe pantheon “Matchi Manito.”

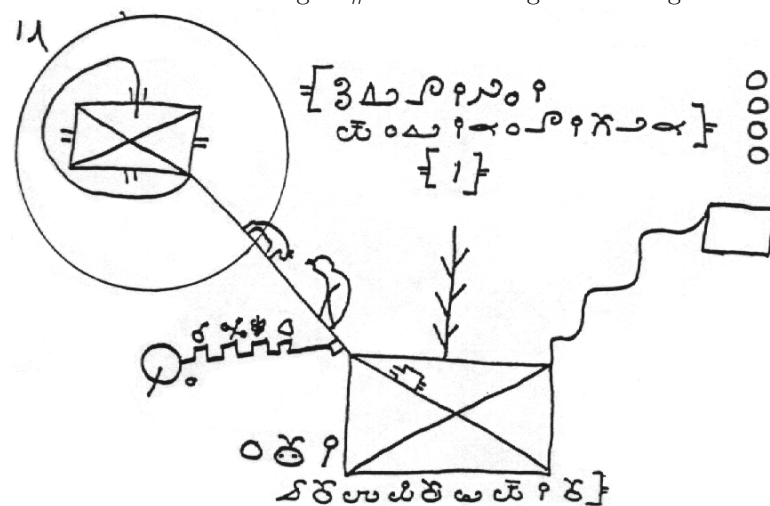
Figure 3.1: Cheezaki Masinaigun, “Tent-shaking.”



Chapter 4

The Spirit World

Figure 4.1: Dzhibai Mazinahigun #1. Ghost Lodge Mazinahigun Scroll #1.



Lodge on the left, the Nishenabe spirit world. Lodge on the right, the non-Nishenabe spirit world. On the path from earth, center rectangle, is shown first the temptations that lead the soul astray. Strawberry, june cherry, blueberry and plum. Kokoko, who gave his eyes to Nanabousho, to seek for Myeengun (wolf), his brother killed by Misshepesu. The Great Bear Manido, is shown blocking the trail, those who didn't live up to Midé teachings. And the left or upper rectangle, the heavenly Dzhibai Midé wegum. This is a fourth degree Master scroll-after Skwekomik.

In the second Mazinahigun, the Ghost Lodge in the sky, is shown with a north/south orientation, here shown upside down. In Midé charts the top of the page is always north. Small marks outside the heavenly lodge are other Nishenabe spirits, inhabitants who may spend as much as four hundred (earth) years in this existence, unlearning evil picked up on aki-earth. (Source: Skwekomik 4th. Degree Mazinahigun)

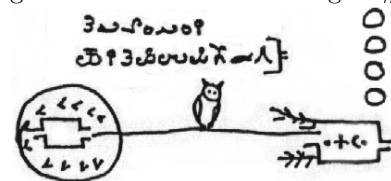
Sikassige's Dzhibai Mazinahigun, or our number 3. Showing the round mourner's lodge (home.) At the top right the sweat lodge east of the Midé wegum, out its west door, the spirit path leads to the heavenly spirit-wegum.

The song used most in funerals:

Kimanido wihe... You are a spirit
 Kimanidowiin... I am making you a spirit
 Enda nabiyen... In the place where I sit
 Kimanidowiin... I am making you a spirit

Weondikwe biwug... They are in close consultation with their heads together.

Figure 4.2: Dzhibai Mazinahigun #2.



Wenabojo
Okwomisum... And his grandmother

Wenabojo and his Grandmother, Wenabojo (Nanabousho) is telling his grandmother a little soul (spirit) is coming, that of a child, a child lost to death. She will in Grandmother way, take the little spirit to a safe rest in the Spirit Midé wegum.

Mazinahigun four, showing the Bear Manito, and Myeengun-Dzhibai Midé the Shadow Midé or the Manito, who watches and helps the dead.

Chapter 5

Midé Initiation

Often it was felt that to cure a sick person, they were taken into the Midé lodge. However if a person again grew sickly and they went through “shooting” in the lodge, this was simply to build up his/her spiritual powers, but these ceremonies of initiation, that is a so-called fifth would simply be a modification and repeat of the first, in case it having been done improperly needed to be done right, to heal. Many folks feel twelve or even sixteen degrees are possible. The Midé priest, of course, knows that there are only four... although he/she may on rare occasions buy more information from priests of other Nishenabe communities after his fourth degree initiation. The fourth degree was rarely taken.

There is a “Bear’s Nest” located outside the Midé wegun near each of the four doorways. Issuing from each, the candidate approached the doorway on his/her hand and knees. Armed with bow and arrows, the candidate sought to drive away the malignant monsters that had invaded the sacred precincts. By doing so he/she made the evil powers subservient to him/her.

Note in this version the Buffalo and Bear are supportive, while Misshipeshu and the Great Serpent are malevolent.

Umbe... Come

Sa... Behold

Atadidia... Let us have a contest

Cicigwe... O rattlesnake

Ginatagimanido... Most subtle of reptiles

Cicigwe... O rattlesnake

Our old teacher stated in the drunken days (fur trade times), two Midé Masters looking for more income, to buy more rum held this conversation: “Will this be the end, or will we keep the Midé wegun going?” “Yes. We will have four more degrees.” By the seventh-eighth they continue their dialog. “Should we stop here?” “No. Everything will be done up in the sky.” But there was the problem of how the candidate would climb into the sky to receive his initiation. This was solved by the timely arrival of the Sturgeon. “We’ll make a ladder,” announced the Sturgeon. “I’ll pour my slime on the ladder so he’ll stick to that.” (Source: Red Sky.)

There was general agreement, to which Red Sky confirmed, that these drunken initiation rituals and other requirements were relatively simply, being mainly repetitions of the lower degree rites and lore. The fees demanded, on the other hand, were exorbitant. The fact appears to be, and the dearth of upper degree scrolls supports the self-apparent truth... no one can hold a degree beyond the fourth. For in the above conversation, they could not provide an initiation on earth, but must require the candidate to climb up a ladder into the sky world. The old adage

Figure 5.1: Midé wegun.

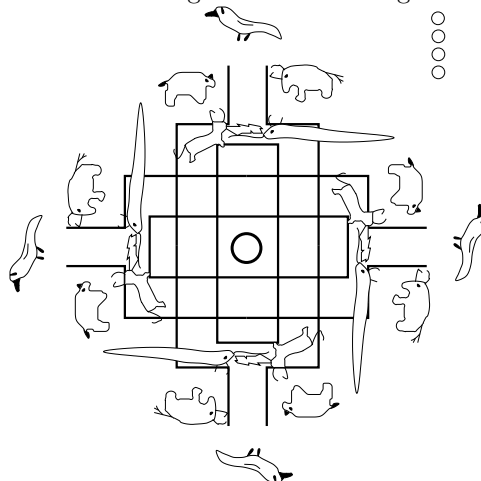
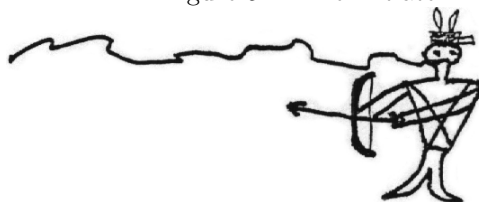


Figure 5.2: The initiate.



that power corrupts and absolute power corrupts absolutely... is also very true here... when augmented by a drunken mind. For drunk as they were, they knew only in the sky or the Ghost Lodge, in doing vicarious work for another, could a living soul receive more than four degrees. And if done for another vicariously, these vicarious degrees did nothing for the vicariously acting candidate, or Patopit (stand-in or substitute.)

It should be remembered that only four manido came to earth to bring us our Midé Lodge. Each taught a degree, hence only four are honestly known on earth, with any additional to be taken in the sky (spirit-world).

Between the ill-informed missionaries statements which condemned the Midé when in truth they mixed the Tent Shakers and Wabeno, with the Midé and the statements made by the liar Henry Schoolcraft. Schoolcraft said, "The Whole System, of the mythological agency of the gods and spirits of the heathen world and its clumsy machinery is shown to be a sheer system of demonology." After this diatribe against the Midé... he then falsely claimed to have been initiated into the Midewewin. However without the lies of so-called Midé Masters, and their drunken greedy actions, much of this unfounded fear and hate, would not have been accepted.

Figure 5.3: The bear walker. William Warren's account of events that took place at La Pointe, wherein Midé (?) masters were supposedly murdering children of the village, then by digging into the fresh grave, and ate the meat off the victim. The charge of murder by subtle poisons, would of course render the meat poisonous as well. By Warren's story a child was murdered by Midé Priests, her father hid by her grave, and when the priest dressed as a Bear, started digging into her grave, the father shot a barbed arrow into the body of the bear, and fled. Next morning the body of one of the most malignant and fearful poisoners was found clothed in bearskin, weltering in his own blood, on the grave of the old man's child, whom he had made a victim. Warren's account also brought in sex, adding that if a young beautiful girl refused the sexual advances of a Midé, he then would murder her and feed her flesh to her own family.



Ka wita kuma gickaman... I am going around
Aki... The earth
Midwe kumi gickaman... I am going through
Aki... The earth

This is the song of the supernatural power of the **juggler**.

Kabebin dige... I have gone
Nosis... My grandchild
Ki wigiwamin... Into your lodge

The **juggler's** threat song... fear making song.

The 'Nishenabe community has enough problems, without the addition of such evil, implied or real. In ancient times, each nation had both a **peace** and a **war bundle**. The knowledge of subtle poisons, and supernatural means of killing an enemy, belong with the War Bundle. One shall not use these items on one's neighbor, is the thought-consensus of all conscientious Midé today.

The so-called Bear Walker, is the product of three things: first, mass hypnotized populations. Second, the Juggler's imagination, and to some extent, he is self-hypnotized. And thirdly the insane fear that can spread through a community when unexplained events occur. As a child's death, without good medical help children often die... this loss and attendant grief... some self-guilt on the part of the parents, needs a scape-goat to shift the blame... and a scape-grace seeking power, sometimes takes this blame and capitalizes on another's grief to win points.

Nin dgingocka naki... The ground trembles
Wapin digeyan... As I am about to enter
Cagwani moyan... My heart fails me
Wapin digeyan... As I am about to enter
Manido wiganin... Spirit lodge.

For an initiation into the first degree, the lodge extends east to west, with a door at each end. For an initiation into the fourth degree the lodge is built with four doors - east, west, south and north. If necessary for warmth, two fires are made, one in front of each (first) door. A large altar stone is placed a short distance west of the fire which burns near the eastern door, on four other stones, one each for each of the Midé Manido, who gave us our religion. West of

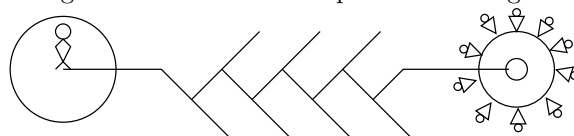
this altar near the center of the lodge is erected a pole after the ceremonies, this becomes his medicine pole, and with the altar rock goes home with him/her.

If he/she is to take the first degree his/her pole is decorated with a narrow blue band at the top, below which there is a broad band of red, the remainder of the pole being unpainted or otherwise marked. The broad red band is four times as broad as the blue band. If they take the second degree the blue band is painted one-half to red, third degree, three-quarters and by fourth degree it is equal in width with the red. In addition in the third degree a bird effigy, is fixed to the top of the pole. In the fourth a cross bar is added making it a true cross-type. The addition of this bar, symbolized the four manido, and/or the four wind directions.

On the day set for initiation, the **Ockabewis** and the person to be initiated go to the Midé wegum carrying on their backs the gifts which the latter will present to the initiators. They walk around the lodge four times, each time scattering a bit of tobacco at the east doorway. On the fourth try they enter the east door, and hang the gifts upon poles provided for that purpose. These gifts consist of blankets and cloth, as well as tobacco and food. The Ockabewis remains in the lodge to complete the arrangements.

In the Midewin path of life diagram (see 5.4), the lines beyond the main trail are where one strays off the right path, caused by temptations. The first is sex errors, if the young person yields he won't live long. The second the second sex temptation, it too causes a short life. The third religious responsibility to the Midé and community as: "were you respectful to the older members? and did you faithfully fulfill all obligations?" The fourth tangent, is the temptation of greed in middle life. "Did you use your position for personal gain and lust?" The fifth is when a person begins to reflect on his own length of days, "have you now old, been kind to others of the elders?" The sixth simply asks if all religious obligations have been fulfilled, or how does Chipumama judge your religious convictions? The seventh is the hardest of all. For an evil spirit comes to him, and if he has even smiled during a ceremony, he must reckon with it then. If he/she can endure he/she will live out their allotted time, in peace.

Figure 5.4: The Midewin path of life diagram.



The Ockabewis or herald, has for days or more depending on distances etc. already announced the ceremony and invited other members of the Midé to attend by gift of tobacco and invitation sticks (about the size of a pencil) returned by the invited ones on the day of the ceremony. The first ceremonial act on the part of the initiators is to enter the sweat lodge set up east of the east door of the Midé wegum. Midé sung inside the sweat lodge and the Miti gwakik Midé drum is often used, women initiators do not sweat with the men, but stand outside and sing along with the men's singing.

If possible the four nights prior to the initiation ceremony Midé members who are to assist in the lodge ceremony sing in their lodges, all who so desire may enter the home and sing or dance, to these songs.

Each Midéwewinini is expected to have his own songs, composed by him or purchased for large sums of money or goods. It is not permissible for one man to sing another's song unless he has purchased the right to sing it. If, as in most cases the song is connected to some medicine, when he buys the song rights, he/she also buys the rights to the medicine, and receives some for use.

One of my teachers Odenigun (hip bone), sang this song into my drum, of the four bears.

Awihinedja
Ni widosema... I am walking with him
Inademusa... Alas Alas!

This cost me one sap pail. While all are assembled singing, dancing and talking the leader, then with the good advice of all assembled chooses the one to "shoot" the candidate on the morrow in the Midé lodge. He is called Nemitamaun, like the steersman, who sits in front of the boat to watch which way the boat is going, yet another name for Wabununkdaci. The last person to "shoot," the candidate is next chosen he/she is called wedaked, like the steersman of the boat, yet another name for Kiwedununkdaci. These two now choose who will assist them ie.: Cawanunkdaci and Ningabianunkdaci, south and west manidog.

In the first degree the instruction is chiefly of a moral nature, all such candidates being enjoined to lead a virtuous and upright life. He/she is taught the uses of simple herbs, which they are expected to secure and carry in his/her Midé bag.

In the higher degrees, the instructions pertain to the mysteries of the Midé, the properties of rare herbs, and the nature of vegetable poisons. During the days which precede the ceremony it is customary for the leading members of the Midéwewin to hold preparatory singing. Thus many a fine spring day in the community is filled with drums and singing, plus many feasts. At such gatherings, guests bring pans in which to take home part of the feast. As they rise to leave the host will say, "we will all sing and dance before you go." This song is one such.

Nindonakiwina... I am raising it up (ie. the food pan)
 Hwe-na-gi-wi-na hwe-na-gi-wi-na...
 Wi na-gi-wi-hi-na-hi-na wi-na-gi-wi-na...
 Wi-na-ga-wi-hi-na-gi na wi-na-gi-na.
 Wakon... On my arm
 Ina... Behold
 Nin donagun... My pan of food

In the Midé lodge as the ceremony starts sits the candidate next to the leader and the Ockabewis. They sit near the eastern door. While the four initiators sit near the western door, on the north side of the lodge. Along the sides sit the **members of the Midé only**. A fire burns at each entrance. The stone altar and pole are in the eastern half of the lodge.

This is the introduction song, after this song is finished the invitation sticks are collected, counted, tied in a bundle and laid at the foot of the medicine pole.

Aigwu... we are now
 Giwimidewiigo... To receive you into the Midé.
 Nikan... (Our) Midé brother.

Next a feast is served, each person receiving his or her portion in the pan brought for that purpose. Uneaten portions are carried away by the members after the ceremony. Only the meat portion must be eaten in the lodge (once this consisted of dog meat.) The leader then dances around the lodge carrying the mitigwakik (drum of the lodge.) He moves as you (see the drawing above.) Half way down the lodge (south side) sit two called Zagimag, as he finishes his song and dance he sits the mitigwakik in front of the Zagimag, who then start to drum and sing the nimiwig or dancing songs, during which anyone who may wish may rise and dance in their places around the lodge walls.

Figure *missing* shows the path of the Zagimag after singing, placing the drum west of the pole, where it remains during the initiation. The leader now dances around the lodge, four times, with a rattle in his left hand, right hand extended. He then stops in front of the candidate, then leads the candidate to the pole where he/she is seated on the pile of blanket (gift) singing this song:

Nikan... brother
 Giwaninose... You are going around
 Midewigan... The Midé lodge

After escorting the candidate to the pole and seating him facing east, the leader now summons the officers previously selected to perform the rites of initiation. These men move along the northern side of the lodge to take a new position on the south side of the eastern door. The person designated as the Nemitamaun being first in line, the wedaked last. The Nemitamaun now blows of his medicine bag and dances standing in place. He then walks toward the candidate, ejaculating in a strong voice, *We ho, ho, ho, ho!* pointing his bag at the candidate with each ejaculation. After this “shooting,” the candidate places his/her hand where the force of this shot is felt on his/her body, while the Nemitanaun moves to and passing along the north side of the lodge takes up his/her position at the end of the line of “shooting” officers. The next officer does precisely the same sort of shooting and passing west then to the north eastward to rejoin the line of fellow shooters. The last of the shooters, now advances and as this is the climax of the whole ceremony is supported by this song sang by the rest of his fellow shooters:

Wasu... From a long distance
 Nindon dinawa... I am shooting
 Nikan... My brother.

After being shot by the Wedaked, the candidate falls over with arms extended. While he lies on the ground the four initiators gather around him, place their medicine bags on his back and sing this song:

Wawinake... I have shot strait;
 Hi-wi-na-ke ni hi wi-na-ke ni

This is repeated nine times. Following this song the four initiators raise the fallen one to a sitting position, and a migis falls from his mouth. The Nemitanaun takes this migis shell and walks once around the lodge in a clockwise movement. Pausing near the candidate, he breathes on the migis and extends it toward the east, breathes on it and extends it toward the south, repeating this action to the west, the north and the zenith. Laying the migis on

the candidate, the candidate falls prostrate as before. The migis sinking into his body. While he lies prostrate the Wedaked then fastens on his back a medicine bag corresponding to the degree he has taken. This first degree bag *cangwe ciwayan...* white weasel bag. Next the initiators then raise the candidate to his feet and withdraw to the eastern end of the lodge, and sing the following song:

Bimimadwewe... There comes a sound
Ni midewayan... From my Medicine bag

Following this song the candidate now walks to the Wedaked and shoots him/her then circles the lodge, advances to the next officer initiators etc. until all four of the initiators have been shot, as they are shot each sits down. When this action is finished, the new candidate, picks up the gifts near the pole and presents the gifts to the leader, the initiators four and the Ockabewis, personally thanking each for his share in the ceremony. Next then comes the showing of their migis, a blanket is spread upon the ground and the four officers approach the blanket laying east of the pole, the Nemitamaun leads, each making a rasping sound and spit into their hands a migis shell, they are received by the blanket-man, who receiving them deposits each on the blanket. When they are all deposited on the blanket, at a signal from the Nemitamaun, replace their migis in their mouths with a uniform motion. After this display, all the initiators move to the Mitigwakik and sing together, the Nemitamaun holds the drum stick and the drum first, the other shake their rattles-Cicigwan. Each in turn then play the drum, while the rest rattle.

The Mitigwakik is then picked up and moved to a position between the altar stone and the east doorway. Here the leader plays the drum while the Ockabewis shakes his rattle. When they begin to sing all the members sitting on the south side of the lodge, spring to their feet advance to those sitting on the north side and shoot, their fellow Midé. The Midé member so shot falls back, but quickly recovers, and advances toward those now re-seated on the south side of the lodge. These as before also fall insensible.

Meantime food has been cooked and made ready, and after all has been shot by Spirit Medicine bags, a signal is given the Mitigwakik covered and the food brought into the lodge, and anyone may now enter the lodge and eat with the Midé membership. Only Midé may be in the lodge during the ceremonies, but all the members of the tribe may now come in and eat and take part in the dancing that follows the meal. Food for this feast is provided by members of the tribe, and portions may be taken home. According to custom, the old men are served first.

This song is sung by the Midé membership as the food is brought into the lodge:

Nikanug... My Midé brethren
Nindacamigog... Have given me this feast

At the end of the feast this song is sung:

Cawenimiwad... I have received great kindness
Nikanug... My Midé brethren

After this feast, the men who received gifts now take their gifts home, but may return later to join in the singing and dancing. In leaving the initiators gather and stand together at the southeast corner of the Midéwigan their Nemitamaun at the head of the line. The initiators are always first to leave. They dance out the western door, followed by the leader and the newly initiated person, the leader being the last to leave. The person initiated takes with him his pole and stone altar and all the songs used in his ceremony, having given gifts no further payment is required. Later he will also make a feast in his home to honor the pole and altar rock. He is also given at a feast given by each of his teachers a migis, these he adds to others now in his bag along with medicines as he learned to use.

Chapter 6

Dancing Songs

The Midé drum is made from a basswood log about $16\frac{1}{2}$ inches high. The drum is 10 inches in diameter at its base, and $8\frac{1}{2}$ inches at the top. The drum has a blue band at the bottom, the center showing four heads of the four Midé manido. Plus the rectangle, representing a bag of yarrow-herb. Heads are outlined in red, the bag in blue.

When in use, the drum is partially water filled, a plug on the side is used to release excess water, or to refill the drum. The top is untanned deerskin. The small rattles are bands of birchbark, the larger of the hide stretched over a spruce wood frame. The largest rattle (drum-type) has a blue band or half-painted side, approximately 10 inches in diameter, being an inch deep.

The origin of the Midé took place thousands of years ago, as evidenced by the ancient stone cliff carvings and other evidenced paintings on rocks in upper Canada. Prior to the Four Midé Manido coming to earth, there was a council held in the Great Beyond, about the fate of mankind.

The original Bear Medicines did not always work for mankind, yet we still respect the Great Bear's Teachings, as:

There was once an ancient Bear Priest who had followed the "Bear Path." He had a nephew to whom he'd taught many medicines and songs, saying one never finds a sick bear in the woods. The young man's name was Awihinedja, and in time he also became very powerful, but begged and urged his uncle to teach him more and more.

So at last one fine day the old uncle said, "My nephew, if you are as determined as this you will find out whatever you desire. Now come with me." So they walked until they came out of the woods up to a rocky gorge. They stood now at the very edge of a high cliff, overlooking the gorge, and looking down at the river far below. There were pine trees all around, but the cliff on which they stood towered far above the tree tops.

Then the old man said, "Jump down into that river far below," and the young man jumped down crashing through the tree tops and falling dead upon the rocks below. His body was so crushed that it was not like a human body any more. Later, four Great Bears came and walked around the 'Nishenabe body, singing this song. When the young man regained consciousness he heard the bears singing. When he opened his eyes he saw the bears walking around him, and after they walked around him four times he rose up strong and well.

Then the four bears began to walk up the cliff face, right up its sheer face. The young man was able to travel up with them. At the top they found the old man Nanabousho waiting for them. "Now, my nephew," he said, "you are a great Bear Medicine person." But it was evident that mankind needed more teachings.

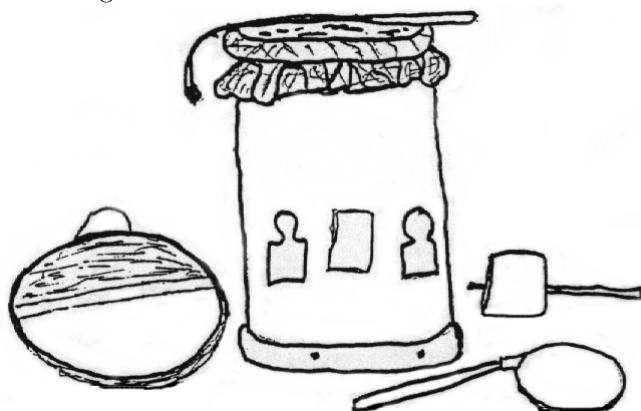
Awihinedja... Nephew's name

Niwidasema... I am walking for him

Inademusa... Alas alas¹

The east manido was the first sent to answer Nanabousho's urgent plea in mankind's behalf... a young man had died, and the Bear Priests were unable to return him to life. So Wabununkdaci manido was sent to prepare the way for the new teachings. East manido told the father and mother and their friends not to weep for the young man. The next

Figure 6.1: Midé musical instruments.



¹See page 17.

morning, he told the people to make a long lodge extending east and west, such as we now use for the Midé. He showed them how to make it with the top open and the sides of birchbark and cedar boughs. In its center he placed a Midé pole. He told the people to sit around the fire in its center, and told them the most sacred spot is between this altar and the pole. He told them to dig and use a fire pit near the west doorway as well.

The Old man said, "I don't know any songs, only the Bear Priests have songs." To which the East Manido said, "Just make an effort, I will be with you in spirit and aid you, and when you tire I will help others who must also sing, until I return." Then he told all of them to keep singing, "I will return in four days, but now I must go home."

On the morning of the fourth day, the people in the lodge heard, just before noon, someone calling *Wa, hi, hi, hi*, just as we call in the Midé ceremony. They watched the sky and saw four beautiful manido walking toward them through the sky, giving this call. Each Manido had a living otter in his hand – his Midé wayan. The East Manido came down to the lodge's east doorway, lifted the drapery, and allowed the others to pass in. They took their places at the east end of the lodge. A little beyond the center pole, lay the coffin. Each in his turn now advanced toward this coffin and shot with his otter bag, the body of the young man in his coffin. They shot him then, just as we do in the initiation ceremony and other ceremonies.

When the east manido shot at the coffin, it burst open, and the body smelled very bad. The young man now had been dead eight days. But after shooting the east manido danced along the north wall, and took his place at the end of the line in the east part of the lodge. His brothers now each in turn advanced, and followed East manido's example. Last came North manido, and when he shot, the young man took to his feet and stood up well in every respect. After a year in which they taught our people all the Midé medicines and lore, often getting sick, and by sending people to pick or dig medicine plants, taught them how to make and use these medicines. When the medicines healed the manido, the manido would get sick again over and over until our people knew just how to make and use all the plant medicines. As they got ready to leave, they told our peoples they would not return until some terrible times once more covered this fourth world, but to pray and offer sacrifices which they could spiritually receive. They taught our people to build and use the madodogan, or sweat lodge, in which they might receive visions. Or by fasting and prayer, they would see the Manido who would help them.

Chapter 7

Funerals

We are taught that on the spirit-trail of the dead, they will come to a place where they must pass through a fire that burns out all the evil in them. Some are so bad that all that is left is like a little frog. To be sure in that place there are many frog-like evil ones, but here the good pass through unharmed.

Ceremony for the dead... the body is taken to the Midé wegan, and laid west of the center lodge pole, leaving room for a Midé priest to stand between the coffin and the west side of the center pole.

The funeral of a 'Nishenabe is done as follows, to the mourners, "Nanabousho and the Midé Manitog did provide, that our nations be divided into two divisions." When death occurs, the cousins across the circle provide a grave, a feast and prayers for the cousins across the circle. If a sky person who sat on the north side dies, the clans across the circle in the lodge of the earth people provide the funeral gifts and aid. When one dies on the south side, it then becomes the duty of those on the north side to do their duty.

The Midé priests must provide the right instructions to the dead 'Nishenabe as to his/her trail to the spirit land, by sitting singing and talking to the dead person's spirit before the burial.

The day of the funeral, the Chief Midé addresses the mourners as follows: "There are many of your own relations yet remaining – keep your minds up. There are children, there are old people, keep your minds up. Aki yet remains, there are all things from Chipumama for you our comfort. There is air to breathe, there is water to drink, streams to fish in and enjoy. There are yet our sacred plants, medicine plants and trees. All these the Creator has given us. So lift up your minds."

Yet another, "there is the sky above our heads, there are stars to guide us. Gisis yet gives us the great light by day, and the moon at night. All yet performing that for which they were created, so lift up your minds. Nanabousho did teach us, that some would require a mourning at the recurring anniversary of the death of a loved one, he taught this is harmful to the departed who must continue to get ready for learning and rebirth, let this no longer be done, rather honor their right to a loving future. At the end of ten days of mourning, a feast at that time and a final farewell be said to the dead, keep your minds up. At the end of ten days of mourning lay aside your grief. When loved ones die you must bury your grief in the grave. Some will die today, some tomorrow, for all must follow the same path to the spirit land. Things of the past shall continue, death should not hamper or stop any ordination of our Creator. Let us fulfill the law of mourning for a ten day period, and have the feast at the end of that time."

At the grave the Midé preacher says, "Now let all journey to the grave with the body of the dead, for it is as far as we can go. So now we give thanks to the clan across the sacred circle for their help. Now it is done." Now the body is covered with earth. The tobacco offerings cast upon the coffin must be buried with the body into the grave. This is placed upon the coffin when the Midé priest stops speaking before the coffin is lowered into the grave.

Further from the oration of the Midé priest, to the dead. "Now then we say to you, persevere onward to the place where Chipumama our Manitog dwells in peace. Let not the things of the earth hinder you. Let nothing that transpired while you lived hinder you. Let not your relatives hinder you and let not your friends and associates trouble your mind. Regard none of these things."

"To you the living here present, behold the path that one day shall be yours to travel also. Soon so for that reason, hold yourselves in restraint as you go from place to place. In your actions and conversations do no idle thing, do not give way to evil behavior. For one year (if married) do not remarry, one year is the time that you shall abstain from unseemly levity, but if you can not do this for some ceremony, ten days is the time to regard these things for respect."

"Now we become reconciled as you start away. You were once (a chief, an honored woman, a beloved child, a warrior, a young man, a Midé priest etc. – whatever position named fits.) Looking to the clan's best welfare was your duty and joy. Once you enjoyed dancing and feasting with your loved ones and friends. But let none of this hinder you now for we release you, from all duty and send you with our love onward on your trail."

If the dead is a little child say, “you were a tender bud, and you gladdened the hearts of many, if but for a few days. Now the bloom has withered away. Let not your grief, cause you to hold back the little bud. Give its soul into the loving arms of **Okwomisum**, his (Nanabousho) she whom will comfort and aid your son or your daughter.”

A healing song:

Awenen... Who is this
 Dewene... Sick unto death
 Bemadjiug... (whom) I restore to life

In speaking (the night or hours) before burial of a 'Nishenabe, about the spirit path toward the spirit land, and the encounter with Misshipeshu:

Kigacob unde... You will pass through
 Endad... The dwelling
 Manido
 Nikan... My brother

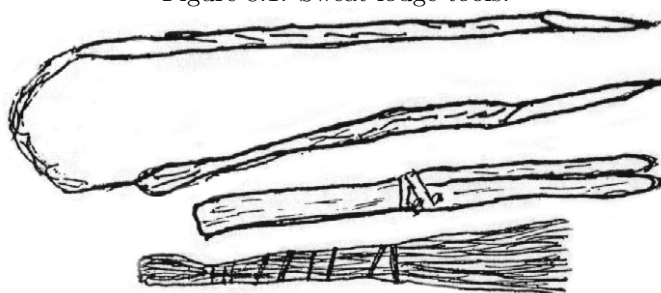
Another song for the dead:

Kiga winanan domigog... we may call upon you for assistance
 Kikanug... We, your Midé brethren
 Miziwe midewug... Assembled from everywhere.
 Dabimamwekiwug... Now and then there will arise out of the great waters
 Nikanug... My brothers
 Nigigwug... The otters

Chapter 8

Madodoigan (Sweat Lodge)

Figure 8.1: Sweat lodge tools.



Sweat lodge tools shown in the above figure are, from the top: Agwasinan, tool to pick up hot rocks, made of a green branch cut as shown. Drum stick, split half way up and tied off to drum on grandfather (messenger) rock. Sigaasinan, sweetgrass broom, to carry water from mokuk (water pail) to the hot rocks. Rocks are four in number, and are approximately the size of a human head. The heated rocks are placed in the pit, or earth mother's navel.

Madodoigan, from madodo (sweat), plus igan (lodge), Midé terms. Madodowasinun, the stones used in the sweat lodge. After using the Madodowasinun, they are to be returned back to nature, in a reverent and thankful manner, as they gave their life-force for your benefit. Scattering the used pile of stones with Native tobacco, while saying your thanks for their gift to you.

Before a meeting of the Midewiwin it is customary for the leaders to go into the sweat lodge. This as as purification and is considered part to the total ceremony. Here four stones are used, three are selected (if possible) with at least one flat surface, the fourth selected from as nearly round as possible. This stone is regarded as "our Messenger," the steam regarded as carrying our prayers and good songs up to the Creator.

Four leaders went into the sweat lodge at a time, the lodge being the smallest dimensions possible for their use. Not a great big lodge, large enough for folks to live in. The leader is invited to speak, pray or do as he/she is inspired to act. The water drumstick etc. placed in front of him/her. When ready the leader dips the sigaasinan into the water, and sprinkles it on the stones, saying We-e-e-e, ho-ho-ho. Doing this action four times, the others in the lodge responding Ho-Ho-Ho-Ho. What is said or sung is not a fixed ritual, rather as the inspiration of the leaders is met. If the leader sings and or prays, the person next on her/his left drumming on one of the lower stones softly, using the tied off stick, if the leader drums, he/she drums on the messenger stone. When the leader has finished, he/she pushes the water container to the person on his left. After a smoke each generally say something to this effect, "I desire this messenger to say to the Midé Manidog that we desire good health and long life for all our people." Here the second, third or fourth person, in sprinkling water on the stones, uses the same ejaculation as the first person (leader), the others responding as before, "Ho-ho-ho-ho."

In most cases, the pipe is passed in lit, the leader smoking first. If the others intend to smoke, they must pass the pipe, silently as the leader prays. This to avoid the pipe being re-lit and passed out the door many times.

When the sweat is finished, the doorway cover is removed. There is no subsequent "rubbing" of their bodies, as is done if the sweating is done for medicine purposes. The first person to ask for water, pours a little on the larger stone before drinking any.

Figure 8.2: Sweat lodge.



Madodoigan songs:

Misiwe... All over
 Akin... The earth
 Nin debwe widum... My voice resounds
 Nigiwa niwin... At Otter trail¹
 Ea... There
 Manidog... Spirits (are)
 Wenenikan... Who is this, my Midé brother
 Niwawida bima... That I am sitting with.
 Inakone... The flame goes up
 Ni yawin... My body (or to my body)
 Nind agitcinisa nendum... I would be very sorrowful
 Tciwa baminan... To see you
 Tcima djayun... Go away²
 Gego inota waken... Do not speak ill of the Midé
 Nikan... My brother of the Midé
 Ningotci... Wherever you may be
 Ikwe wan... **Do not speak ill of a woman**
 Nikan... My Midé brethren

¹It is understood, all wish to follow in Otter's way (trail) to Midé understanding.

²This was once sang by a wounded and deserted warrior, now it is sang about Midé who gave up their traditions to follow sinful ways of the non-'Nishenabe.

Chapter 9

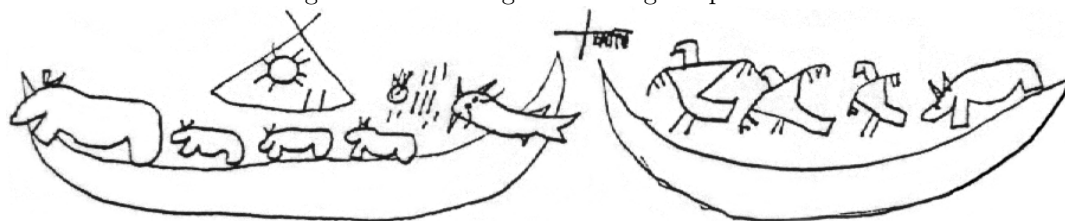
Gikinoigun and Masinaigun¹

In the Gikinoigun, we use pictures of common objects, to carry our message. As not all 'Nishenabig were able to read and write, as on the Masinaigun, with a true alphabet, gikinoigun was by far the more common, found on birchbark scrolls, carved into rock faces, painted on canoes, tepee covers, shields, and in some cases on sticks or split-out boards. Materials used varied with the need, how long one wished the message to last etc. Birch bark, cedar boards, ash and the perpendicular surface of rock.

Drawings were made in soft ashes, dry dirt, in blazes cut into tree surfaces, and on shields. As many know, the inner surface of birchbark was where most Midé inspired gikinoiguns were drawn, while the outer side of the bark carried the lodge degrees achieved, or the grade of training. Cedar and ash were split out boards and flattened, either oblong for messages, or long and narrow for grave markers. In most cases, drawings on birchbark and on wooden sticks, the cuts or impressed marks were filled in with red paint, as in the Walam Olum.

In-as-much as there were several alphabets used by 'Nishenabe, one called Pe-Po-Pa, by our elders, reached America from Europe thousands of years ago, or the other way around, who knows, but very very anciently... still in use in Canada among the Cree and Eskimo, even to having text books, newspapers etc. in this medium. Another (used in this paper), was nearly lost, because in the 1930-1950's the Midé reached almost a total loss of interested membership. Esoteric writing was intended to pass information only to the little group of the Midé who alone could understand its message. While the non-esoteric was for public use, simply picture writing or gikinoigun, a form most know about.

Figure 9.1: Gikinoigun – message in pictures.



This gikinoigun, left for a party following them, and well known to them. It simply states: a canoe with a family in which the father was of the Bear Dodam, three children, and a catfish dodam of the mother... the children of course are in their father's dodam, also another friend family in which the father is an eagle dodam man with two children and a bear dodam mother. They camped two days (see the sun and two marks in the tepee.) Found food, many discarded bones around the fire, and moved off westward, see the cross sticks tied with a bit of grass to draw attention, tied to an upright stick, the bare end of the stick pointing west. In most gikinoigun, the top of the page was understood to be north.

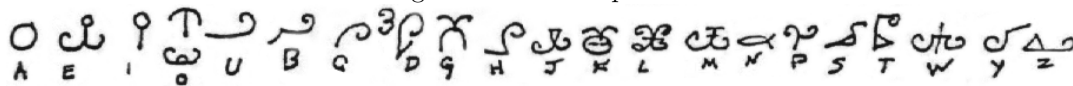
Djibenak – the split-out board used to mark a grave, generally made of cedar, which takes longer to rot away. On its surface, generally rubbed with sand to obtain a smoother surface, were drawn the picture of a dead person, male or female upside down, under which a clan dodam picture of their clan animal, bird or fish etc. Often also if a member of the Midé lodge, their degree by lines drawn parallel to the ground line. Generally in front of the Djibegumig or grave house over the grave.

Many of the Midé scrolls of the years since the Fur Trade Mess, were very much changed; of, but changed, from the older Masinaiguns. Knowing full well the disrespect now shown their lodge, and fearing for their very lives, because of

¹Gikinoigun is a map, or message in pictures. Masinaigun is a written book, letter or message.

the united efforts to both destroy our traditional religion, by the Church and the Government Agents. They knew it would be a simple effort to learn our alphabet, and knowing the language, to then read and misuse the **older Midé masinaigun**... simple truths misused can be very dangerous.

Figure 9.2: Midé alphabet.



Life After Death

As they passed out of their dying or hurt body, they experienced a **great freedom**, a relief from their cares, worry, pain and doubt. Most say a great bright and warm light covered them, often first coming toward them as a ball of living light. From this light emerged a personage that extended to them a sense of well being and great loving care! While they, in the new body could not hear, as they had before, but rather understood thoughts formed in

பெரியவர்கள் எல்லாம்

பெரியவர்கள் எல்லாம்

others minds. Most often as with Winabojo, they were made to understand they had an unfinished duty in life, so were more or less forced back into their old body along with this newly realized spiritual body. After which they then recovered and got well, and resumed life as we understand it now. Some ask to return due to obligations imposed by minor children, sick relations and other worrisome debts. The truth is, of course, we all live in two very different yet merged bodies, one of meat and blood, the other ethereal and eternal. This ethereal body is in fact the **real you**.

The return to the old sick, hurt etc. body is done quickly, but with a thump, sometimes this also hurts the flesh body. Anyone who can leave their fleshly body at will, *as in astral projection*, will tell you to return to the body of flesh slowly, to avoid this thump, and its related pain. Once you have had some type of out of body experience, so-called death has no longer any fear, for you realize there is more to the spiritual survival of the spirit body, and this existence is not the whole story. This is why our Midé elders take the time, or make an effort to lecture to a dead person, about its spirit's new condition, and what to expect in its new condition.

These old songs, often misused today, were sung over the dead body, but to teach and help the Nishenabe who found themselves out of their old body, and only in their spiritual body.

Nijawen imigog... They have taken pity on me
 Gawabikwedjig... The white-haired ones
 Weweni... Diligently
 Bizindau... Listen to you
 Kaiyagidodjig... To those who speak (The spirit guides)
 Kigacobunde... You will pass through
 Endad... The dwelling of
 Manido Misshipeshu... Water Manido

The spiritual body responds:

Kiga winanan domigog... We may call upon you for assistance
 Kikanug... Midé brethren
 Miziwemidewug... Assembled from everywhere
 Anawina... Although
 Manido... Spirit
 Nikanug... Midé brother
 Tcimaya winun... I will raise him up
 Awinegicig... Beautiful as a star
 Agode... Hanging in the sky is
 Naawind... lodge (**spiritual home**)

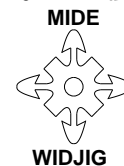
It has been our (Midé) experience that those who kill themselves (suicide) are not looked upon with the same loving acceptance in the spirit world. It is often all the years they should have lived, must then pass before they can move into the real heavenly light. In other words, do not think you can make the spiritual authorities do your bidding. You can not force your views or prejudices onto the eternally existing spirit world. Rather they look upon your stupid views with a kind of loving tolerance, but they are not about to accept that which is wrong, as being right! If you kill yourself or others, look for a long wait or limbo before your spirit can rejoin others in a beautiful state... Awinegicig agode naawind.

An ancient song...

Kigawa bamag... You shall now behold
 Midé widjig... They of the Midé

Some of you 'Nishenabe have seen this stamp. Widjig, might in a loose way be compared to the word congregation. The Midé are its officers, teachers or priests. Widjig, however, means more than the 'Nishenabe folks gathered together or alone, who follow our "**traditional 'Nishenabe religion**," but it includes those in the spirit "**Manido**" worlds as well. So in human-death terms, if you honestly follow 'Nishenabe traditions, you will ever be part of the Widjig, no matter in what condition, surrounded by a great loving friendly caring family.

Figure 10.2: Midé Widjig.



Chapter 11

Instructional Charts

Figure 11.1: Chart #1, by Ogimauwinini

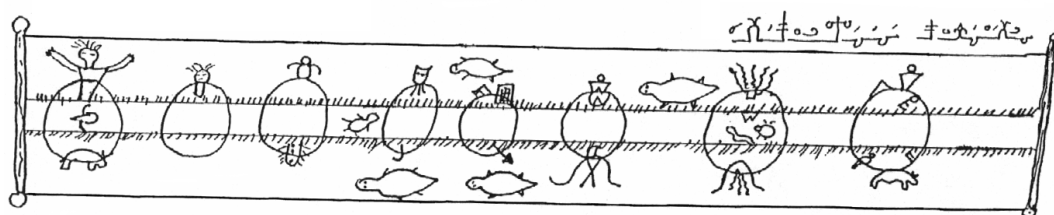
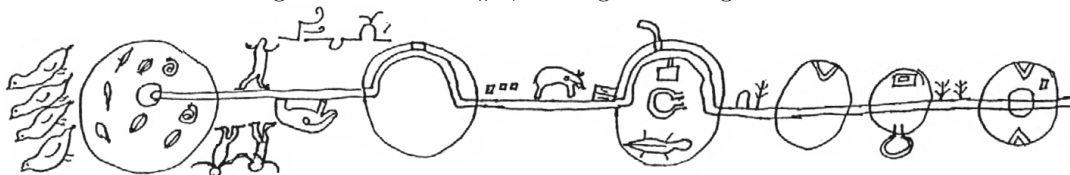


Figure 11.2: Chart #2, a Bungi third degree chart



Four otter forms, are the four live otter bags carried by the Four Midé manido, four birds: bird of the east and summer, thunderbird, sun bird and the bird of winter. The central circle #1 is the lodge the candidate was born into the Midé. The megis around the candidate, some are snail, some clam, some eagle feather, showing this was an ancient pre-Colombian scroll. The paired figures male and female, first man and woman taught the medicines. The Sacred White Bear keeps an eye on the candidates as they walk from one degree to another. The curves in the road/path are mountains that block the path for any with an unclean Midé. The Otter that teaches and the moon altar.

Figure 11.3: Otter forms.



Some of the various drawings of the Wekauns (Midé officials) Me-da-me-gis, official symbols of the degrees. In the original creation story, the Eagle feather was the symbol for the fourth and final degree, while snail and small clam shells the lower three, until traders brought in the modern megis shell *Cypraea moneta*, it is native only to tropical waters of the Indian Ocean, the East Indies and islands of the Pacific ocean. By 1806 it was found in North America via the traders, who had found a ready market in Africa, where it was used as money. Its original high cost, made it become important to our peoples, but it is not traditional.

In the ancient migration charts masinaigun, in the story of how the Great Crane led the migration to our chosen seats. That No-kaig the Great Bears clan, Awaue-wug, the Catfish clan, Ah-auh-wauh-ug, the Great Loon clan and Mous-o-neeg the Great Moose clan families left their old seats to follow the Crane to Boweting or the Salteurs people at the falls of Sault Ste. Marie. In these charts the megis is the eagle feather not *Cypraea moneta*.

It is interesting one of the old teacher Everwind in his reading his set of charts also claimed a salt-water-land as the ancient home of the 'Nishenabig near the Gulf of Mexico, not the Atlantic as in most accounts!

Kecheohnegumsahyahdenong, or Sacred Portage, is often shown on more modern charts and lies on the St. Louis river, west of Lake Superior. Most migration charts in use today simply refer to a migration from Lake Superior to

Lake Winnepigoshish, Cass and Leech Lakes. And are very modern time-wise. But in now way is it a drawing of a shell.

In many cases shells *Prunum bellum* and *Cerithium* species indigenous to Atlantic coast water, are found to represent lower orders of the Midé.

In my next masinaigun we do find a drawing of the snail shell clustered with drawings of other shells. The phrase “Nin masinaige” – I write signs – should be the answer to your next question.

Note the thunderbird overcoming the water monsters to the left of the snail figures.

Keno djiwauun... At the Long Rapids

Nimadwe nadomigo... I am called to go in

Tciobin digean

Nikanug... My Midé brethren

Dabima wekiwug... Now and then they arise out of the waters

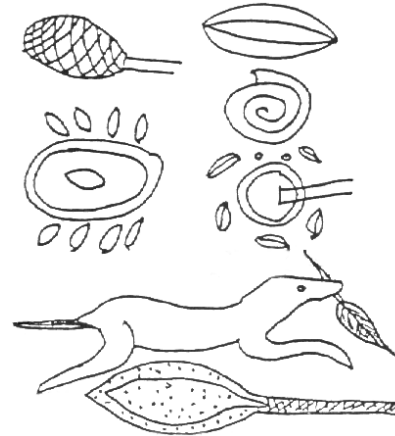
Nikanug... My Midé brethren

Nigigwug... The Otters

Memweka bogowug... They are being cast upon the seething waters

Wabimi giswug... White Midé shells

Figure 11.4: Meda megis.



In learning Midé songs, one must also learn their picture values. Hearing the song, the candidate must be able to draw its picture, or on being shown the drawing sing its song. Those songs go with the above chart.

A master scroll, the **Deer River Scroll**.

A ninikwabikunu... We are following the bear path

Nikan... My Midé brother

Aninajun... What are you saying to me?

Oginibagun... I am arrayed like the roses

Ajinagooyan... As beautiful as they.¹

In the center surrounding the inner circle are the four Midé Mani Manido of the Heavenly Council. Around the outside are degree poles each of them had risen to, before they could teach. East (right) of the large circle are the four worlds and the four breakthroughs led by the bear, his head shown below the tree signs. Earth Mother is shown on the east end, in all her glory.

As you looked at the Deer River scroll on the last page, you saw **no** ceremonial initiated work being done. While the full ceremony performed four times could be bypassed. A man or woman might reach top status in the Midewewin by instruction alone and by purchase of song records, but they usually went through the first regular instructions and initiations as well.

A person might dream of his or her initiation, and thus approach the Midé officers for admittance to the order, or because of real sickness, be healed and invited then to join.

Boards about the size of cribbage boards were often used in place of birchbark scrolls. In using these boards, it was not unusual to find elder Midé officials sitting up well into the night sitting in a tight circle, exchanging interpretations of the Master Scrolls with a zeal unmatched by Talmudic scholarly zeal. In their ceremonies everything being done to deliver a correct interpretation of the scrolls and boards to the newly initiated.

Midé widjig is the whole community, tribe or nation. While the Midé wewin and Midé wegun are simply those initiated officers and their working lodge. The word Patamoewigan(m) is the Linne Lenape language stem meaning church or “house of prayer” and is for everyone in the community, men, women and children as well as visiting friends from outside the local community. Patamoewigan meetings are held at the full moons, in addition to the **equinox** March 21 and September 21/22, and the **solstices** June 21 and December 21/22 – a possible 17 one-day ceremonials.

With the Lenne Lenape (Delawares), borrowing from their more southerly position, they borrowed an agricultural ceremony called Gamwing, consisting of 12 days celebration in the full moon time of modern October. More northern nations not being agricultural did not celebrate Gamwing.

Some folks would be unhappy about the name **Kichichisigong** for what today is called in English heaven. For *Gitchi-* (great) *-chisig-* (Conjurer) and *-ong* (place of), ie. the Place of the Great Cheezaki. Yet when one considers

¹Earth Mothers Song.

the real mythology behind Christian Bible Stories, God is a Great Magic Maker or a real conjurer. Thus Christianity has influenced how our ancestors thought.

The Midewewin is thousands of years old, it was introduced when pure bear cult shamanism was found by the Manito Council in Heaven to be unable or unwilling to work for the total good of the nation. Midé masters until the late seventeenth century had always worked for the good of the widjig-community. However, by the time I met James and other Midé leaders at Inger, Rainy River and Leech Lake, little evidence was left of any feeling of social or moral responsibility living in their tourist overrun fragmented communities. While National Treasurer for the inter-tribal League of North American Indians, I visited three Midé centers. There Midé were little better than the visionary shamanism their ancestors had been brought to provide an alternative to so anciently.

The real aim anciently was for the Midé Masters to absorb the powers of the mightiest manitos into the rite themselves, thereby raising the status of tutorial Midé leadership higher than that of the new Wabeno or the ancient Cheezakid shamanism. Until the seventeenth century, this worked fine in a high moral concept, but with the advent of rotgut booze, and the lowering of all moral responsibility, what had been so successful, faced temptations to pervert the Midé Masters supernatural powers. While drunk the Midé Master saw in himself a Manito role, in effect, an amoral manito in his (supposed) own right, regarded with minglings of dread and awe by his/her fellow villagers.

While Christian leadership would never admit to this charge I feel it is totally honest: Christianity, with its emphasis on conversion has actually encouraged the War Bundles Powers of destructive use of Midé powers. For in his or her prime, a Midé official could pervert his powers for private profit or in modern times sexual favors, and then when the massive penalties were about to come due in old age, they turn to the powerful Christ-Manito for forgiveness and protection for him/herself and surviving family. However he/she was still in great fear... suppose the conversion would not save them? Would he or she be doomed to wander forever through the endless swamps of the Humanheaded fish, would old Misheenhahmaygee hold him/her forever, and reincarnation be withheld forever? And would he/she be left alone with no living relative to act as proxy for his/her initiation into the Ghost Midé wegün, where they (the living dead) can rise to four more degrees!!?

The complex interplay of European impact, warfare, demand for more trade goods, warfare with the Sioux, and the demands of village interracial integration has never been resolved. No pure sweet moral Midewewin emerged, indeed it was permeated with an insatiable power hunger. The Midé Masters who were loudest in their warnings against perversion of the health giving powers were the most avid in their pursuit of the knowledge and skills of the Bad Medicine Midewewin. So, all too often, the Midé Master was also tempted to be a Wabino, lured from the path of healthy life by the Snake of temptation.

Raudot in his letters to his Jesuit superiors in the year 1710 seems to be the first European eye-witness of a Midé ceremony. He states, "one sees some who fall prone from a standing position as if dead. Victims are cured when the officials draw **feathers from their mouths**. Others revive, seemed to go berserk, but content themselves with pretending to **shoot the feather at others**, who fall immediately and emit a quantity of blood from their mouth." You will note he said **feather** (eagle feathers) and **not shells**! Further he states, "in some cases the victims were given tepid water to drink, an vomit small snakes." Two centuries earlier, Deliette at Green Bay among the Miami, was quoted as saying, "the Victims vomited small snakes, whereupon the Chief Midé proclaimed, 'Here is the manitou that killed him, but my medicine has restored him to life.'"

Mon-ing-wun-a-kaun-ing, the golden breasted woodpecker's place in La Pointe or Madeline Island in Lake Superior northeast of Shequamegon Bay, saw the late golden age of the Midé. From then on, it was in decline.

It is to we the modern living 'Nishenabig to see to it the Midé is given a new direction and lease on life. Greed and foolishness of the past need not cause us to throw away the gifts of the past. That some misused the gifts of the manito council is evidence that these gifts existed, and should now be put to their proper use. Our people today need these gifts from the past.

Chapter 12

Gikinoigun Picture Record

Beskwawewek (flower or blossom), is the double curve motif in Algonkian art. This art form is a common feature from the Montagnais, Naskapi of Labrador, New Brunswick, Penobscot and Passamquoddy of Maine. On to all the tribal groups known as Algonkin, the 'Nishenabe peoples. It has been carved into wood, written on birchbark, used in bead and quillwork, as well as being the basis for an alphabet and number system among some of these same peoples.

Where these designs function most seriously is upon the articles of regalia worn by Wokima during the ceremonies, and in writing. There was a tendency for the women to connect the figures with medicinal plants, that is a feeling of protective magic underlying their use as decorations upon personal property. In a different form, more overwhelmingly floral, it is the pervading design of the Cree, Blackfoot and Sarsi. In Ojibwa country it is so covered by pure floral work as to almost hide the double curve.

Tradition tells us when this double curve design is found on the outside of masinaiguns that this design was the result of a dream vision of Nanabousho, Gagandac or Mijakiyacig. A beautiful copy was on a Penobscot cradle-board. This cradle-board is now in the Heye collection, University of Pennsylvania museum.

The inspiration for many other designs and one alphabet all trace their roots back to this dream vision. Generally found in Ojibwa or Cree scrolls only on the outside cover of the masinaigun. Not only is this form of art 'Nishenabe, it is different from so many forms around the world. It would be a shame to let this double curve cultural trait die out in this generation.

Chapter 13

Pata-Mowah-Wikon

If at no other time, the ceremonies in the Patamowahwikon of Spring and Autumn were never missed. While each full moon, the Solstices and Equinoxes provided the times to hold meetings of a spiritual nature. (See page 32.)

With all the Earth Clans all sitting on the south side of the patamowahwikon, and the Sky (bird) Clans on the north side, ceremonies began. Our people brought much food for feasting, and articles such as dry grass, corn husk mats, beaver skins and lynx rugs to spread around the inside of the Pata-mowah-wikon, where the people could sit with each division in their appointed places.

On each side of the carved center post are two fireplaces, to furnish heat and light. It was also generally accepted custom to appoint three women and three men as caretakers, whose duties were to guard and to clean the inside of the temple, to cook and serve the feasts, and to keep the sacred fires burning. Then came the day when a crier went through the camp or village (otan), asking our people to come to the temple at sunset, for the ceremony would commence that evening. All of that day everyone would be very busy painting up, polishing ornaments and donning ceremonial finery. When evening came, the Mowah-wikon Temple was filled with many people, and everything was made ready and in order. The great moment was fast approaching, and all was tense. The hush and quiet of the evening held everyone in its embrace – only the two fires dared to break the strangely mellowed silence.

The scene is changed for a moment to a lone figure, silhouetted against the deep purple of the sky, standing on the summit of a distant lookout. That seemingly graven image suddenly moved, and gave the signal that everyone was waiting for and which meant the sun was now sinking beneath the western horizon. This signal was relayed to a scout by the temple door, and immediately the rhythmic beat of the deer hide drum shattered the silence as the leader and speaker of the temple stepped forth from his place, holding in his hand a ceremonial pipe which was filled with a mixture of tobacco, red willow bark and sumac leaves.

Reverently the speaker put the Holy Pipe to his lips to bind his words to truth and his actions to holiness. One of the men caretakers took a firebrand from the eastern fire, and held the lighted branch to the bowl of the ceremonial pipe. The speaker, after taking a few puffs, offered it to the four Manitog and would then pass the Holy Pipe to the next man. Thus it went from one noted individual to another until all the leading men folk of the different clans had taken part in binding themselves and their clans to this purifying and sanctifying ritual.

When the pipe ceremony was finished, a religious leader – a grand elder, the elected speaker of the ceremony, then proceeded to deliver his opening speech, and he addressed those in the temple, in terms somewhat after all such speeches.

After the speaker had delivered his message, he concluded by advising the people not to drink the aliens fire water, and not to do anything wrong in the Temple nor in the camp about it. He told the people they should always be honest, kindly and hospitable.

He held virtue as a beautiful and good spirit, something essential to life, something to pursue, something to be attained. But with a burning tongue he condemned the spirit of evil. He lashed and he censured every known evil vice that he could think of.

Then, after this outburst, he offered his thanks to everything he could remember, including the heavenly bodies, the animals that lived in the valleys, the mountains, the forests and plains, the trees and herbs of the earth, and of course he could not forget the corn, beans, squashes, pumpkins and sacred tobacco.

He also prayed for successful hunting, good crops, healthy babies and good health for all the people.

Next he proceeded to set forth the rules of the ceremony, while so doing bears grease and cedar boughs were thrown on the fires, by the fire keepers. As cedar smoke filled the temple, it was now purified. After the purification ceremony, it is custom to pass around a small pottery vessel, containing a sacred drink made from berries and maple sugar, from this vessel each person was poured a sip to drink.

Then the speaker would call upon the Seer and Prophet of the Nation, who was known as “**Manit-weal-nuh**,” fourth degree Midéwewinini.

The Manitwealnuh rises to his feet. His body is bent with the snows of many winters. Deep lines on his face blended so perfectly with the rugged landscape. His dignity and air of authority filled everyone with awe as he walked slowly toward the great central post.

Very carefully he adjusted his gaily decorated turtle shell rattle. Now the venerable old man began to chant of his boyhood past, and his latest visions and dreams.

Manitwealnuh’s visions were thus given to the congregation for the good of the nation. In Gamwing season, this message was added up to the Grandfather Boards or Scrolls of the nation’s history, and read a bit each of the twelve days. In this manner, the nation’s history was had by everyone in the nation. On full moons only, Manitwealnuh’s latest visions were given to the assembled people in the Temple. Other business, feasting and dancing then took up the remaining time.

By midnight, the ceremonies were over, to resume about 9 A.M. the next day.

Chapter 14

Burial Mounds

My old friend and author said in his “The Immortal Stone Age” and I shall quote him (E. W. Payne): “When the Spaniards landed at Vera Cruz, the natives buried some of their temples under mounds of earth. The same thing was done by the people of Hindu China when the hordes came from the north.”

“There are thirteen thousand mounds in the state of Ohio, and thousands more worn down and not listed. Five thousand mounds can be found within a radius of fifty miles of St. Louis.”

“A message could be sent from signal mound to signal mound, by fire and smoke, over night, from Cairo, Illinois, either to Pittsburgh, Pennsylvania or to St. Paul, Minnesota. I have noticed that the artifacts found in mounds are much finer and handsomer than ones found along the lower country brush and back woods of small streams.”

“This seems to indicate two things: first the flow of culture from the south, moving generally north and west into Asia. The serpent mound in Ohio represents the feathered serpent of the Mayas.”

“Man is supposed to have originated in the tropics and then moved outward, evidently forced out by wars, overpopulation, or for improvement of conditions, and often by disease and even insects.”

“The North American peoples must have come from the south – probably a thousand years after the ice began to disappear in the north, since arrows and spear heads are often found just above the clay, thirty inches at times, below the surface of black soil, showing man was here ages ago. We will leave it for someone else to calculate how long it took to form thirty inches of this black soil.” End of quote. I’d like to end this with a final quote from his pen, as he ended his book.

“**THINK**”

Chapter 15

Medicine

The modern physician, in general practice is able to honestly help only about 15% of his patients by use of standard medicine. The others he knows have either psychogenic problems, or physical ones hovering beyond the range of present day biological understanding. And because *he knows he cannot help them, he cannot!* The Midéwewinini however is not obstructed by such knowledge, so is able to help many more or most of the remaining 85% – who certainly deserve help as much as those lucky enough to have an illness that yields to modern *materia medica*.

The **real** Midé has a set of **powers**, in their early life that he/she may not even know he has. Which brings up the question: how did he come to have this power? We know this **powerful information** is stored in the brain, the end result of many many lives lived in the past, with knowledge gained while in other lives or on repeated visits to the spirit-land.

With christian faith healers, who use several methods, holy bread, laying on of hands etc. sometimes can help as we all know, getting cures without the foggiest idea of the unconscious processes at work; improvement is thus impossible. The faithful and honest Midé knows he/she is concerned with the specifics, and relies on understanding and technique. A Midé knows what he is doing and why! If he does not know this... then he/she is following a road other than the Native Amerind Midé road. The Midé is a kind of technology that may grow as technologies grow; what a Midé cannot do today, he may well expect to do tomorrow.

The faith healer either has the **power** by grace of some god or he/she doesn't. And he/she has no idea how to improve upon it, except perhaps to pray harder! And the Christian Leadership have reason to be suspicious of a Faith-healer, particularly when the faith of the person being healed may be unimportant. This has rather unpleasant overtones suggesting that their **“God and Jesus” are indifferent to the suffering... unless they are lucky enough to happen to fall under the “doctoring” of one of their God’s favored healers!** In all truth, one must see, if their God or their Jesus wishes to heal someone they should be able to directly do so, **without the need to channel healing** through some human agent! And I think common sense should also show us the **sinner in their eyes**, would not be first in line for healing... if the rest of their myth-stories are true???

European folklore and Christian myth, plus a boost from Walt Disney have most folks believing when one knows some ‘magic’ words nothing more is needed, and that the desired effects will follow automatically. Centuries of being brainwashed by Christian priests have led not a few 'Nishenabe to think rituals as being effective in and of themselves, as the sacrament are also supposed to be, simply because of what they are, and not because of the motives or knowledge of those using them. As an example, Christians therefore rather expect Dracula to cower before a crucifix whether it is brandished by a priest, a pagan or an atheist. We of the Midé however know better, and if he exists the devil does also, no doubt why after being banished so many times he is supposed to still be around.

Every **real** fourth degree Midé knows by **using spiritual medicine** one can improve oneself. That this is possible, just as self-hypnosis is possible, yet it would be easier and wiser and more reliable to have others use their **power** in one's behalf. And another Midé or group of Midé is ideal. **But**, and here I disagree by what is found in non-Amerind books... **not as an initiation, by some mumbo-jumbo** that confers on the initiate the right to call him/herself an Eight degree Midé, or an arch-deacon senior warden mason, or to wear a green robe or a white and pink sash! And kneeling before some highly ornate altar will do little except hurt their knees!

Rather in the ancient order of things (before Christianity and booze), the **ancient real Midé** knew our ancient order **must** bring about an **actual change in him/herself**.

The power, of course, must be brought out from within the initiate; to learn the ceremonies is of no great power. Even children at play can put on a counterfeit ceremony – they soon learn from their elders – but since it is just that, a ceremony... nothing happens. In other words, many **powerful Midé** were just that, before some Midé lodge discovered that person and invited them into its folds as a member! Children with this ability are then

trained to use their power... but are not handed it by some lodge.

The power, aside from the actual values of herbals, that the Midé can use to heal the sick, must and does come from within and not from without. True, the **Great Mystery** caused us to be, therefore I am, and therefore to Chipumama is all credit and glory given sincerely. With faith-healers, they simply say, "it came from God or Jesus." Yet they take the money, and if a cure fails, should they not say, "God/Jesus/etc. couldn't make it work?"

As I noted above, **initiation** is not the real answer, of course, nor is being "shot" with an otter bag. The bag is, at best, a symbol... a show, if you will, for the public. It shows the initiate has undergone training to improve him/her, by opening up **knowledge** otherwise locked within the Initiate's brain. You who know me know I have done many healings, but if you sincerely question those healed, I did not have to resort to "shooting" them with any bundle to get the desired results. Quite often I was miles from my bundles, at the time of the healings.

Few in today's 'Nishenabe community realize just how much because of Christian brainwashing, they now come to depend upon the Mumbo-Jumbo. Tokens, the ceremony, or some object like the crucifix or bundle, rather than the **real power. The knowledge of the power and how to use it is what separates a real Midé and those simply initiated into questionable Midé lodges.** And when these questionable ones fail to get desired results, then you non-Midé should be able to judge the truth of my statements. Or simply remember before Christianity... your Gataanishenabe had the land. Today you have Christianity, and the Christians have the land. Or look at Jim Jones christian brainwashing deal had his congregation commit suicide, and permit the murder of their children. Just how is it much different than what you or your brothers did in southeast Asia? You and the Asian got a bullet, the Christian overlords got \$\$\$\$ profits from oil fields in that land. Oh yes, their churches had \$\$\$\$ invested in big oil.

One has only to look at the power that unlocks the person's brain under biofeedback or hypnotism. Doctors can cut off an arm of a subject put under by hypnotism, without pain to the patient. This couldn't be unless something in the patient was otherwise controlling pain. A well trained fourth degree knows about hypnotism, and should be able to use/do hypnotizing from a long distance, and thus take away pain without being close to the suffering person. Or the misuse can be seen in the "Bear Walk." This, of course, works when some sick person visits a holy spa, and is cured. The subconscious was conditioned to expect a cure, acted to cure the body, and the spa gets the credit for a miracle. However, under a hypnotic suggestion the body can be made to heal itself, by telling the sick person he is now at the spa.

Bodily processes fluctuate in time with internal rhythms or cycles, which again bear the inevitable mark of individuality. The menstrual cycle is probably the most evident of these, with its potpourri of distressing symptoms. There are noticeable changes four or five days before the menses begin. Some are jittery, others may suffer weeping spells, vertigo, insomnia or nymphomania. Some develop respiratory ailments, others smart at the recurrence of chronic symptoms, such as ulcers or arthritis, and some are more liable to contact viral and bacterial infections. These are also the days of the month in which women commit most of their crimes – including suicide – and meet with the most accidents.

It is well known that menstruating women will sterilize seeds, wither plant grafts, and dry up plants and flowers. Blood, tears or sweat of menstruous women will also inhibit the fermentation of yeast. Why are these **powers** to kill evident then? Mainly because little girls have been taught this is what will happen, and their subconscious acts out the preconditioned response. By understanding this power, the dear ladies could ruin many many things, during non-menstrual days! And some do!

Hypnotic control of bodily fluids, is but one function of a Midé. Some have caused or stopped menstruation and regulated its duration and intensity. Sterility can also be caused hypnotically, or abortion. The "**magic**" is to be able to use these powers without hypnotic controls from outside. It should be said in passing women often do evil things by conditions brought on by menstruating. However, this in no way should be taken to mean women nor menstruation in and of itself is evil. Simply that the **power** required to bring about the cleansing of their womb, requires a great powerful change in their bodies to provide a clean environment for the growth of new life within her body.

We of the ancient order would rather through training teach the self-use of this power, rather than seeking to force through hypnotic control from, as it were, the outside.

Positive hallucinations, seeing what is not there, can also be induced by hypnotic suggestion, and can often be very convincing to those who experience them. We know hypnotism can create hallucinations in the trance state, or post-hypnotically, in the waking state, thus the success of the "**Bear Walk**" hypnotic effort. Or in shape changers etc.

If the community has been pre-conditioned by stories and other non-hypnotic suggestions, they (the spells) of course will work best. Via self induced hypnotic state, one Midé was able to bring about a hallucination of a bear. He enjoyed his little affair, and could turn it off at will. But later the bear began to appear spontaneously, without being called, and fell into the unpleasant habit of turning up in unexpected places, and dark corners at night. And even though he knew it was a hallucination, it was nevertheless a very real bear to him, and it eventually became unnerving to him.

One was able to make the warts leave, and he said to me, “I have been trying to figure out the nature of the instructions issued by my unconscious mind, whatever that is, under self or outside hypnosis. It seems to me hardly enough for the mind to say, simply get off, eliminate yourself, without providing something in the way of instructions on how to do it. And as I knew, warts are caused by a virus, we face an additional complication. If our unconscious mind can figure out how to manipulate the mechanisms needed for getting around that **virus**, and for deploying all the various cells in the correct order for tissue rejection, then all I have to say is that my unconscious is a lot further along than I am.”

Chapter 16

Conclusion

I leave you with this thought: “**Think**” for yourself, do not permit others to do your thinking.

With the finding the other day, in Wyoming, of the five little skulls of a creature now called “**Shoshonius**,” a little animal on the way to becoming **mankind**, the experts will now have to rethink where mankind came from. Up until now, they have voted for Africa as the original home of mankind. However, with this find in our **Rocky Mountains**, might not we now consider **America**? This creature semi-man lived 16-50 million years ago in what is now Wyoming.

The Midé have in the long ages past encouraged each member of the Widjig to seek after visions. Each person’s soul can be touched by the spirit, and thus any man or woman called by the Spiritual Powers may become a Prophet, so long as all prophecy falls within traditional values of the past it is to be considered. Not just Midé priests, but the whole congregation may be given heavenly instructions in answer to prayer.

Always consider your actions, and how they will help or hurt your Ododam (clan), and through your clan the whole of the ’Nishenabe community. If the clans remain strong and healthy, the Nation though them will ever be strong.

I hope to see you at 9 A.M. going to the Patamoewigan, for prayers, songs and good teachings. Eat a good breakfast, put on clean garments, and with clean thoughts and a song in your heart let us all meet to hear the good words and visions revealed for the spiritual good of all.

Chapter 17

Common Alphabet

The alphabet used in this book, up until now in most cases was the Official Midé alphabet. However, the common man/woman for non-sacred writing used this alphabet.

Table 17.1: Common alphabet.

A	B	C	D	E	G	H	I	J	K	L
o	ᄁ	ᄂ	ᄃ	ᄄ	ᄅ	ᄆ	ᄇ	ᄈ	ᄉ	ᄊ
M	N	O	P	S	T	U	W	X	Y	Z
ᄋ	ᄌ	ᄍ	ᄎ	ᄏ	ᄐ	ᄑ	ᄒ	ᄓ	ᄔ	ᄕ

You will note, in this and other books, scrolls and prayer-boards there were many variations. This in no way should be taken as mistakes. Rather, different tribes, Ahnishenabe medayweewinig used or developed their local version of a very ancient standard. In the Walam Olum of the Linne Lenape (Delawares) we find these variations which with the changing years, brought about some new viewpoints. And around Lake Superior painted onto or carved into rock faces one finds variations of these forms. I share this simply to show it did happen. The above was easily cut into wood, rock or bone than the more sacred forms, in which there are more curves. This is the more sacred “Beskwasawek” or flower type that was pressed into use in beadwork etc. (See page 35 etc.)

The original Walam Olum series, a series of **masinaigun**, were no doubt first worked on birchbark, but later when the Linne Lenape moved far south of birchbark country, they were transferred onto wooden boards. And the use of the above alphabet became far more common. Seen in this form among the Miami and Shawnee tribes, far more than the Sacred Alphabet as seen on page 28.

In letter writing, pow-wow advertisements etc. it would be the above alphabet that was used. Or in simple masinaiguns used to show directions etc. information on simple maps, because a non-Midé 'Nishenabe knew and used the above letters.

Chapter 18

Walam Olum

This is an English version translated by one John Burns, of whom we know very little. It was included in the Walam Olum papers, as a continuation of the original “stick” versions of the Linne Lenape Masinaiguns.

1. Halas halas! We know now who they are; these Wapsinis (white men) who then came out of the sea to rob us of our land; starving wretches! With smiles they came, but soon became Snakes or foes.
2. The Walam Olum was written by **Lekhibit** – a Native Writer to record our glory. Shall I write another to record our fall? No! Our foes have taken care to do it, but I shall speak to thee what they know not or conceal.
3. We have had many Kings (chiefs) since that unhappy time. They were three till friend **Mikwon** (William Penn) came. **Mattanikum** (Little Horn), when the **Winakoli** (Swedes) came to **Winaki** (Pennsylvania). **Nahumen** – when the **Senalwi** (Dutch) came in 1655, three **Ikwahon** when the **Yankwis** (English) came in 1664 with Mikwon soon after 1682 and his friends (Quakers.)
4. They were all received and fed with corn; but no land was ever sold, we never sold any. They were all allowed to live with us, to build houses and plant corn, as our friends and allies. Because they were hungry, and thought to be children of Sunland, and not Snakes or children of snakes.
5. And they were traders, bringing fine new tools and weapons and clothes and beads, for which we exchanged skins and wampuns. And we liked them and their things because we thought they were good, and made by the children of Sunland (heaven.)
6. But alas, they brought also Fire Guns and Fire Water, which burned and killed. Also baubles and trinkets of no use, since we had better ones.
7. And after Mikwon came the children of **Dolojo Sakima** (King George) who said more land more land we must have, and no limits could be put to their stay and increase.
8. But in the north were the children of **Lowi Sakima** (King Louis of France) and they were our good friends, allies of our allies, foes of our foes; yet Dolojo always wanted to war with them.
9. We had three kings after Mikwon, **Skalichi** of the last Tamenend, **Sasunam Wikwikhon** and **Tatami**. This last was killed by a Yankwako English Snake, and we vowed revenge.
10. Netawatwis became king of all Nations (Delaware) in the **west** (Cayuga Ohio), again a **Talligewink** - Ohio lands, on the river Cayahaga, with our old allies the Talamatans (Hurons or Guyandots) and all are called from the East.
11. But Tadeskung was king in the East at Mahoning and bribed by the Yankwis; there he was burnt in his house, and many of our people massacred at Hickory (Lancaster, Pennsylvania) by the land robbers Yankwis.
12. Then we joined of friend **Lowi** in war against the Yankwis-English; but they were strong and they took **Lowanaki** (North land) from Lowi; and came to us in Talegawink (Ohio) when peace was made; and we called them Kichikan, or Big Knives.
13. Then Alimi (White Eyes) and Geleenund (Killbuck) our chiefs were our strong lineage, White Eyes died in 1778 and Killbuck was named to follow him, as a temporary chief. In 1781 he accepted an invitation to come under the protection of the United States at Pittsburgh and lived with some other Delaware on Killbuck’s island. There they were attacked by the militia returning from the murder of

Christian Indians at Gnadenhutten (Ohio). Killbuck escaped by swimming, but he lost to the river the Tribal Wampum bag containing records of the time of William Penn and Walam Olum records, none of which were recovered. After the war he resigned his chieftainship to live with the Moravians. He was baptized and named William Henry after Judge William Henry, a member of his people's enemies the then Continental Congress. He died in 1811 but not soon enough. His stupid actions cost his people and all of us, for the loss of the records, can never be replaced. And what the Delaware retained by the time they reached southern Indiana, can in no way reflect the thousands of years history once recorded in the original and complete Walam Olum. All the Nations near us were allies under us or our **grandchildren** again. When the Eastern fires (USA) began to resist Dolojo, they said we should be another fire with them. (**This offer as the 14th fire or state was a lie.**)

14. But then they killed our chiefs of the **Unamiwi** (Turtle Division) and our brothers on the Muskingun. (Some ninety defenseless Christian Indians, most of them women and children were murdered in cold blood by the American Militia at Gnadenhutten, Ohio as above.) And Hopokan of the Wolf Division was made king and made war on the Kichikami Yankwis, rather choosing Dolojo for ally as he was so strong.
15. But the Eastern fires (13 states) were stronger, they did not take Lowanaki (Canada), but became free from Dolojo. We went to Wapahani (White River) country of Indiana to be further from them; but they follow every where and we made war on them, till they sent **Makhiakho** (Black Snake, Maj. Anthony Wayne).
16. We made peace and settle limits, and our next king was Makhingpomakan, who was good, and peaceful. He would not join our Brothers **Shawanis** and **Ottawas** nor Dolojo in the next war (War of 1812 nor Tippecanoe in 1811).
17. After the last peace, the Yankwis came in crowds all around us, and they want again our lands of Wapahani; it was useless to resist, because they are getting stronger and stronger, by increasing their United Fires.
18. **Kithtilhund** and **Lapanibl** (Whitewater), were the chiefs of our two tribes (divisions), when we resolved to exchange our lands and **return** at last beyond the **Maisipek** (Mississippi) muddy water **near to our ancient seats.**
19. We shall be near our foes the **Wakon** (Osages) but they are better than the **Yankwiakon** (English Snakes) who want to posses the whole Big Island. (This came with the Treaty of St. Mary's in 1818. They migrated in 1821 to Oklahoma.)
20. Shall we be free and happy there? At New Wapahini we want rest and peace and wisdom. (They rebuilt their last Patamoewikan in/near Copan, Oklahoma. It lasted until 1921, when most of the Delawares became Peyotists-Christians.)

Kithtilhund, or William Anderson, he was promised personal annuities of \$360.00. He signed the Treaty of Greenville in 1795, and at James Forks on the White River of Missouri in 1829. Lapanibi/Big Bear signed the treaty at St. Marys in 1818. Lapanibi's personal annuity was \$140.00.


About 1770, the Delaware received permission from the Miami and Piankashaw (another division of the Miami, not a separate tribe) to settle on the White River in Indiana, on or near some ancient national mounds of their Delaware ancestors. By 1800, there were nine villages on the West Fork, emigration to the region having increased following the defeat at Fallen Timbers in 1795. One chief, Hockingpomsga, lived at a location in modern Delaware County, about nine miles west of Muncie, Indiana. He signed the Treaty at Ft. Wayne in 1803, and escaped death for the crime of witchcraft in 1806 when the Shawnee False Prophet accused Christian Indians of witchcraft; four were burned at the stake, betraying their people not witchcraft should have been the charge.

Masispek means Muddy River, as applied to the Mississippi River by the Delaware, but Mississippi is not the word for either Muddy River nor father of waters etc. Rather it means the sippi (river) of the Monster Missupissu, the Copper Cat and/or Underwater Panther.

Chapter 19

First Degree Songs


From the Ancient Working Lodge at Deer River, plus their special alphabet (see James Wakanabo.)



Na wai hehe ni mi si } nun na wai he he ni mi si
 Ni bawi yan na wai i }


Nawaii... On the center of a peninsula¹
 Ni bawiyen... I am standing

This song remembers the place at Green Bay, Wisconsin where a great meeting was held by Nanabousho, to instruct many into the first degrees.



Hwe-na gi wi- na nindo- na gi wi na hwe- na gi- wi- na

Nindo nagiwina... I am raising him up



Hwe-na gi wi- na nindo- na gi wi na hwe- na gi- wi- na

Repeat the above three times, and add: *Nin-do-pwa-gun-e nin-do-pwa-gun-e.*

Nindonagicima... I am raising
 Nindopwagun... My pipe

These songs of the first degree, are from the Ancient Working Lodge in the Deer River, Minnesota area and around Inger, Minnesota.

Teacher maisans:

Cagwanimoyan... My heart fails me
 Wapin digeyan... As I am about to enter
 Manidowiganin... The Spirit Lodge

Also a Deer River song and special alphabet. As one first enters the lodge from the Madododegan on the east one may encounter a strong spirit,. If so, lay down some sama, and circle the lodge completely, returning to the east door in a clockwise manner. One may have to try to enter the east door several times, before the Manido permits entrance. The picture and song must go together in recording these songs, as above.

¹Dore at Green Bay, Wisconsin.

Chapter 20

Midé Cheezaki Shaman

This Mahzinaheegun (scroll) tells the story of the special mystic relationship between a **real shaman** (Cheezaki) and Kichi Manito. The sacred pole here shown is topped of with a Wahmeego, Thunderbird symbol. The pole points toward Kicheechiseegong – place of the Great Cheezaki or Sky World Heaven.

The arm reaching up along the pole is seeking the power from the **Real Great Cheezaki**, to use in the ceremony. This mahzinaheegun is telling the story of the time when our ancestors were living by Gitchi Gumig, the Great Sea Water west of Snow Mountain, and hunting there.

This is thousands of generations Midaswak father lives ago. Long before the later migration from the East which brought the Potawatomi their brothers from the east seeking protection the British to live among the Potawatomi in Wisconsin, as Forest County Potawatomi. This is 1681-2. They came to us under the leadership of the Great Crane.

This later migration is a very often cited in Leech Lake scrolls. Many later Weekauns (Midé Officials) often mistook this for far more ancient Mahzinaheegun, and Walam Olum sticks of far more ancient grandfather stories.

You will note at the top of the Cheezaki is an **Eagle Feather**, the real badge of the Fourth Degree, not a shell.

This later migration ended up for a time at Boweting pleased with the many fish, whitefish in the sparkling foam of the rapids.

Following the Crane's leadership, the Great Shinig Shell was none other but the **Sunfather** setting ever west over the many lakes they crossed on their way west from the Atlantic Coast.

You will note one the pole, shells – these are badges of the lower degrees. The modern shell brought in by the traders from the Indian Ocean had nothing to do with our people until the traders brought them, and because of their great price, they became important and a part of the wages paid to our teachers for knowledge. In Letter 66, Raudot records shooting **Eagle Feathers**, this in 1710.

Deliette at Green Bay, Wisconsin recorded a Miami ceremony in which small snakes were withdrawn from the victim's body, not shells. Later it was shown to be cut-off tails that were displayed as a show of power. This also at Nipigion in 1667. Not any mention of the modern *Cypraea moneta* Money Cowrie, or Megis.

Anini kwabik... We are following the bear path
Oskahbewiss... The leader is the Bear (Cave Bear)
Kigacobunde.. You (too) will pass through
Kiga winanan domigog... We call on you for aid
Kikanug... You brethren
Miziwe wug... Assembled from everywhere

This song also belongs to this scroll.

The Midé Cheezaki, or Shaman is the real Weekaun, within the total Midé Lodge. As the invading forces from Europe came in contact, and total destruction of the Midé was the order of business, of course evil did creep into the hearts of many weak Weekauns. In fact, it was a pun, and the sound relationship between **weak** and **Weekaun** Midé officials was sometimes laughed about away from the ears of 'Nishenabe.

The real truth, however, cannot be found in racial and religious hate and insult. The Shoal Lake mahzinaheegun is probably one of the most ancient copy. Handed down for far more generations than we honestly know. Showing as it does Ogahbi oh sahtung with his hunting bow and arrow, it recalls the honored position he held as a hunter, not a Weekaun, and the symbol of a distant pine covered shore beside the Great Sea Waters west of the Great Lakes connects it to the Walam Olum (Linne Lenape version in **stick-board**.) Book IV, Verse 13: *Akolaki* (snake land)

shawanaki (south land) *kitshinaki* (big land) *shabiyaki* (on or along the shore.) Said to be British Columbia, west of Snow Mountain.

The Midé Weekaun, who is shown (the hand) reaching up to Kitchichisigong, heaven for the real power, can not be replaced by a personal Ego-power play, as any sincere Weekaun will tell you. It will help any sick person, as I have already shown our people at the Spring Ceremonies.

The **real** difference between Christianity and the Shamanism of a proven Cheezaki is: one Christians talk about some long dead group of Shamans in the Jewish Society. And one can pray for these dead Shaman types to get them, the Christians, out of some mess they have gotten themselves into. And the Special Relationship a **real Cheezaki** has with the Kichisigong, where the only **real power exists**. This real power no priestcraft can replace. If one kneels by a dying person or a burning building, and prays to a long dead and possibly non-existent shaman called Jesus... we all know the result, death to the dying person, and a pile of ashes were the building once stood.

Two, we seek ever in our teaching of our 'Nishenabe brothers and sisters that they too can become a seeker after this **special relationship**, and the **age** of the **seeker** has nothing to do with the ability of the seeker. Making one a weekaun of any degree will not in and of itself bestow this gift from Kicheechiseegong, on anyone by another set of Weekauns in any Midé lodge.

One finds the symbol of the hand reaching up to heaven for power on many mahzinaheegun.

All proper mahzinaheegun have the top as the direction north, with Ogahbi oh sahtung in this position. Whatever happened, then happened in the north before the Ojibwe migrated south or southeast, the same being true of the Shabiyaki (Shoreland). In addition, the **ᑦ** symbol shows an eastward movement.

The circle, east of the lodge shows the bear coming out toward the west of the sweat lodge, the small circles (east) of the sweat lodge shows the posting of the colors (on the flags) east red, south yellow, west black, and the north white. The bear circles the lodge by a west then south, then north, then east and then his tracks show he went into the lodge, but no altar as such is shown between nor east of the lodges outside, rather the real altar is at the eastern end of the big lodge.

Outside the Midéwegun stands Misshipishu, but no Myeengun (wolf) or Nanabousho (Minabozho, Winaboosho or Wissakachauk, these all being one.) This is because this mahzinaheegun is far older than the date of these heroes fight with Misshipishu. I only add, note the name Misshipeshu and Mississippi river.

Shinguacouse (Little Pine) once pointed out that Mishikenahbik the Great Sneak Manito is shown and in Verse 13 of the Walam Olum we hear of Akolaki (Snake Land) far to the west of the Great Lakes.

On this scroll in the far northwestern part of the lodge we again find a Bear, this time enclosed in a circle, with what looks like a horn pointed eastward. This is his tongue, with which he broke through the walls between the Four Worlds, the worlds symbol below his feet. Here again this place in the text in very ancient times.

Midé songs with this scroll:

Gijig... The heavens
 Niwidji wigo.. Go with me
 Ani... As
 Deba bundaman... I see
 Aki... Land (the Earth)
 Gakina
 Enkigokwag... The whole compass of it
 Aninen wewe... The receding sound
 Wazisun... Of the nest
 Nim bizinda gone... I listen to it

Cheezaki shaman in general have been cast in an evil light by most non-'Nishenabe. In Asia, Shamanism has been destroyed wherever priestcrafts arose, as well as in Europe. However, they now may think, in ancient times the Shaman stood midway between mankind and the evil, hurtful forces he saw around him. The Shaman in some cultures climbed the pole in vision to reach powers greater than the monsters of evil he feared.

Priestcrafts are a poor substitute for Shamanism, since as has been proven many times times over, priestcrafts not only steal any power they can, from any place they can, and hide it behind locked doors, by secret orders, and by dealing hand and glove with any and every disreputable governments, to gain their own means, with no respect for the people they lead. They have, for power disseminated the most outrageous lies to be found in the pages of so-called history books. Seeking to show as sacred, books filled with every sinful thing man's mind has ever thought about. Today one author wants new myths to hook man's mind into their scientific thinking patterns, since their old priestcraft's books with their liar myths is no longer any check on modern evils and disregard for old moral values.

The Shaman introduced herbalism in the world starting in the days of living in caves. Bear Shamanism is millions of years old, and in the Midé society, the Great Bear is still our strongest helper here on **Aki**. One can find Bear Shamanism all around the Arctic lands. It is common with the use of Birchbark all throughout Borea's land (the North Wind.)

However, one may consider this matter: the Shaman did save lives, and still can. True, we resort to herbalism for many medicines, and we give much credit to our brother Bear, for an old 'Nishenabe saying is simply: "one seldom finds a sick bear in the woods, and bears dig in the earth and graze on roots and plants every working day." One cannot overlook the almost complete reliance by modern medicine on plant chemicals. Most remedial remedies now in use came from Amerind Shaman's lore as a Native pharmacist. Many only remember our 'Nishenabe Shaman pharmacist for his philtres, but the truly sick knew much better.

With the next mahzinaheegun we will look into the herbalism of our 'Nishenabe ancestors.

Chapter 21

The Bear – Herbalism

Beba mamoyan... I am gathering
Wananan dawioyan... That with which
Wawiya tamung... I will treat myself
Geundina man... In the lake of eddying water, I obtain it.

Here we have the Bear again within the circle-womb of Earth Mother, breaking through the walls between the four worlds. Also, guardian of herbal knowledge.

Inakone... The flame goes into
Niyawin... To my body

This story was gifted to me by Curtis Pequano, a good and dear friend, and one of my honored teachers from the Prairie Band.

Many thousands of Great Suns ago a woman died, and her name was Keepocketkwaao, or She-is-stumbling-over. Everyone felt very sad, and they came to mourn over her. Winabojo came up on hearing the mourning, and said, “oh that is nothing. Lay her on her face with her head to the west, and I will raise her again.” He raised his right hand up to Grandfather Kijie Manito, lay his left hand on her body, and called out for Grandfather’s power. Then he raised her up, and she came back to life. He told her to not talk about what she felt or knew until four days had passed, when they with her help would hold a ceremony in the Medicine Lodge. Meanwhile, he went to get some other folks from the Ojibwe nation to whom he had formerly taught the ritual, they to come over to assist. Following his orders, the Potawatomi prepared some food so that they could also be instructed.

On the fourth day, the Potawatomi built what we call a Mite’okan, or Medicine Dance structure, covered with a **rush mat**. It has two fires in it. In the evening, after they had feasted they removed enough people that there would be room for the ceremony. The rest of the people formed a great circle around the outside of the Mite’okan.

The first to speak was their chief. He said that the ceremony was one of their greatest gifts from Kitchi Manito, that Grandfather had sent his agent Nanabousho, nicknamed Wisaka, to be near at hand when her life was withdrawn for being a gossip woman. Along towards evening the Weekaun shot her with their Otter bags, and she once more fell dead. All non-members stood gaping in awe, for it could be seen that she did not even breathe. Then they went through their secret rites and stood her on her feet again. The man who raised her even came around behind her and faced the west and sang this song: “Look all around. Look at everyone well. Be sure that you are alive. Be glad, and take two steps forward. Gossip no more and you will live a long life.”

The leader then sang a second song: “Walk on, my sister, watch your mouth! Hold your tongue from now on. Do not brag about your power. What we give you is from Kitchi Manito, our Grandfather through his agent Wisaka. Watch your mouth that you may be sure to hold your tongue.”

As the ceremony continued with songs and dancing and many speeches, Wisaka (Nanabousho) told them that there was no other rite, even that of the Wabeno which would prolong their lives. They were instructed to put their children in the lodge and teach them its laws. Those who were weak and sickly were to join and be cured **by faith**. Then they would have a long life. He told them it was a great thing to swallow the white feather, or **Migis**, for it would lodge in the breast, but could be taken out at will and swallowed again. These old grandfathers knew the power is a spiritual light in the form of a beautiful white Eagle feather. He also said, “you can take your Otter-skin bag and doctor them, for you have the white-feathers in you. When you die it will leave your body and go back to me. No one will ever find one in a grave! It is itself a live miteo, a spiritual member of the sacred Chipumama Holy Power Circle.

Of course, no one wants or can swallow an eagle feather, so foolish lodges tried, with no understanding of the mystery, so when the Traders brought in sea shells they changed the story, because these little white shells can be swallowed.

After they had seen this ceremony, the Potawatomi talked it over with great interest. They believed that it was great, but as years went by they began to grow corrupt and use liquor at the ceremonies.

The Wabano, prophets who juggle with fire, grew stronger now, and the rite of the two groups became confused. Finally, the Potawatomi did not know which or what to believe. The Wabano ate fire, drank boiling soup, and proclaimed that a member of the Medicine Lodge could not do anything so great. At length, Wisaka returned, in a spiritual form. And noting the confusion and rivalry he ordered a deer's heart be cut up and boiled, then called in the principal Wabano to eat it. He said to him: "my friend, you claim that you can do wonders. Therefore I set this feast before you. Accept this spoon and eat."

The magician refused the spoon, but he squatted before the kettle and started a long prayer. Wisaka told him to hurry so that the meat would not cool. The Wabano told him to put the kettle back onto the fire, but not to rush him. So Wisaka took up the spoon and stirred the kettle till its contents were soup. Then he told the Wabano, to drink it. "This I will do, to show you my power," said the Wabano. "I, who do not belong to the Medicine Lodge."

He snatched up the kettle, and drank the boiling soup like it was fresh spring water, choked, and fell over dead.

Then Wisaka came forward and raised him, saying something into his ear, and he lived. Wisaka asked this vanquished magician how he felt, and he said he was all right, but that the migis shells that others had shot into him had killed him, being a little sick and faint.

The Wabano magician later came to join into the lodge, long after Wisaka had returned to Chipumama. This Wabano's name was Wabonosa, "Walks-in-daylight." He continued with the Midé ceremonies in the lodge. Before any of the four annual ceremonies, the Potawatomi go into the Mite'okan, after they take a sweat bath and sacrifice tobacco.

We, Prairie People, call a medicine bag by one of these names: Pshin'agun, mitewian, kutetawi, peshkitagun; to the Forest Potawatomi it is Skipitagun. A child must never carry one made of the skin of an Otter, but may use a young beaver, a muskrat or a mink. An old member may have one made from the head of a bald eagle. Such a bag is very powerful.

One very sincere follower of Wisaka's teachings, Wakoosha the Fox, taught me these herbs of healing. Without which the Midé would be very busy using only spiritual powers alone. One leader said of Wakusha the Fox, and a member of the Fox Clan: "My people, always think of Wakusha, who understands Grandfather's herbs. Now I will burn tobacco, and we will all pray for him." Enough said, he was a Great Teacher.

The fine teeth of the Sturgeon (Name) are used for blood-letting. Large fish bladders (Pikwadji) are used as a syringe; a hollow duck bone bound with sinew in the end of it, being used for anal applications. White clay (Waba bigan), use to mix medicinal pills. Red clay (Osaman) is used to fabricate poultices, to draw out inflammation. Bear fat is used in many compounds. Melted and swallowed, it is a powerful physic. Buds of the Balsam poplar and the large-toothed poplar, stewed in bear fat, yields an aromatic salve used in curing ear-ache, soothing boils, and healing wounds and ulcers on the skin.

Chapter 22

Bejig Wiganin

Box elder (*Acer negundo*), Adjagobimuk – the inner bark is steeped to make a weak emetic, for children who have swallowed unclean materials.

Spreading dogbane (*Apocynum androsaemifolium*), Wesa wuckwun and Midewidjbik (nearly blue flowers or medicine lodge root) – the stalk and root are steeped to make a tea for women to drink. It keeps the kidneys free during pregnancy. When one has a coated tongue or associated with this condition and a headache, a tea of the root is used. With just a headache, ground-up powder of the dry root is placed upon live coals and the incense inhaled.

Sweet flag (*Acorus calamus*), Weeganth / na buguck (something flat) – The root is a quick acting physic, supposed to act in half a day. No more than a bit of the root $\frac{1}{4}$ of an inch should be used for this condition. Called weke by the Pillager, they use the root tea for curing a sore throat due to a cold. In bigger doses for an upset or cramping stomach. Singers at a powwow drum often chew the root to clear their throats, and to prevent a loss of one's voice.

Indian turnip (*Arisaema triphyllum*), Caca gomin – The root is dried, which lowers its hot acid bite. Cooking the root with meat makes this a starvation food. Its root juice is placed on ringworm to cure this condition.

Spotted touch-me-not (*Impatiens diflora*), Wesa wus gaskonek (Yellow light) – The leaves and stem are crushed and placed on the forehead as a cure for a mild headache. But it's best known use is to cure poison ivy blisters, by cold application of the juice of the stem and leaves crushed.

Paper birch (*Betula alba*), Wigwas – The root of Wigwas is a good seasoner and to mask otherwise bad tasting medicines. It has a sweetish, aromatic, wintergreen flavor. The root bark and maple sugar cooked together make a soothing syrup to alleviate cramps in the stomach. The steeped leaves are a diuretic in tea form.

Hound's tongue (*Cynoglossum boreale*), Masan – This plant is very valuable to wijig wiganin, the first Mide' lodge. It has several names according to its uses. They are *aba buson*, to revive or head standing by smoke; *sasa bikway*, to snuff it, and *nokwe sikun*, to smell as it comes. The whole plant is broken up into small bits and fumed on live coals, and the resulting smoke is inhaled, specifically to cure a headache. It has in tea form some action as a sedative and demulcent, in the treatment of bronchial and pulmonary conditions. The fresh leaves are used as a remedy for burns and abraided skin surfaces, the result of sliding into home plate etc.

Bush honeysuckle (*Diervilla* sp.), Osawa skanet (Yellow fluid) – The root tea in a strong solution will relieve itching. A weak tea will act as a diuretic when taken internally.

White campion (*Lychnis alba*), Basi bukuk (Small leaf) – Root tea is a physic. Use it in small amounts.

Yarrow (*Achillea millefolium*), Adjidamo anuk (Squirrel tail) – Sometimes added to ceremonial smoking mixtures (the flowers). In or after a sweat, the flowers are placed on hot coals as an aid in the cures to break a fever.

Common burdock (*Arctium minus*), Gimasan (Big stickers) – You will note the Latin name which I use for your protection. One finds *Arctium* or *Boreale* in many of these names, all point out the truth our 'Nishenabe people have no knowledge of the uses of non-Northern plants. If we came out of Earth mother's womb in a more southern land, as men while the weather turned cold, or while the Great Ice Ages were a fact of life. Then the plants we now use were growing far south of the present Nishenabe lands. And as the great Ice melted, we and our native plants and animals moved northward, and we followed in the great circle migration that took our people all over northern arctic lands.

The root of this plant may be used in small amounts as a steeped tea, for pain in the stomach. The whole plant has value as: diaphoretic, diuretic, alternative, aperient and depurative. For rheumatism, gout, pulmonary catarrh, chronic skin diseases, such as scrofula and syphilis (chamoke's whorehouse diseases), and to resolve urinary deposits. Externally it was used in salves as a wet wash for eruptions, burns, wounds, hemorrhoids and swellings.

One old 'Nishenabe, because of the near total destruction of our Midé knew only the Gimasan medicine, and as one can see every First Lodge Midé depended on this plant for many cures.

Canada thistle (*Cirsium arvense*), Masa nuck (prickly) – This beautiful plant has now become a weed, due to the chamoke's cultivation of vast areas of our Ahnishenabe-aki. It has tried to win back our land from the aliens! The leaves are a bowel tonic, diuretic and tonic.

Joe Pye weed (*Eupatorium purpureum*), Bu gisowe (bathing) – It is from this plant a strong tea solution from the roots, was used to bathe the child until they reached six years of age. Internally, a tea of this root is used as a diuretic, stimulant, astringent and tonic. For disorders as: chronic urinary problems, gout, rheumatism and hematuria.

Tall blue lettuce (*Lactuca spicata*), Dadccabo (milk) – A tea of the leaves, give to women with caked breasts. Its action is a soporific and sedative.

Fragrant golden rod (*Solidago graminifolia*), Wasa wawkunek (yellow light) – A hunting medicine. The flowers and leaves tea, it is a carminative and anti-spasmodic. It is also an intestinal astringent.

Squash (*Cucurbita maxima*), Ogwissi maun cwasok wunek (threads like yellow hair, yellow light) – The seeds steeped in a tea for use as a diuretic.

Wild Balsam apple (*Echinocystis lobata*), Nigitini gunuk / mitcigi menuk (Man on the earth) – The root tea is a very bitter stomach medicine, bitter and a tonic.

Field horsetail (*Equisetum arvense*), Giji binusk (duck round) – The whole plant tea as an aid to relieve dropsy.

Prince's pine (*Chimaphila umbellata*), Ga gige bug (everlasting leaf) – A tea of the whole plant, used and named the same by the Menomini as the Ojibwe... as all Algonkins are 'Nishenabe, we should expect to find this true. However one may view the language situation around the Great Lakes Aki, the fact remains one must use Ojibwe names etc. in the Midé context. This rule was applied during the Fur Trade Days, and today I see no logical reason to so question this common medium of conversation. We understand many different ways of speaking, but Ojibwe is the official language of the Midé.

Ga gige bug tea is valuable as a tonic and diuretic. It stimulates the mucous membrane of the genito-urinary tract, and will help in cases of renal dropsy, scrofulous conditions, chronic ulcers and skin lesions.

Giant puffball (*Calvatia craniiformis*), Oskwetuk – The mature stage of Oskwetuk has a mass of threads. This material is used to stuff up one's nose for nose bleeding. Placed into serious open cuts to also stop the flow of blood.

Virginia waterleaf (*Hydrophyllum virginianum*), Ne bineankwe uk / animucide bigons (dog medicine) – The root tea is used to treat flux. It is also used in the same manner by the Meskwaki Nishenabe.

Wild mint (*Mentha arvensis* var. *Canadensis*), Name wuckons (little sturgeon plant) – A tea of the whole plant, is a blood remedy. Also used in sweat baths (akuskati.) As called andego bigons, or Little Crow Leaf, it is used to break fevers. We are saying the same plant here has several names, differing from oton to oton.

Wild Bergamot (*Monarda fistula*), Weca wus wacki nek (yellow light) – The whole plant is gathered and boiled to obtain a volatile oil to inhale to cure catarrh, and bronchial affections. It is a diaphoretic in action.

Reindeer moss (*Cladonia rangiferina*), Asa gunink (moss) – Boil the whole plant to obtain a wash for new born infants. It is a lichen, not a true moss.

False spikenard (*Smilacina racemosa*), Agongo siminun (chipmunk berries) – Used to keep the kidneys open during pregnancy, to cure sore throat and headache. If you wonder why so many first degree herbs dealt with children and female's problems, consider the fact that many women only got to this degree, due to children and household duties that kept them from advancing along with their man weekauns.

Twisted stalk (*Streptopus roseus*), Nanibite ode kin (grows in a row) – The tea of the leaves is used as a physic, and has some use as a tea for a cough.

Sweet fern (*Myrica asplenifolia*), Gibaime nunagwus (coverer) – In this context, it is so named because it is used to cover and line blueberry containers to prevent crushed berries, and thus reduce spoilage. But a tea made of the leaves is used to cure flux and cramps in the stomach. In addition, it is used as a stimulant and astringent, sometimes used to relieve colic and check diarrhea.

Heart-leaved Umbrella-wort (*Oxybaphus nyctagineus*), Goko coadjik bik (hog root) – The steeped root is used to reduce sprains and swellings.

Sweet white water lily (*Castalia odorata*), Oditeabug wabigwun (flat leaf, white flower) – This plant's roots are cut up fine, and as a tea used to fight cough and tuberculosis. It is used in the treatment of diarrhea, dysentery and leucorrhea. The song:

Beba mamoyan... I am gathering
Wanan dawwioyan... That with which
Wawiya tamung... I will treat myself

Geun ina man... In the lake, I will obtain it.

Great willow-herb (*Epilobium angustifolium*), O ca cadji bikes (soap root)– The outer root rind will make a soap-like lather, in a pounded-up condition it is used to make a poultice, used to draw out inflammation from a boil or carbuncle. When used internally, it has a tonic effect on the mucous surfaces and is valued for intestinal disorders.

Virginia grape fern (*Botrychium virginianum*), Gickensine namukuk (it's good for man, woman and child) – A tea of the leaves is used in lung and consumption troubles.

Yellow Ladies Slipper (*Cypripedium parviflorum*), Makasin – The root tea used for female troubles. It is a gentle tonic for the nerves, a stimulant and an anti-spasmodic. But it is becoming a very endangered plant of such rare beauty it should be left to survive, and other plants are used in place of it.

Adders Mouth (*Microstylis unifolia*), Aia nikotci min (twisted berry) – Use the tiny root in steeped tea form for a diuretic.

Balsam Fir (*Abies balsamea*), Jingo', fir tree, this one has many names, and it has many uses. One could almost say this is one on the list of the greatest gifts from Grandfather Kitchi Manito. Jingo'b is a shortened name for jingob pikewa ndag. Our people use the liquid (collected from leaking bark) directly into the eye, for sore eyes. The leaves placed upon live coals is a reviver or aba busun, steeped they are used in many cold and hot washes for sprains, skin problems etc. Under the term jingo bandag, balsam gum melted and warm is used to heal sores, with or without fats being added. The needle-like leaves are placed on live coals, and the smoke is inhaled for colds. They are also included as medicine for sweat baths.

Old Mataukapi taught me some of this material, and I wish to honor him and his good words. Mataukpi, Sits on the dirt without resting on anything, was a good teacher.

The sweat bath for healing is taken in a **small** hemispherical wigwam, like a regular abode covered once with mats, nowadays with canvas. The medicines are coiled into wreaths to fit into large kettles. Water is added, and finally **hot rocks**, which cause steam. The person taking the sweat bath for medical reasons, sits naked within until there is no more steam, and his body is entirely dried again. Then he puts on all clean clothes, and will not wear the discarded clothes again until they have been thoroughly washed.

Usual plants employed to medicate the steam are white pine leaves, hemlock and arbor vitae leaves, wild bergamot plant, balsam needles, and peppermint plants (the whole plant.)

In ancient times, a sick person from the **Oskush** side of the council/temple circle would get a person from the **Kishko** side to aid him/her while in the sweat lodge. These tribal moieties served as a division of the clans for games, hunts, healings and many other actions where too close relationships might cause cheating.

In Potawatomi we have this word, N'swapa'sowun, the Brotherhood of Three, the Three Fires people. This next herb is valuable to all three.

Arbor vitae (*Thuja occidentalis*), Gi jianadag (sky or cedar tree) – The leaves in use as a perfume known as ababusun, the leaf tea as a headache cure. During ceremonies, when it is necessary to purify sacred objects and the hands of the person involved, a shell or plate of live coals is used, and dried leaves of this plant placed upon them. The servitor wafts this incense over sacred objects by fanning the smoke with an eagle wing fan, or his/her hands. Others hold their hands over and in the smoke, waving it over their persons. Our brothers the Pillager call it Gijik (sky cedar). They drink a tea of the leaves. This treatment cures colds. But do not overdo this treatment, it can in large amounts cause kidney problems. Internally it is used for an emmenagogue, for fevers, bronchial catarrh, rheumatism, and to remove intestinal worms. Externally it is applied in an ointment to treat ulcers, warts and cancerous skin growths.

Prickly ash (*Zanthoxylum americanum*), Gawaa kumic (It's name) – the bark tea is used for treating quinsy and sore throat. The berries are also made into a hot tea, or chewed for a sore throat. It aids in the curing of such as, congestion in bronchitis, it is a stimulant, tonic, alternative and sialagogue. It has been a plant used for chronic rheumatism, colic, syphilis and liver problems. Said to be a gift from our ancient brother Maakwaa.

Female fern (*Asplenium filix fem.*), Ana ganuck (fern) – Its roots are dried and grated into a powder, which is used to heal sores. Our Pillager relations call it nokomi skinun, and make the root into a steeped tea, to increase cabo in mothers with caked breasts. It is sometimes used as a tea for lower backache.

Red Baneberry (*Actaea ruba*), Wickobidji bik (a sweet root) – Tea from the root to be drunk by women after child birth. Used by both men and women for stomach troubles. Also used in treating ovarian neuralgia, uterine tenderness, sub-involution, and amenorrhea. Headache due to eyestrain can also be cured by this tea.

Wild columbine (*Aquilegia canadensis*) – Root tea, for stomach trouble. It is a diuretic, diaphoretic, and anti-scorbutic, useful in cases of jaundice. During the years smallpox raged through our nation, this tea aided in promoting the eruptions, thus saving many 'Nishenabe, and it has some value in the treatment of scurvy.

Wild strawberry (*Fragaria virginianum*), Ode iminidji bik (heart berry root) – This is a sacred plant, the very first food provided by Grandfather, when **he** brought forth your elders Chiahyahog on Anishenabe aki, the start of our people. This was a feast already for us to pick and eat with no effort on our part. The berries are fed to the sick,

as a powerful medicine to aid in ridding the very young from lingering winter illnesses. Thus our five great divisions came forth as: *ani* (from whence) *nishina* (being lowered) *nabe* (the males of our species). Not Patamoewig/kan ceremony, no wedding, naming ceremony etc. was ever valid without passing around strawberry juice as part of the ceremony, sacred as the passing of the pipe. The tea made from the roots of the heart berry, used for stomach-ache, especially babies and the very old. The agents are astringent and tonic, especially for convalescents and for children having bowel and bladder weakness.

Pin cherry (*Prunus pensylvanica*), Bae wiminun – The inner branch bark is a valuable remedy for coughs. Boiled in maple syrup it can save many a child's lives by stopping the terrible strain of continued coughs. A tea is used as a stomachic, and its bitter tonic effect in cases of gastric atony.

Smooth rose (*Rosa blanda*), Ogin minaga ons (rose berries) – The fruit, or hips, are skinned (seeds removed) and used in a tea for stomach troubles. Some Ojibwe call it ogini gawunj, and they dry and powder the flowers for teas to relieve heart burn (indigestion.)

Steeple bush (*Spiraea tomentosa*), Memisgwu nagug (woman's medicine) – A tea of the leaves and flowers is used by the Flambeau for the morning sickness of pregnancy, and to act as an easy parturient. It is an astringent and a tonic.

Balsam poplar (*Populus balsamifera*), Manasa di (Perfume or good smelling poplar) – Our people gathered the buds in the spring, then cooked them in lard, meat fats or bear fat, and used the cold product for their most-used salve, on cuts, wounds or bruises. We also rub it on the inside of the nostrils, so that the balsamic odors can course through the respiratory passages and open them in cases of congestion from colds, catarrh, or bronchitis. The buds are a stimulating expectorant, and in the form of an ointment in treating sluggish ulcers and sores. The bark boiled yields a tonic tea, and is a cathartic, in cases of gout and rheumatism.

Bog willow (*Salix pedicellaris*), Sizigo bamic – This willow is not common in Potawatomi aki. I have known of Potawatomi making the long trip north to gather this plant's bark. It is a native of the cold bogs and meadows far up toward the Arctic Circle, remembered thousands of years from our once homeland. The bark is used in teas for stomach troubles.

Butter and Eggs (*Linaria vulgaris*), Owacawa skwuneg (refers to yellow light) – The whole plant is dried and used in the kettle with other plant materials as a bronchial inhalant in the sweat lodge. The name for this plant used as an inhalant is Nokwe sikun, or in Menomini na sikon. In teas, the plant is a diuretic, and cathartic using it in dropsy, jaundice and cutaneous eruptions. The whole plant fresh was used as a poultice for hemorrhoidal tumors, sprains etc. An ointment or salve was made from the fresh flowers, and used on and for diseases of the skin.

Wood Betony (*Pedicularis canadensis*), Mandami niodji bikins (little corn root) – Here we come to the plant used to make love potions. The root when cut fine and placed in a food dish of another is used for its aphrodisiac powers.

Chapter 23

Credits

Credits for this work, and others over my ndezhenkas, Shupshewana, are ours not mine, in the sense most non-Nishenabe understand.

This knowledge did not come full blooming into my mind as I came from my mother's body. It was taught by many Potawatomí and other Nishenabe teachers. Nor was it theirs, unless, it was something they had lived. In other words, they and I are simply teachers, teaching you our own culture and traditions.

When some non-Nishenabe interviews one of our elders, on some Nishenabe subject, he/she then goes home and writes a book, as though the non-Nishenabe was the expert. Then they add their interpretation, as seen through the eyes of a non-Nishenabe. No real credit is ever given to our elders. Our elders and their shared knowledge are most often looked upon as though our Elders were children, not able to understand their own knowledge. In no way could this idea be true.

Moreover, the interviewer then gets a copyright so no other interviewer may use this same material, even though the second interviewer returns to the same Nishenabe elder. Because the first interviewer has staked a supposedly legal claim to knowledge that rightfully is not his or her cultural heritage and traditions. I have not copyrighted any of my writings, rather I simply act to transmit what I was taught, as a gift to my own people, since they are by all moral law the rightful heirs to this knowledge and tradition. Some of this material has never before been in print. Some has been collected by non-Nishenabe, and has not only been in print, but appears in some book over a copyright. Since this material is the rightful property of our people, whatever costs to reproduce and disseminate our people have a right to charge per copy. However it may seem to the non-Nishenabe (self-made) expert, on our traditions and culture.

Chapter 24

The Mascouten, The Prairie Potawatomi

Being of the Midéwewin, my interests in the spiritual powers of our Native plants has been with me from childhood up until this very day. So I'd like to share with you this thought, that became my knowledge through the seeking of my plant knowledge.

A very well known plant, used for medicine, at the drum it is singer's root. It is used in teas, as a physic, for colic and dyspepsia.

Its nickname is we'ke or wee-gan-the to the Chippewa. It is Mishine pisi(u)-n in Meskwaki, Sinipisiwun in Prairie Potawatomi, while the Menomini call it Kasweka. Some Algonkins call it by a use name, pecegisimini (deer berry) from its old use in deer hunting.

My point is this: simply put, they all knew and used this plant to heal the sick, and protect a throat that might be strained hitting the high notes of our commonly held songs.

An Algonkin speaking Native American is: **Ahnishenabe**, no matter from what political subdivision the **non-Indian European government labeled this or that group to set apart and weaken the whole political structure and culture of our ancestors.**

And one is not any more Buta-wa-to-mi, than Pu-ta-wa-to-mi. This is an ancient stem Putta, in Lenne Lenape and Cree-Chippewa, meaning to blow upon a fire to get the fire started, from weak coals, to encourage this fire to get hotter.

In looking, as I have many times at the ways our people use words, one can see the real truths in this matter. If one takes this bit of 'Nishenabe: "Nocatcigi aseswametci uevicwagi penohagi anigiwatci." The free translation: "Those giving birth are showered with it at the head infants when they are born." Knowing any other 'Nishenabe language, can soon understand its meaning without my translation. Without the stupid judgment, this is a bastard form of their little hard-core speakers of Chippewa, Ojibwe, Miami or Potawatomi, we speak **"deep"** Potawatomi, Nickname Chippewa or whatever.

As a young man, I spent time at Mayetta, Kansas with the Potawatomi there, and among them lived families of Meskwaki or Red Earth People. Oh yes, the above plant, the Abo or tea, was used to wash newborn babies is Spikenard, called Wapeskyagi (white kind), or maskwitepata (red kind), all the same general plant, the root abo was used to flavor other less tasty medicine.

As a young man, I spent time on the res' at Mayetta, there I found many good friends. A generation later, during the Viet Nam war, my son Henry, stationed not far away at Fort Riley, also went to visit the Mascoutens, at that time involved in the anti-war-drugs-AIM etc. were not his friends, and the young folks, in no way except by their family names showed any connection to the folks listed below. Here again, hate and division borrowed, **bought into by young fools**, who are now buying into the very **non-'Nishenabe culture**, they stupidly consider "'Nishenabe culture" and they are living a lie, just as the young adults who dust their lungs and noses with "coke" today.

I have not stated these words, because I in any way "hate" my own people. I state these words over my signature because I love my people, I simply want them to know such actions are not **real 'Nishenbe**, no matter what drug, dopey or hate-filled abusive elder makes use of such **non-'Nishenabe crap.**

It is difficult for me, to realize that the grandchildren of honorable friends, leaders, elders and teachers listed below, just a generation later could have so stupidly bought into the non-Amerind drug culture. I'm sure that was never taught by their grandparents, I learned to rely upon and love dearly all my adult life.

Earlier, I listed my views of copyrighted material borrowed or stolen from our elders and teachers.

These are my "Mascoutens" family, clan, tribe, nation teachers, relations or whatever label you choose to place upon our relationship. And in no way can their honorable words belong to any copyrighted non-Nishenabe's.

Curtis Pequano, my good teacher and friend, follower at different times in his life the Midé, the Dream Dance,

and Peyote, the latter two reflect the involvement of the Jew Christ Myth. The Dream Dance, I feel influenced him in early life the most in many ways, as he won leadership as Piyakskeyonenen, or Keeper of the Drum. As a keeper, he also had a Patopet, who carried the Drum, reflecting a cultural trait of a far more ancient lineage, back to Patopets of pipes etc. It was Curtis who made and gifted me with my "Spirit Arrow" of Power, his hand-crafted stone tipped arrow, with his love and personal power in it. He told me Nosowakwet/Young John was the disciple of the Dream Dance, coming from central Wisconsin, he brought the Dream Dance to the Kansas folks. It was Nosowakwet who joined the Prairie folks in their fight against the Dawes Act.

William Wahzowkouch, leader of the peyote cult-church, here I found a far different viewpoint of peyote. They did not use the tepee, but a longhouse type of meeting house, once more Potawatomi members took in a new cultural trait, but changed it to fit Potawatomi needs and views.

In the later '30s and the early '40s I was on the reserve, and stood with the elders who opposed the Indian Reorganization Act, for while it held some of the very features we (they) wanted and needed, it was imposed from Washington, not planted and grown from Potawatomi aki. In fact, to make use of Commissioner Collier's more realistic and human views, and to seek solutions to our problems we reorganized the "League of North American Indians." Reorganized from two non-Potawatomi groups, the old Iroquois League and the 1840s Inter-tribal "League of Eastern Indians," of the 1840s Woodland Tribal groups, removed into new Wapahine (Oklahoma), spearheaded by the Oklahoma Cherokee.

I served for 25 plus years as Treasurer for the League. Frank Kirk or Tom-Pee-Saw, a Metis, Cherokee with some Negro lineage, served as secretary all this time. While he nor I had any legal credentials, and could not honestly act as a lawyer, we very well knew the need our peoples had to once more look to our, not bureaucrats, land agents etc. needs. Rather, in joint meetings with the Prairie folks and other tribes, in and around Topeka Hotel, and wrote up the first draft of the Indian Claims Commission bill. We got Kansas State to extend to our organization a state charter, and lobbied until its passage into law, our bill. I cannot judge all our peoples viewpoints, nor indeed understand them either. But whatever judgment may come, Frank Kirk was ever the stalwart friend of the Prairie folks, other tribal groups, and my friend. With the passage of our bill into the Indian Claims Commission Act, the reason for our bill was won, and the League of North American Indians fire had sadly gone out. The rest is history, some claims won, some lost.

Curtis Pequano, showed me a headdress won from a Sioux by his ancestor in a battle on the High Plains in the 1850s, and while I never saw him wear the buffalo horned headdress, I have seen pictures of him wearing it.

Fun loving Jess Hale, with a whole headful of knowledge, Shikabewis for the Butler Drum, and for a time Wigwahmeeyonene of the the Kiskoos drum.

Patrick Matchie, a very good farmer, very religious man, and his leadership in both the Dream Drum and Native American Church, proved my grandfather's statement: "it is better to wear out, than to rust out." Pat did just that, and I thank Kitchi Manito, that I had met him.

James "Wild Bill" Wahbnosah, a very conservative friend, who among other things taught me by example to become a seed saver of our traditional seed and food plants. He and Suzie shared seed of the old corns, which I still grow in my own garden. What wonderful folks these were, and Suzie's corn soup Kakaauso-abo, of white flour corn, parched and pounded.

And Honored Grandmother, Pknokwee, who lived to reach past one hundred years, with a sharp, alert mind, when I enjoyed my visits with her. And she could beat most at the game called Ksekeneek, showing that her mind was as sharp as an arrowhead. She was a real 'Nishenabe of the old school of thought.

John Wahwassuck, a lifelong friend and distant relation. He could laugh at himself. Age and illness had left his skin spotted, in patches, and when asked about his skin condition would reply, "during the '30s things were rough here on the res', and all we had to eat were pinto beans, and I ate so many it marked me for life." John's severe heart condition held him back some, but he was a real fighter, and carried on an active opposition to the brutal rule of our people by the Indian Bureau for his lifetime.

In the '30s the reservation was beset by many factors of interpersonal quarrels, and I suppose as many unworkable solutions, as those involved could seek to come up with. While I seldom took sides, nor indeed as so young a person, could at that time see workable solutions. Witchcraft and sorcery were talked about, but I doubt honestly appealed to, by the conservative leadership. Their honest hunger, anger and frustrations could not be released outward, as in older days. The honors of the ancient Nik totom (clan) relationships had all but been destroyed by the Church and Bureau. When anger and hate turned inward, many foolish acts became the norm.

John was involved, but my conversations with him, revealed to me he knew the Bureau and those Potawatomi trader families, Potawatomi by adoption etc. was the main problem. Clifton, Ruth Landes both looking in rather than living in, took off on wild fancies, but the real truth not found in their writings lay in the intended destruction of the clan system, and the burden of imposed populations of Metis, who's only connection to our tribe, was to live off rather than to live with our people. John knew this fact but felt helpless to do anything when family ties involved some

of these strange lineages. When the Canadian Potawatomi left Michigan and Wisconsin, they dumped most of this Metis group, and walked away from the rule by outsiders, who lived off the Potawatomi like fleas and bloodsuckers, giving the tribe little but heartache, while all the time looking to self not nikototem interests.

Clifton alludes to **shamanic sorcery**, as rampant on Mayetta, being an alien well trained by a non-Nishenabe christian culture, who itself is still led by a brotherhood represented by different lineages and kindreds, and consequent boastful threats, vicious accusations, and (reputed) evil deeds radiated outwards along a complex web of relationships. He needs to look within the very society he is part of at the Church that his nikototem brought from Europe, and dumped onto the Potawatomi's backs, with the Army-Bureau okay. If one can find more **evil shamanistic sorcery** than in the European Mother Church, I'm sure to do so you must leave this aki.

Any religious group can turn evil, if it becomes able to hold a running **inquisition** lasting for centuries, when governments go along for some value received, and do not protect its own countrymen. This has never been the Potawatomi viewpoint. The simple facts are, borrowed alien idea it was, and tried out at Mayetta. No one died at Mayetta as the result of this turn on the Potawatomi road, once again alien ideas didn't work for Potawatomi folks. If those who wanted to believe in witchcraft, honestly and sincerely tried, they'd have found **sorcery** didn't help others who fell into this trap, against Wayne and Harrison's armies long ago in stopping either the army or removal. It only works when the Army and the real brotherhood of the Church work as a team, with Brutality as their tool. **Sorcery** is a fake, Shamanism is the nearest approach to real understanding of the **true power of the universe Kitchi Manito**. Most 1930s Potawatomi I lived with knew this fact very well.

No John & Curtis and many others knew the real Potawatomi road, they simply could not walk this road, because others kept pushing them off toward alien ideas.

Minnie Evans, here was a lady who knew how to keep a good fight going. I value our friendship and her memory to this day. While she and I many times stood on different sides of the same line, we both wanted justice for long ago evils imposed by the Dawes Act. It is very true that only the Potawatomi have the **legal right** granted by Kitchi Manito thousands of years ago, to say who is and who is not a Potawatomi. The Dawes Act overlooked this fact. The Indian Reorganization Act, which the Mayetta folks didn't accept, honey coated itself, with a lure bait, of self-government (only if the Bureau agreed), and was not worth the destruction of the trees its paper was printed upon.

Joe Vieau, here again the Old Wisconsin Metis family line extended into Prairie folks. By the time I met and knew Joe, he was a 'Nishenabe. He was a good friend, who worried about his children involved in World War II. World War II, with its dangers to his soldier son, and the new cash flow the folks could enjoy. I have many letters in my files from Minnie Evans, and Joe Vieau.

And yes, to these folks I owe a debt, for they were kind and good to me, and yes, they were a few of my many teachers. In my home are two chests of drawers built by one of the Vieau family. My third father back, Wapakitch, while living in Wisconsin, obtained this furniture. Coming down through our family it was for years our only connection to the Vieau family, until I met Joe.

Chapter 25

Prairie Word List

The Prairie folks for all the many years since removal, kept in contact with the Forest Potawatomi of Wisconsin. There has not only been family contact, but inter-marriage as well. In many ways, this contact kept alive what is sometimes remembered as “**deep**” Potawatomi. Leonard Pamp once spoke of this dialect of 'Nishenabe, to me in tones that implied it was almost a sacred language to him, or real Potawatomi.

White corn – Wapaaskigwat

Flour corn – Shashakwemin

Flint corn – Watundamin

Speckled corn – Katikigwat

Yellow corn – Wansauigwat

Red corn – Maaskigwat

Sweet corn – Thikwemin (wrinkled ear)

Early corn – Kaganpugwut

Sweet corn cut off the cob and dried became Apwamnuk. Any corn in the milk stage scraped off the cob, with a deer's jaw bone and dried became cornmeal bread Pukina. Dry corn, lyed, is Punukusukinuk, if lyed in the milk stage it is Skikizhiwabox. Corn cut from the cob, while still green, then dried was made into preserves as siwaminuk.

Animals (spirits) of the north (hunt) – Mitcipa

Native tobacco – Nen saymau

Kinnikinick with red willow bark – T'Kumgenkin or M'skwapiemish

Kinnikinick of sumac leaves – pakwan

Tobacco pouch – Saymau wian / pto pwagun

Pipe – pwagun

Catlinite pipe – musko pwagun

Chief's pipe (most of whom were given personal names) – Okimapwagun

Warrior's pipe – watasa pwagun

Bundle pipe – petcigosan pwagun

Council pipe – tupowa pwagun

Deer calling horn – mamakumawun

Cattail flag mat house – pakiukan

Round bark covered house – pukukan

Square bark house – onikahkoomuk

Midé tepee – p'shookweekoomook

Log cabin – atukakumuk

Fireplace – skoaho

Interior bench or scaffold – tahsowun

Door (east facing) – skuatam

Woman's menstrual lodge – p'kishkee ukumuk

Lord of the North (Manito) – Pond(t)esi

Forest men – Metigwak-aki-winini

Woods elf – Paku'tc-inini

Also see – Na'nosi – Forest (Wisconsin) Potawatomi

Appendix A

License

THE WORK (AS DEFINED BELOW) IS PROVIDED UNDER THE TERMS OF THIS CREATIVE COMMONS PUBLIC LICENSE ("CCPL" OR "LICENSE"). THE WORK IS PROTECTED BY COPYRIGHT AND/OR OTHER APPLICABLE LAW. ANY USE OF THE WORK OTHER THAN AS AUTHORIZED UNDER THIS LICENSE OR COPYRIGHT LAW IS PROHIBITED.

BY EXERCISING ANY RIGHTS TO THE WORK PROVIDED HERE, YOU ACCEPT AND AGREE TO BE BOUND BY THE TERMS OF THIS LICENSE. TO THE EXTENT THIS LICENSE MAY BE CONSIDERED TO BE A CONTRACT, THE LICENSOR GRANTS YOU THE RIGHTS CONTAINED HERE IN CONSIDERATION OF YOUR ACCEPTANCE OF SUCH TERMS AND CONDITIONS.

1. Definitions

- (a) **"Collective Work"** means a work, such as a periodical issue, anthology or encyclopedia, in which the Work in its entirety in unmodified form, along with one or more other contributions, constituting separate and independent works in themselves, are assembled into a collective whole. A work that constitutes a Collective Work will not be considered a Derivative Work (as defined below) for the purposes of this License.
- (b) **"Derivative Work"** means a work based upon the Work or upon the Work and other pre-existing works, such as a translation, musical arrangement, dramatization, fictionalization, motion picture version, sound recording, art reproduction, abridgment, condensation, or any other form in which the Work may be recast, transformed, or adapted, except that a work that constitutes a Collective Work will not be considered a Derivative Work for the purpose of this License. For the avoidance of doubt, where the Work is a musical composition or sound recording, the synchronization of the Work in timed-relation with a moving image ("synching") will be considered a Derivative Work for the purpose of this License.
- (c) **"Licensor"** means the individual, individuals, entity or entities that offer(s) the Work under the terms of this License.
- (d) **"Original Author"** means the individual, individuals, entity or entities who created the Work.
- (e) **"Work"** means the copyrightable work of authorship offered under the terms of this License.
- (f) **"You"** means an individual or entity exercising rights under this License who has not previously violated the terms of this License with respect to the Work, or who has received express permission from the Licensor to exercise rights under this License despite a previous violation.
- (g) **"License Elements"** means the following high-level license attributes as selected by Licensor and indicated in the title of this License: Attribution, Noncommercial, ShareAlike.

2. **Fair Use Rights.** Nothing in this license is intended to reduce, limit, or restrict any rights arising from fair use, first sale or other limitations on the exclusive rights of the copyright owner under copyright law or other applicable laws.

3. **License Grant.** Subject to the terms and conditions of this License, Licensor hereby grants You a worldwide, royalty-free, non-exclusive, perpetual (for the duration of the applicable copyright) license to exercise the rights in the Work as stated below:

- (a) to reproduce the Work, to incorporate the Work into one or more Collective Works, and to reproduce the Work as incorporated in the Collective Works;
- (b) to create and reproduce Derivative Works provided that any such Derivative Work, including any translation in any medium, takes reasonable steps to clearly label, demarcate or otherwise identify that changes were made to the original Work. For example, a translation could be marked "The original work was translated from English to Spanish," or a modification could indicate "The original work has been modified.";
- (c) to distribute copies or phonorecords of, display publicly, perform publicly, and perform publicly by means of a digital audio transmission the Work including as incorporated in Collective Works;
- (d) to distribute copies or phonorecords of, display publicly, perform publicly, and perform publicly by means of a digital audio transmission Derivative Works;

The above rights may be exercised in all media and formats whether now known or hereafter devised. The above rights include the right to make such modifications as are technically necessary to exercise the rights in other media and formats. All rights not expressly granted by Licensor are hereby reserved, including but not limited to the rights set forth in Sections 4(e) and 4(f).

4. Restrictions. The license granted in Section 3 above is expressly made subject to and limited by the following restrictions:

- (a) You may distribute, publicly display, publicly perform, or publicly digitally perform the Work only under the terms of this License, and You must include a copy of, or the Uniform Resource Identifier for, this License with every copy or phonorecord of the Work You distribute, publicly display, publicly perform, or publicly digitally perform. You may not offer or impose any terms on the Work that restrict the terms of this License or the ability of a recipient of the Work to exercise the rights granted to that recipient under the terms of the License. You may not sublicense the Work. You must keep intact all notices that refer to this License and to the disclaimer of warranties. When You distribute, publicly display, publicly perform, or publicly digitally perform the Work, You may not impose any technological measures on the Work that restrict the ability of a recipient of the Work from You to exercise the rights granted to that recipient under the terms of the License. This Section 4(a) applies to the Work as incorporated in a Collective Work, but this does not require the Collective Work apart from the Work itself to be made subject to the terms of this License. If You create a Collective Work, upon notice from any Licensor You must, to the extent practicable, remove from the Collective Work any credit as required by Section 4(d), as requested. If You create a Derivative Work, upon notice from any Licensor You must, to the extent practicable, remove from the Derivative Work any credit as required by Section 4(d), as requested.
- (b) You may distribute, publicly display, publicly perform, or publicly digitally perform a Derivative Work only under: (i) the terms of this License; (ii) a later version of this License with the same License Elements as this License; or, (iii) either the unported Creative Commons license or a Creative Commons license for another jurisdiction (either this or a later license version) that contains the same License Elements as this License (e.g. Attribution-NonCommercial-ShareAlike 3.0 (Unported)) ("the Applicable License"). You must include a copy of, or the Uniform Resource Identifier for, the Applicable License with every copy or phonorecord of each Derivative Work You distribute, publicly display, publicly perform, or publicly digitally perform. You may not offer or impose any terms on the Derivative Works that restrict the terms of the Applicable License or the ability of a recipient of the Work to exercise the rights granted to that recipient under the terms of the Applicable License. You must keep intact all notices that refer to the Applicable License and to the disclaimer of warranties. When You distribute, publicly display, publicly perform, or publicly digitally perform the Derivative Work, You may not impose any technological measures on the Derivative Work that restrict the ability of a recipient of the Derivative Work from You to exercise the rights granted to that recipient under the terms of the Applicable License. This Section 4(b) applies to the Derivative Work as incorporated in a Collective Work, but this does not require the Collective Work apart from the Derivative Work itself to be made subject to the terms of the Applicable License.
- (c) You may not exercise any of the rights granted to You in Section 3 above in any manner that is primarily intended for or directed toward commercial advantage or private monetary compensation. The exchange of the Work for other copyrighted works by means of digital file-sharing or otherwise shall not be considered to be intended for or directed toward commercial advantage or private monetary compensation, provided there is no payment of any monetary compensation in connection with the exchange of copyrighted works.

- (d) If You distribute, publicly display, publicly perform, or publicly digitally perform the Work (as defined in Section 1 above) or any Derivative Works (as defined in Section 1 above) or Collective Works (as defined in Section 1 above), You must, unless a request has been made pursuant to Section 4(a), keep intact all copyright notices for the Work and provide, reasonable to the medium or means You are utilizing: (i) the name of the Original Author (or pseudonym, if applicable) if supplied, and/or (ii) if the Original Author and/or Licensor designate another party or parties (e.g. a sponsor institute, publishing entity, journal) for attribution ("Attribution Parties") in Licensor's copyright notice, terms of service or by other reasonable means, the name of such party or parties; the title of the Work if supplied; to the extent reasonably practicable, the Uniform Resource Identifier, if any, that Licensor specifies to be associated with the Work, unless such URI does not refer to the copyright notice or licensing information for the Work; and, consistent with Section 3(b) in the case of a Derivative Work, a credit identifying the use of the Work in the Derivative Work (e.g., "French translation of the Work by Original Author," or "Screenplay based on original Work by Original Author"). The credit required by this Section 4(d) may be implemented in any reasonable manner; provided, however, that in the case of a Derivative Work or Collective Work, at a minimum such credit will appear, if a credit for all contributing authors of the Derivative Work or Collective Work appears, then as part of these credits and in a manner at least as prominent as the credits for the other contributing authors. For the avoidance of doubt, You may only use the credit required by this Section for the purpose of attribution in the manner set out above and, by exercising Your rights under this License, You may not implicitly or explicitly assert or imply any connection with, sponsorship or endorsement by the Original Author, Licensor and/or Attribution Parties, as appropriate, of You or Your use of the Work, without the separate, express prior written permission of the Original Author, Licensor and/or Attribution Parties. 5.
- (e) For the avoidance of doubt, where the Work is a musical composition:
- i. **Performance Royalties Under Blanket Licenses.** Licensor reserves the exclusive right to collect whether individually or, in the event that Licensor is a member of a performance rights society (e.g. ASCAP, BMI, SESAC), via that society, royalties for the public performance or public digital performance (e.g. webcast) of the Work if that performance is primarily intended for or directed toward commercial advantage or private monetary compensation.
 - ii. **Mechanical Rights and Statutory Royalties.** Licensor reserves the exclusive right to collect, whether individually or via a music rights agency or designated agent (e.g. Harry Fox Agency), royalties for any phonorecord You create from the Work ("cover version") and distribute, subject to the compulsory license created by 17 USC Section 115 of the US Copyright Act (or the equivalent in other jurisdictions), if Your distribution of such cover version is primarily intended for or directed toward commercial advantage or private monetary compensation.
- (f) **Webcasting Rights and Statutory Royalties.** For the avoidance of doubt, where the Work is a sound recording, Licensor reserves the exclusive right to collect, whether individually or via a performance-rights society (e.g. SoundExchange), royalties for the public digital performance (e.g. webcast) of the Work, subject to the compulsory license created by 17 USC Section 114 of the US Copyright Act (or the equivalent in other jurisdictions), if Your public digital performance is primarily intended for or directed toward commercial advantage or private monetary compensation.

5. Representations, Warranties and Disclaimer

UNLESS OTHERWISE MUTUALLY AGREED TO BY THE PARTIES IN WRITING, LICENSOR OFFERS THE WORK AS-IS AND ONLY TO THE EXTENT OF ANY RIGHTS HELD IN THE LICENSED WORK BY THE LICENSOR. THE LICENSOR MAKES NO REPRESENTATIONS OR WARRANTIES OF ANY KIND CONCERNING THE WORK, EXPRESS, IMPLIED, STATUTORY OR OTHERWISE, INCLUDING, WITHOUT LIMITATION, WARRANTIES OF TITLE, MARKETABILITY, MERCHANTABILITY, FITNESS FOR A PARTICULAR PURPOSE, NONINFRINGEMENT, OR THE ABSENCE OF LATENT OR OTHER DEFECTS, ACCURACY, OR THE PRESENCE OF ABSENCE OF ERRORS, WHETHER OR NOT DISCOVERABLE. SOME JURISDICTIONS DO NOT ALLOW THE EXCLUSION OF IMPLIED WARRANTIES, SO SUCH EXCLUSION MAY NOT APPLY TO YOU.

6. **Limitation on Liability.** EXCEPT TO THE EXTENT REQUIRED BY APPLICABLE LAW, IN NO EVENT WILL LICENSOR BE LIABLE TO YOU ON ANY LEGAL THEORY FOR ANY SPECIAL, INCIDENTAL, CONSEQUENTIAL, PUNITIVE OR EXEMPLARY DAMAGES ARISING OUT OF THIS LICENSE OR THE USE OF THE WORK, EVEN IF LICENSOR HAS BEEN ADVISED OF THE POSSIBILITY OF SUCH DAMAGES.

7. Termination

- (a) 1. This License and the rights granted hereunder will terminate automatically upon any breach by You of the terms of this License. Individuals or entities who have received Derivative Works (as defined in Section 1 above) or Collective Works (as defined in Section 1 above) from You under this License, however, will not have their licenses terminated provided such individuals or entities remain in full compliance with those licenses. Sections 1, 2, 5, 6, 7, and 8 will survive any termination of this License.
- (b) Subject to the above terms and conditions, the license granted here is perpetual (for the duration of the applicable copyright in the Work). Notwithstanding the above, Licensor reserves the right to release the Work under different license terms or to stop distributing the Work at any time; provided, however that any such election will not serve to withdraw this License (or any other license that has been, or is required to be, granted under the terms of this License), and this License will continue in full force and effect unless terminated as stated above.

8. Miscellaneous

- (a) Each time You distribute or publicly digitally perform the Work (as defined in Section 1 above) or a Collective Work (as defined in Section 1 above), the Licensor offers to the recipient a license to the Work on the same terms and conditions as the license granted to You under this License.
- (b) Each time You distribute or publicly digitally perform a Derivative Work, Licensor offers to the recipient a license to the original Work on the same terms and conditions as the license granted to You under this License.
- (c) If any provision of this License is invalid or unenforceable under applicable law, it shall not affect the validity or enforceability of the remainder of the terms of this License, and without further action by the parties to this agreement, such provision shall be reformed to the minimum extent necessary to make such provision valid and enforceable.
- (d) No term or provision of this License shall be deemed waived and no breach consented to unless such waiver or consent shall be in writing and signed by the party to be charged with such waiver or consent.
- (e) This License constitutes the entire agreement between the parties with respect to the Work licensed here. There are no understandings, agreements or representations with respect to the Work not specified here. Licensor shall not be bound by any additional provisions that may appear in any communication from You. This License may not be modified without the mutual written agreement of the Licensor and You.

Creative Commons Notice

Creative Commons is not a party to this License, and makes no warranty whatsoever in connection with the Work. Creative Commons will not be liable to You or any party on any legal theory for any damages whatsoever, including without limitation any general, special, incidental or consequential damages arising in connection to this license. Notwithstanding the foregoing two (2) sentences, if Creative Commons has expressly identified itself as the Licensor hereunder, it shall have all rights and obligations of Licensor.

Except for the limited purpose of indicating to the public that the Work is licensed under the CCPL, Creative Commons does not authorize the use by either party of the trademark "Creative Commons" or any related trademark or logo of Creative Commons without the prior written consent of Creative Commons. Any permitted use will be in compliance with Creative Commons' then-current trademark usage guidelines, as may be published on its website or otherwise made available upon request from time to time. For the avoidance of doubt, this trademark restriction does not form part of this License.

Creative Commons may be contacted at <http://creativecommons.org/>

Appendix B

Mide' Kikind-inin Spirit Testament

Originally published in the year 33,102, or 1986 by the European calendar.

Mide' Kikind-inin is my gift to today's generation of my people. My wish is to share the way of life shared with me by my teachers, long ago. I have no wish to add nor take away any part. My only addition, is to say now I have found living by these words, my life has been richly blessed.

It has been said, "you must stand for something, or you will fall for anything!" Unhappily our people forgot this and many of the ways of GaytayAhnishenabig. So in time they fell for every "ism" that outsiders put before them.

B.1 Mide' Manido

"All 'Nishenabig believe in many manido, or spirits. The highest of them all is Kijie manido, "Uncreated Spirit," his helpers are, the four manido, one who protects each point of the compass. They are Wabununkdaci, East or Red Manido; Cawanunkdaci, South or Yellow Manido; Ningabianunkdaci, West or Blue-black Manido; and Kiwedununkdaci, the North or White Manido. We are taught there were three layers or worlds before this one, now below us, and twelve layers or heavens above, in the upper-most resides Kijie Manido. Of the four Mide'manido Wabununkdaci was first selected to go among our people and teach them. It was planned that East manido, should not approach our people in his spirit form lest His Power hurt or scare them, so he was born of an old woman who had lived with her husband all her life but had had no children.

The people were astonished and said, "He must be a wonderful child to be born in this way," so both mother and child were treated with great respect.

When he grew up he began to consider, "I must begin to instruct these people in the Mide'. That is the purpose for which I came."

After thinking this over he said to the old man his supposed father, "We must go on a journey to the end of the lake;" his mother went with them. They reached the place and stayed four days. On the fourth day a terrible storm came from the northeast, sweeping across the lake. During the storm the East Manido said to his parents, "My cousin is very ill; we must go back."

His father said, "it is impossible to even put the canoe on the water in such a storm."

Then the East Manido cast tobacco on the waves, and prayed, at once the wave subsided.

It was about 80 miles, but they paddled so fast they reached the village before sundown. When they arrived they found that the cousin had been dead four days, but the body had been kept so that they could see him. The dead had been given a bark coffin, and a grave site prepared.

The East manido told his father and mother and their relations not to now continue to weep for the young dead man. Then the next morning he told our people to make a long lodge extending from the east to the west, such is now used for the Mide'. He showed them how to make it with the top open and the sides of woven cedar branches, and he said they must bring tobacco and cooked food. In the center of the lodge he placed a Mide' pole, and told our people to sit in rows around the inside of the lodge; he also placed an altar stone east of the pole, and made Mide' drum and rattles, such as are still used. He said no metal could come inside of the lodges save it be only copper. West of the pole, between the pole and the west fire he had them place the coffin with the dead young man; on the south side of the lodge he seated the relatives.

He told his father to take the Mide' drum and sing. The old man said, "I do not know how to sing." His son said, "just try; make an effort and you will be able."

Then the East Manido said to the assembled people, "I am about to leave you, I will be absent for four days. You must stay here continuously and do every day as I have told you today."

Then the East Manido took vermilion paint and blue paint and made marks on the faces of the dead man's parents and relatives, streaks across their foreheads, the lowest red, then blue above, just as our Mide' poles are yet so marked. He then went through the sky eastward. They could see him go.

During the four days the East Manido was absent the sun shone constantly, there was not a cloud and the wind did not blow. His father sang and songs came to him one after another, as his son East Manido assisted him spiritually, just as songs may come to sincere persons praying in a sweat lodge.

On the morning of the fourth day, our people looked toward the east and saw the sky streaked with the colors like those he had painted on their foreheads. Our people all looked in that direction with expectation. All this time the old man and his relations had been drumming and singing. Passing the drum from the east side of the lodge, westward, around northward, and back eastward once more.

A little before noon they heard a peculiar sound in the sky. It came from the east. Someone was calling "Wa, hi hi hi," as we still call the Mide' ceremony. They watched the sky and saw four Manidos walking toward them in the sky, giving this call. Each, who looked like beautiful 'Nishenabe had a living otter in his hand, and a beautiful pipe in the other.

The East manido came down to the Mide' enclosure, lifted the door drapery, and allowed the others to pass in, after they had given gifts of tobacco. The four came in and took their stand at the east end of the lodge (Mide'wigamigon.) A little beyond the center pole was the coffin of bark, in which lay the body of the young man, who had now been dead eight days, and this smelled bad.

The East mandio stood first in line, holding his Otter, with the right hand near the head and the left hand below its body. He began to sing, and advanced to the coffin, blew on his medicine bag (the live Otter) and shot from it toward the coffin. Then the top of the coffin burst open, and East Manido danced, clockwise around the lodge, back to the northeast and east end of the lodge, north of the eastern doorway. Then next came the South manido, who did exactly as East Manido, and when he shot, the young man opened his eyes and took a breath. Next came West manido. When he shot, the young man raised up and looked at the manido. Last came the North manido, and when he had shot the young man rose up entirely well in every respect, and the bad smell was gone.

Then the four mandio began to talk to our ancestors, and to tell them to do as many things as they had seen, how to treat the sick and dead. Being four each was able to confirm the four sacred degrees and rites of our Mide' more than what they taught, can not be respected. Moreover they taught by becoming sick themselves, what herbs and powders, should be gathered to treat sickness. On getting well of one sickness, they once again became sick again and doing this time after time imparted the knowledge to our people, which plants should be used in treating the sick. Wabununkdaci, gave the first rites for the degree he governs, and the sickness his medicines will cure. He also gave this song: *Beba mamoyan, Wananana dawioyan, Wawiya tamung, Geundina man, Ho hi hi hi hi*. I am gathering that with which I will treat myself in the lake of eddying waters, I will send (obtain) it.

In turn each Manido taught, to this end that our people now will have four sacred degrees for this earth and life. In the event one of our people should seek to enter the lodge on this island, but should be carried away in death, before he/she could take the rites, a relation may take the rites in the dead persons behalf. This is called the "O'djicag" or the spirit lodge, the Mide'wigamigon O'djicag, this lodge runs south to north. And rites conferred in it are in behalf of the dead, doing no good and in no way conferring degrees on the living, who if they wish to may also enter the Mide' Eldership, must re-take the rites for each of the four degrees in the regular Earthbound Mide'wigamigon. And persons during healing rites, conferring rites etc. may be shot many times, this aids one spiritually, but in no way confers additional degrees. There were four Mide' manido, each gave a degree, no more and no less.

It was told to our people that about halfway to the Spirit Land, there is a fire odjicag gissis, that burns out all that is evil in them. For those in which so little is left of the persons spirit it becomes a frog, the doctors of Misshipeshu, who needs help continually, he is the Underwater Great Cat. There are many little frogs in that place, the good pass through in unharmed. Moreover they told our people, not to put these good teaching behind ourselves lest we lose our seats on this beautiful island and be scattered like dead leaves before the fall winds." (Narrated by Nawajibigokwe, "Woman Dwelling Among the Rocks.")

B.2 Ceremony for the dying, observed at Leech Lake

Niganibines "Leading Bird of Prey," hereditary ogima of the Pillager band. Niganibines, knew he was dying, and asked for the Mide' ceremony to make his last hours easier, and more comfortable. Accordingly preparations started

by Najoise (“persons walking”) selected as ockabewis, or herald. And Gemiwunac (“Bird flying through the Rain”) the oldest Mide’winini, a most powerful man. Invitations were sent to eight members, these invitations were in the form of wooden sticks, five inches in length, 5/8ths inch in diameter. Each returned his invitation stick on reaching the lodge, they were tied into a bundle and deposited at the foot of the medicine pole. This rite was of the fourth degree. After the ceremony Niganibines was carried back home gently, it could be seen that he was failing fast. They continued to sing in his home lodge using the doctor’s drum and rattles. In about two hours Niganibines slipped away in death. His death was announced by twenty rifle shots, this to replace the Ockabewis walking through the village calling out the death notice.

The body was immediately arrayed in his best apparel and ornaments of the deceased; beside it were laid his pipe, fan and rifle, also a cushion with a woven cover. As darkness settled in the Mide’ drum was carried and songs continued all night long.

The next morning, the Mide’ Elders came out of the lodge (Mide’wigamigon) and Gemiwunac led the party, in bad weather this part is done in the Patamoewigawan, in good weather at the grave site. The Mide’ leadership rehears the beliefs of the Mide’ and assure the family and relatives and friends of their reality. They addressed the spirit of Niganibines, about the trail he was now on.¹ One after another they sat beside him, telling him to be careful to avoid certain turns in the trail, or to trust certain spirits who would aid him. These speeches were punctuated by sharp beats on the drum. Next a feast is eaten near and with Niganibines, after which the coffin was carried to the cemetery (if the feast etc. were held away from the cemetery.)

There was no ceremony of any kind at the cemetery, except, each of the relatives and friends each passed by the coffin, scattering cedar leaves and tobacco over the coffin, and each saying a short prayer, or their personal goodbye in a low whisper, the Mide’ Elders now standing silent at each of the four compass points. Later as the coffin was lowered into the grave, these Elders gathered at the East Side of the grave and sang in a firm voice keeping the Mide’ drum beat; *Aodanawine ha ha animadja e he he hindinose ha ha ha ha*. (To the spirit land I am going, I am walking.) Later a pointed wooden house (djibegumig) was erected over the grave. Here relatives and friends often left offerings. And over the grave and in the Patamoewigawan at the West Fire pit, fires were kept four days and nights in behalf of Niganibines. And the djibenak (wooden grave marker) with his clan ototem carved upon it, upside down, was set on the grave, at the east side facing west. (Authority: Debwawendunk, Chippewa.)

B.3 Madodoigan, sweat lodge

One of the most important ceremonies of our people is the use of the sweat lodge. Today it is subject to more abuse than any other of our ceremonies. Let us look at some terms; Niwin madodo wasinun, the four asin (stones) used in the sweat lodge, not a dozen etc., simply four Niwin. Sigasinan, a bunch of sweetgrass used to put water on the stones in the sweat. Agwasinan, the stick used in lifting the principal or grandfather stone, in the Mide’ lodge ceremonies, when a patient was sick, or when one was going on a vision quest, ninbawadjige, it is ritually correct to hold sweats, for the lodge to be pure, a sweat lodge is set up east of the Mide’wigamigon, the Elders and others to take part consider this an important part of the ceremonies.

The implements are four stones selected for their non-shattering properties², a wigwassi makak, water-tight birch bark pail, a bunch of grass tied off to put water on the four hot rocks, a stick used in placement of the stones, two additional sticks, called the “arms of the stone,” also used in drumming on the stones during the songs. The three smaller stones should be semi-flat on one surface so as to support the principal or “Grandfather” stone, being larger and as near spherical as possible. It was heated very hot, being red in color, and was regarded as our messenger to Kijie Manido.

Four men usually went into the sweat lodge at a time, and the lodge was of the smallest dimensions possible for their use. Women also did sweat, but never in mixed company of the sexes. The stones are heated outside the lodge. The first three, are first heated and placed inside the lodge in a slight depression often called the navel. The sweaters then entered the lodge. The larger stone, heated as near red hot as possible, is handed in by a fire keeper. As it was brought in all inside said, “They are bringing in our Messenger.” The leader smoked his pipe and thought a while. When ready he dipped the bunch of grass into the makak of water, and sprinkled the upper stone saying, “Weeee, hohoho.” He shall do this three times, the others responding, “Ho-ho-ho.” As the steam ascends, the leader says, “this messenger is about to depart to deliver our message to Kijie Manido.” While the stone was steaming, he “talked and sang,” sometimes extending his hand over the stone, moving it slowly in a circle. While one is singing drumming is done on the lower stones with one of the “arms of the Stone” sticks. These arms are split half way of their length, and tied off. This clapper effect is the only drumming done in the Madodoigan. When each is finished in

¹ See: Nett Lake Dzhibai scroll.

² Flying shards can cut!

praying or singing, he passes the water container, grass etc. to the next person, who in turn smoke, makes a prayer, sprinkles the stones three times and the rest respond as before with, "ho-ho-ho." When this has been done by all, the cover is removed. There is no rubbing as is done if the sweat was for medicinal purposes. They simply ask for water to drink, pouring a bit first one the stones before drinking. The stones are placed at the side of the lodge for safe keeping.

For healing to sweat out illness, the sick person is given tea to drink made of herbs to aid in removing filth from the body. But here again, no drum other than the stones is used. Any hide-headed drum will stretch out in the moist heat and be of little value in a sweat. The madodoigan is not an endurance contest, nor a place for sexual encounters. Whatever other groups do is their responsibility, but 'Nishenabig were not given this other work. We have our **way** given to us by Kijie Manido. If we wish his blessing, we simply have to first use the **way** He gives us. If we observe extended ceremonies, we ask ourselves: why? Fakes often drag out many ceremonies, to make themselves appear important, they add things etc. They all change and add things, because their ceremonies are to lure and shock the foolish into seeing ritual not substance. If you cannot trust the individual in trade or business, how can the intelligent trust their spiritual growth to such? (Words of Pinase, Little Turkey, Pottawatomie.)

B.4 Marriage & Courtship

First an old song: *Gego inotawaken nikan ningotci ikewan nikan*. Do not speak ill of the Mide' my brethren wherever you may be. My brethren do not speak ill of a woman my Mide' brethren. Anciently maidens were modest, and held in high honor, for they alone could give birth to the children of our future. When a young man wished to call upon a young woman he first spoke to her elders who sat next to the door of her lodge. With their permission he then advanced to the center near the fire. Here he might converse with the maiden, but she was not allowed to leave the lodge with him. He might later play the courting flute, in the evenings outside here lodge, but again she might not go outside the lodge.

If his intentions were serious, he killed a deer or some game food and brought it to the girl's parents. This was to indicate his ability and intention to provide well for a family. If her parents approved of the young man he was invited to share in the feast. After this, he was permitted to come and go on more freedom than formerly. Her parents and his used the next few months making things for a lodge and its furnishings. If they were to live apart (not in her parents' lodge) her family set up a new lodge as their gift. The wedding robe (blanket) was furnished by his parents, and understood to be a garment, a bed cover, or even a lodge. The coming together and agreeing to support each other, and to love and protect any children, before the altar, with the robe around both, said publicly the parents know the couple are not "Nik totem" clan mates, thus are not involved in incest. A feast was held, and the parents exchanged gifts, as clan gifts, as well as friends and relatives giving gifts to the new wedded couple for their new lodge.

B.5 The Mide'wigan

The Mide'wigan, or Patamoewigawan, the first is the "Place of Spirit Doings," in it only members of the Mide' carry out their rites. There new members are initiated, in all the four degrees, and healings undertaken. If there is no Patamoewigawan close then funerals, naming ceremonies etc. may be performed in the Mide'wigan, because it can be built in less than one day, and is not intended to be a permanent structure.

The Patamoewigawan (Mowah-Wikon) is a structure built of logs, built on a natural or man-made hill or mound. This roofed and heated building would last for many years. This was quite evident in the Hopewellian times. Since it is best known from Lenni Lenape's Walam Olum, I will use the Lenni Lenape (Delaware) version.

To start the ceremony, first a drum beat called the people, men women and children to the Temple. Once all were seated around the inside walls, the Speaker (Kiktowenene) stepped forth holding the ceremonial pipe filled with tobacco and sumac leaves. The Fire Keeper arose and placed a burning ember on the mixture to light the Holy Pipe. The Kiktowenene, after smoking and praying, offered the pipe in turn to all the headmen of the tribal divisions. It should be added the Temple had been purified by burning cedar leaves and tobacco mixed with Bear's fat prior to the people entering the Temple. These materials were placed in both the east and west fires. Next, a tradition was to pass around a vessel containing a sacred drink made of berries of maple sugar. From this each person able to do so took a sip, men women and children. This is in remembrance of the fact Kijie Manido had provided berries for our first food, without any effort on our part.³

When this was finished, the Kiktowenene called upon the Mani-weal-nuh Prophet and Seer, and Fourth Degree Mide'. He then continued the ceremonies, a marriage, naming, adoption, funeral or thanksgiving. In every case, the preceding rites were always conducted, then the balance as needed. If a Thanksgiving (held each Full Moon), after

³ See book 1, verse 19, Walam Olum.

the Mani-weal-nuh had finished praying, and chanting his visions in song, holding a Turtle shell rattle. Finished, the Mani-weal-nuh now passed the rattle around the congregation. It started in the southeast section, everyone handling the rattle, passing on west thence north and eastward along the north wall, back to the Mani-weal-nuh. In each and every persons hand, the rattle gave them the right to speak, pray, sing, and/or recount their visions or spiritual blessings. Funerals, healings, weddings, Thanksgiving feasts, etc. were all held in the Patamoewigawan. So in both the Mide'wigan and Patamoewigawan the Mide' Elders acted as priests. However, in the Patamoewigawan every person in the nation, could take part as equals in every sense. Here the Walam Olum boards were brought out by any person in the nation's request, and read, by the Mide' Elders, that the nation's history and traditions might be understood and explained. (Authority: Aug. 1958, The Native Voice, Big White Owl, Lenni Lenape.)⁴

⁴ The last Mowah-Wikon known to the author, was destroyed at Copan, Oklahoma in 1921. Delaware Nation.