

# Native Recipes



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## WIISINIWAN -- Food Recipes



--Frybread--Tasty Symbol of all-Indian unity



--Native cookbooks



--Nutrition info, cookbooks for kids



--Wild rice recipes



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--Corn, hominy, cornmeal



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--Deermeat, Meat



--Fish, birds



--Fruit and Berries



--Herbal Teas, Culinary Herbs



--Xocoatl (Chocolate), Aztecs (and south) YUM!



**RECOMMENDED BOOKS** -- for heavy-duty researchers and for students. About Native plants, food, cooking, health and nutrition textbooks.



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## WIISINIWAN -- Food Recipes



### FRY BREAD POWER (*Zahsakokwahn*)

- Frybread 1, Phyllis Jarves, Paiute
- Frybread 2, Paula Giese -- more food value in it, larger batch
- Frybread dawgs "animosh" (hot-dogs)--the bun is not necessary
- "Modern" Wojape--a berry pudding to eat with fry bread. From Stacy Winter, Crow Creek (SD) Lakota, made with frozen berries
- Indian tacos--Made with hamburger
- Indian tacos 2--made with chicken/turkey
- Vegan (vegetarian) imitation-Indian tacos--made with seeds, soy grits, peanuts, no meat



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### Native Food Web Pages & Cookbooks

- **The Three Sisters Cookbook** from the Oneida Nation of New York.
- **FOODS, COOKING, HERBOLOGY**--Here are some Native cookbooks you can actually order from the Native Book Centre (Canadian on-line service). One is more anthro stuff on ancient food processing (Iroquois); one is by a Hopi lady don't know anything about it. But the real thing is the *cookbook put out by the ladies of Lovesick Lake Reserve, Canada*, which sounds from its title like a myth. It's here!  Indeed, now I dug out the piece where I first heard of it -- in issue No. 1 of *Indigenous Women's Network Magazine*. It's so interesting, I retyped it (the IWN disks were lost from issues 1991 through 1994) **here**. Truly an example of **COOKBOOK POWER!**, a great True Myth for Modern Times, and great wild game recipes, too.

### AMAZON ON-LINE BOOKSTORE

- **Spirit of the Harvest: North American Indian Cooking**, Beverly Cox and (photographer) Martin Jacobs, Publ. by Stewart, Tabori and Chang: NY, 1991, \$32. This gorgeous cookbook is good reading as well as good eating. The author includes some personal details from the native women who shared their recipes, almost all of which are practical for city-dwellers with modern kitchens. Gorgeous photos show how it should look. For many of the foods snippets of cultural information (and misinformation) are provided.

You won't find any commodities recipes here, nor does "culture" include any of the problems tribal peoples have had with keeping their land or with pollution affecting the small remaining landbases, getting arrested for hunting-fishing-gathering, etc. . This is a classy suburban cocktail-table type cookbook, despite the fact its recipes (mostly) work (if you can get the ingredients). I admit to a weakness for glamorous cookbooks like this if I can afford them, but reserve True-Hearted Kitchen Love for ones like that produced by the Ladies of Lovesick Lake. The Amazon is just a place where you can order it, there's no info about it there. I'd written this review note before finding it on-line.

- **Native Harvests : Recipes and Botanicals of the American Indian**--This was published in the '70's, click on the author's name to see a more recent book on Native Feasts year-round from 1990. There's no info about it (like most of the Amazon Native books) but I used to have this years ago, and it was good.
- **A Native American Feast**--Cookbook from Amazon that impressed me, though I forgot to take any notes on it. By the same guy whose Native Harvests I used to have many years ago. Possibly this is more in the line of practical recipes.
- **Tepee Cookery : Or Lets Chew the Fat Indian Style : A Cookbook**--Amazon doesn't give any info on its books (there's provision for users to enter their own reviews). I picked this one because the author (whose name I forgot to write down) is also co-author of an impressive-sounding book on traditional agricultural knowledge in developing countries. So maybe she knows something about Plains cookery. Maybe she's even an Indian person?

## OTHER NATIVE COOKBOOKS

- **Gatsi Nosdi News: Ultimate Cherokee Cookbook**, by Cherokee The Oukah (1700-1800 recipes) -- this is a historical cookbook, most recipes may not be practical today, but there is historical-cultural info in it. You can order it from Gatsi Nosdi Promotions, a Cherokee enterprise that operates a restaurant in Oklahoma.
- **America's First Cuisines** sort of historical cookbook or anthro-foodbook book by anthro Sophie D. Coe, deals with Aztec, Maya, Inca pre-conquest foods, University of Texas Press, more of a scholarly work than a cookbook.
- **Kwakuitl Recipes**--Taste of history/culture, not practical kitchen tips. From an anthro who published many of his Kwak'hwak'h wife, Ella's, methods of cooking (more descriptions than recipes)in 1914. "First, catch your whale..." kind of like the infamous recipe in Escoffier's French (for expert bigtime chefs only) cookbook of the same period for turtle soup.
- **Bill's World of Food & Drink**--This is a huge assortment of links compiled

by the redoubtable Canadian attorney-for-native causes, Bill Henderson, whose [Aboriginal Links](#) are thorough, well-organized, and pretty-pages. He likes good food, evidently, possibly a habit learned from his Native wife. A huge assortment here of links to food-related pages. Unfortunately, a few of the most interesting ones are deadlinks (Rio Lara-Bellon's compilation of Native recipes--gopher archive is missing, under World Food Tour; the Chocolate-Lover's Web Page, which I immediately tried to access, slaving a bit or byte) -- gone, those, without forwarding URLs, alas.

- [Recipe Archive Index](#) -- Amy Gale prepared this, has no Native American recipes, but there are some pretty good ones for fondues, meat loaf, and many other things. These recipes were generally posted to one of the food newsgroups over the past 2 years. Later, I hope to find Rio Lara Bellon's archive of Native recipes she collected, Pablo Bellon says University of Wisconsin is messing with its network, the gopher subdirectory where they were is empty.



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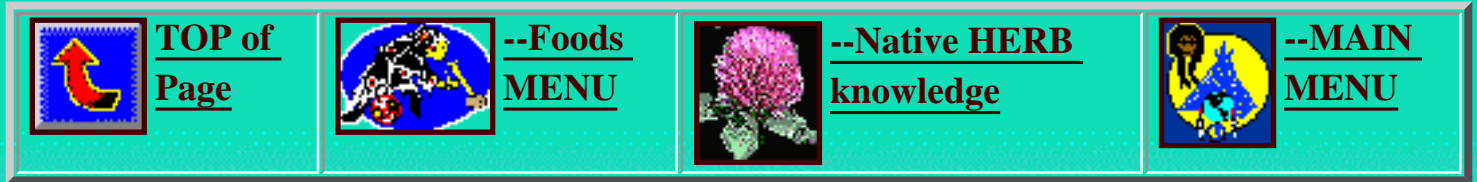


[--Xocoatl \(Chocolate\), Aztecs \(and south\) YUM!](#)





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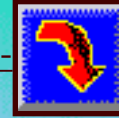
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## WIISINIWAN -- Food Recipes

FOR YOUNG PEOPLE, TEACHERS, PARENTS

- [An extensive set of links on Child & Teen Nutrition](#) -- from Kansas State University.
- [Good Nutrition For Kids & Teens](#) -- From the Child Development Institute.
- [CNN - Food and Health News Main Page](#) -- More on general health articles and tips than food, but there are also complete scripts of shows that have aired since last fall (which don't make that much sense without some kind of pix, at least some still frames). There's also topic descriptions of upcoming shows, mostly broadcast on Saturdays.
- NOT ON LINE: *Easy Menu Ethnic Cookbooks*, from Lerner Publishing, Minneapolis, 800/328-4929 for their interesting catalog of K-12 books. So far there are 28 of these (none Native American--French, Swiss, German, Vietnamese, Korean, African, Australian). They're hardbound, but not sturdily enough for real kitchen cookbooks, 48-52 pages, very well illustrated with large color photos of what it should look like (if it comes out right) and process illustrations. The type is large. After an ingredients list, the process is step-by-numbered-step, with pix or diagrams for any hard parts. There's a metric conversion chart and safety hints in each book, just in case imaginative math/science teachers have a taste for using recipes (especially for work on fractions). Especially easy for cooking in a classroom setting is *Ethnic Cooking the Microwave Way*. The 1992 *Vegetarian Cooking Around the World* is also noteworthy. The Thai, Russian, Lebanese, and Hungarian cookbooks are also Social Studies -- background about the countries, cultures, histories. Grade 5+.
- NOT ON LINE: *Foods We Eat Grades 1-4 series (Apples, Beans and Peas; Butter and Cheese; Chocolate; Citrus Fruits; Fish; Meat; Pasta and Rice; Sugar; Vegetables)* -- all 32 pages, hardbound, \$17.50, 25% school discounts.) Lerner Publishing, Minneapolis, 800/328-4929 for catalog. This series was begun in 1989; they're still adding to it. But I recommend much more highly the newer *Food Facts Grades 2-5 series* which they're still working on. This has much

better nutrition/health info than the earlier series. It's been planned for elementary science (both authors are experienced, many high-quality, K-6 science books). On the Menu (in production) are 32-page hrdbound books on: *Additives; Fats; Fiber; Proteins; Sugars; Vitamins* Books of this series set on the table so far are by either Jane English or Rhoda Nottridge -- the latter a principal in CarolRhoda Books, basically a couple of highly productive local children's book authors who seem to have been "acquired" by Lerner as a production team. Of course I haven't seen these books yet, but I've seen others by these authors. Based on that, I recommend these highly when available. All will list for \$17.50, with Lerner's usual 25% school discounting applied to that price.



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 MAHNOOMIN -- Wild Rice, Sacred Gift -- the Story 

**N**utritional value of wild rice as established by the University of Minnesota per a 100-gram (3.5 oz) serving of wild rice.

50 calories (approximately)

14.1 grams protein (about twice that of brown or white rice)

75 grams carbohydrates

340 miligrams phosphorus

45 miligrams Thiamin (vitamin B-1)

0.75 miligrams fat

4.2 miligrams iron

63 miligrams riboflavin

7 miligrams sodium

6.2 miligrams niacin (B-vitamin)

18 miligrams calcium

220 miligrams potassium

Compare with UDSA Nutrients: WILD RICE, COOKED

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**Basic boiling (onzaan):** Boil (covered) one part (cup, etc.) of wild rice (after rinsing it) in 4 parts (cups etc.) of water slowly, about 45 minutes. It should absorb all the water, as it is done. Don't salt it.

Actually, cooking time varies according to the variety and how it was processed; if it's black it takes longer. Taste a few grains. If you're going to use it in a stuffing, stew, soup, casserole, or salad, don't boil it all mushy. Taste it before you stir in any salt afterwards, some kinds really don't need any. You can use wild rice in any recipes you usually use regular rice for, especially if the recipe calls for the rice cooked separately first. You can serve it plain with butter, and stir or fluff it up when done, because once it's cooked or cooking it doesn't matter if the long grains get broken. (It's still a big thing with elder ladies that some rice with perfect grains be prepared for First Rice offering.)

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*Two of my secret recipes:*

*Spinach-rice casserole (about 2 1/2 quarts):*

4 cups cooked wild rice	2 lbs washed fresh spinach
4 eggs	2 big bunches green onions
1 tsp salt	1 Cup sunflower seeds
1/2 tsp pepper	4 Tbs chopped parseley
1/2 lb cheese grated fine	2 Tbs sesame seeds
4 Tbs butter	

Beat 4 eggs with salt, pepper, stir into rice. Stir in cheese and parsley. Tear stems .from spinach and chop these tough stems very fine. Fry them lightly with 2 big bunches of green onions chopped fine (including most of the green part). Tear up or chop coarsely the spinach leaves and stir them into the frying pan to wilt a little. Then stir it all into the rice mix. Stir in some sunflower seeds. Taste for seasoning. Pack into 1 or 2 greased heavy casseroles. Top with toasted sesame seeds and 2 Tbsp melted butter sprinkled around on top. Bake at 350 degrees for 35 minutes, uncovered. Goes well with sweet-baked squash, pumpkin or candied sweet potatoes.

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*Wild Rice and grape salad: (about a quart and a half)*

3 cups cooked rice

1 cup seedless green grapes, halved

1 small can water chestnuts, sliced

1/2 cup celery chopped medium-fine

1 big bunch green onions choppeed medium fine

1/2 cup slivered or sliced almonds

1 cup Hellmans mayo, do not use substitutes

Stir vegetables and mayo into rice, stir grapes in gently. If too thick, thin with a little milk. Taste for seasoning. Refrigerated, this will keep several days. Improves it to make it the day before, so the mayo sinks in and blends a little. If you do make it in advance, don't add any more seasoning until you taste it the next day. You can also put leftover chopped up chicken or turkey in this salad, If you're going to take this somewhere, be sure to keep it chilled in a cooler until time to eat.

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**Pancakes:** Form cooked wild rice into thick pancakes or thin patties. Fry in butter. Serve with maple syrup. If you don't have any, heating brown sugar, butter and a little water (1 part water to 4 parts brown sugar) makes a better syrup than the kind you buy. Ricecakes are also good with berry syrups or honey, or at a main meal with butter or gravy..

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**Breakfast cereal:** Serve cold or warm cooked rice with sugar or honey and cream. Stir ins: sunflower seeds, chopped apple, peach, pear; chopped dried fruits.

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**Bird Stuffing:** Fry green onions, celery, add chopped nuts, chopped unpeeled apples, chopped dried fruit or berries, sunflower seeds. Rice stuffing won't absorb fat the way bread stuffing does, but wild birds usually aren't very fat anyway, and neither are small chickens and most turkeys. Taste stuffing, add whatever seasonings you like with it. Use no conventional poultry seasonings, and remember too it doesn't need so much salt as regular rice, maybe none. Remember that one cup of raw rice cooks up to 4, and make an amount somewhat larger than needed to stuff your birds, because people like it a lot, so put some in a (covered) casserole too. Before you stuff wild birds wash inside and out very well with water that has baking soda and salt in it, then rinse. Then rub the cavity with butter.

**Stuffing for a big fish:** Use quite a bit of coarsely chopped celery, green onions, tarragon, parsley, chervil and fry it lightly before mixing into the rice. Almonds is the best kind of nuts to put in a stuffing for fish. Put some little lumps of butter all through it. Rub the inside of the fish with lemon juice mixed with a little butter, sprinkle with dried tarragon. Stuff the cavity with rice and skewer or sew it shut. Put the fish whole in a buttered covered baking dish, pour in a mixture of lemon juice, bouquet garni, chopped shallot, olive oil, fish stock, and a mixture of lemon juice and water if you don't keep wine around your house, otherwise use white wine. The mixture should have the fishes resting in at least 1/2 inch deep liquid but not covered by it. For several 4-lb pike (*gaawag*), bake in a 400 oven for 15 minutes, remove the cover and bake 15 minutes longer. Make add a cup of cream sauce from the juices, pressing them through a sieve. If it's a really big pike or muskie, cut a board with slanted ends to fit diagonally into your oven, cover it with tinfoil while it bakes, guesstimate the time based on lies about its weight, don't cook any fish too done,

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**With deer-meat:** ground deer meat partly-fried can be mixed into cooked rice with chopped fried onions and simmered as a kind of stove-top casserole. You can also make the ground deer meat into little meat balls and serve with a gravy over the rice. Of course you can do this with hamburger too, but fry off some of its fat, first.

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### **Gagoonz--Little Porcupines**

1 lb ground venison or fatless round steak

1/3 cup uncooked light brown wild rice

1 small onion minced very fine

1 seeded green pepper minced very fine

1 tsp salt

1/4 tsp pepper

1 can tomatoes

1 can tomato soup

Combine meat, uncooked rice, onion, green pepper, salt, pepper, mix thoroughly. Shape into 1" firm meat balls. Bring soup and tomatoes in their liquid to a boil in frypan with tight cover, put in meat balls, reduce to very slow simmer. Simmer tightly until done with rice popping out of balls like porky quills -- about 40-45 minutes. -- Olga Masica, Minneapolis

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**Not exactly a recipe -- a pie for leftover meat or cooked veggies:** About 2 cups of cooked rice. Pat a rice shell into a pie pan -- you can add nuts, sunflower seeds (chopped), and even an egg to hold it together better, if you have eggs. Toast lightly for 10 minutes in preheated 350-degree oven. Fill this pie shell with leftover chopped meat (just about any kind) in a sauce or gravy, or cooked vegetables in a light white sauce. (Broccoli in cheese sauce, very light on the cheese, cauliflower, lima beans, corn). Heat in oven until sauce is bubbling and meat or veggies are heated through. One "pie" serves 4 not-too-hungry people; if they're hungry better make 2 or have a lot of other food such as soup, salad, big dessert, depending on what you have. For a fancy dinner, especially one where you are basically serving disguised leftovers because you are broke, put cut-out vegetable shapes brushed with melted butter on top of the sauce; tell non-Indian guests (especially French) it's an authentic traditional Native American Indian quiche. Make up some name for it with a lot of vowels.

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**In soups and stews:** usually better to cook wild rice separately first, not completely done, then stir it in for the last 15 minutes of cooking



**Habitant pea soup with wild rice -- Nabooob:** Make this the usual way (3 quarts of water to one lb dried peas soaked overnight if whole, 1/2 lb salt pork, chopped carrots, onions, turnips, rutabagas). Add vegetables after bringing peas and pork to a boil and skimming. Simmer covered 4 hours, stir in cooked wild rice the last 15 minutes. The combo of peas and rice actually contains more biologically-usable protein than either the same amount of peas plus the same amount of rice, eaten separately, because of amino acid (components of protein) complementarities.

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**Popped wild rice:** I've only been able to make this work with reasonably fresh real Indian rice. I don't think you can pop commercial black rice. If it's too dried out (from being broken, then heated) it can't pop. Test your rice before doing a lot. Put some fat in a frying pan, sprinkle in a little rice and stir it carefully so it doesn't burn. Maybe it will pop. (It won't fly around like popcorn, it slowly puffs itself into a long fat pillow.) If it doesn't (and you didn't burn it) throw it in with the other rice and boil it. If it does, you can eat it like popcorn for more healthful snacks, and for breakfast cereal.

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Pop-rice (in deer tallow or bear fat) was traditional. They usually make it at First Rice feasts at ricing camp if anyone is there who knows how. Somebody told me the name for it, but I forgot. They poured maple syrup over pop-rice (from the tied sheaves) at sugar camp. Also in winter they melted hardened sap-candy over it and made it into balls. For winter travel, pop-rice was crushed and shaped into cakes with some deer fat and quite a lot of melted sugar and dried berries. It was lightweight, filling, nutritious, and could be eaten without a fire if enemies were around. It didn't have to be packed into pieces of clean gut, like pemmican.

**I**f preparing wild rice soups or casseroles to sell at powwows, do not skimp on the rice and serve some kind of tasteless, watery mush. Put some onions and meat into it, too! Cook the rice in meat broth. Put onions in it, wild onions was traditional, but onions are usually left out for cheap, selling it at powwow booths. I've had some really awful wild rice glop from vendor booths at powwows. They start running out, they just put more water in the pot. Indian tacos is just hamburger in sauce on fry bread, it's OK to pad or stretch that out, but wild rice is a sacred gift. Do it right or don't do it. When you run low, serve the last of it and close up, don't put a lot of water in to stretch it so you can sell more.

**I**f you are a city person, you can buy "tame" rice farmed in paddies. Chances are this will look very dark, which most likely means the rice laid around quite a while, drying, before it was parched (in a commercial oven) and husked (by a machine). It will always be completely broken up. Such rice may take a long time to cook. If you belong to an alternative foods co-op, you may be able to get them to contact an actual tribal or native supplier of wild rice. Most tribes who live in rice areas do have a tribal rice enterprise, and for many large families who go ricing every year, it's a cash crop, as well as a personal food supply and a pleasant excursion. Many tribes now process commercial rice in mechanical plants, though. It isn't paddy rice, but there's not that much difference. And sometimes it *is* paddy rice, too. Hybrids seeded in artificial or real lakes, by tribal contractors. This is economically helpful, but I still don't like it.

**I**f you have a chance to try different varieties of truly wild rice from many different lakes, you will see

that it can have quite different flavors. People still trade their local wild rice for another tribe's from elsewhere. Unfortunately, elders from Northern Minnesota ricing areas report that nearby off-reservation commercial paddies are experimenting with different laboratory-breeds of *zinzania aquatica* which are cross-breeding with the natural tribal wild rice, and the natural types are being replaced by undesired new hybrids on many lakes. Nobody likes this, but there doesn't seem to be anything we can do to stop it. Tame, paddy rice is big business for large food corporations, today, so the Jolly Green Giant is taking over from the Manidos who gave the rice to the people.

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# Native Recipes



**MAPLE (*Ininatig*-- the tree) SUGAR/SYRUP (*Zinzibahkwud*) --**

Story



- **MAPLE SUGAR & SYRUP -- USDA nutrient analysis shows much more vital mineral content than white or brown sugar or honey.**
- **Nutritional Data for SWEETS; HONEY, STRAINED OR EXTRACTED As you'll see Maple sugar/syrup got lots more good stuff in it than mere honey.**

Sugar (including brown) is basically empty of all nutrients except calories of um, ah, sugar. So eat 'em up, below, here, if you can get some maple sugar/syrup! Of course it's fattening, it's sugar, ain't it? But it's got a lot of potassium and suchlike good stuff. Say, I'm getting kinda hungry working on these pages....

OK I just went and had a coffee custard-with-bitter chocolate eclair from the (no kidding) health food co-op. *Chocolate* custard would be more traditional but they were out.

---

## *Round cream-style candies*

1 cup maple sugar

1 cup brown sugar

1/4 cup water

1/4 tsp almond extract

Walnut meats

Cook sugars and water together to 240° (soft-ball stage), add almond extract. Cool to lukewarm then beat vigorously until creamy-firm. Knead on cold, smooth surface (marble candy board or use a cookie sheet) until smooth. Form into small balls, press walnut half into each.

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### *14-minute Maple Fudge*

4 cups maple syrup

1 cup whipping cream

1/4 cup butter

1 cup chopped nut meats

1 tsp lemon extract

Starting cold, cook maple syrup, cream and butter together at a gentle boil for 9 minutes after boiling point is reached. Remove from heat, add nut meats and lemon, stir vigorously with wooden spoon for 5 minutes. Pour into buttered pans. When cool cut in squares.

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### *Maple Milk Fizz, makes 6 8-oz glasses*

1/4 cup maple syrup

1 quart milk

12 oz bottle ginger ale

Add maple syrup to milk, mix very well, perhaps use blender. Pour into tall glasses (about 2/3 full) and fill remainder with ginger ale. Good way to get kids to drink more milk.

**Quick Maple Upside-down Pudding, serves 4**

- 1 cup maple syrup
- 2 tsp baking powder
- 1 tablespoon butter or margarine
- 1/4 tsp salt
- 3 tablespoons brown (or maple) sugar
- 1 cup sifted flour
- 1 egg
- 1/2 cup milk

Heat maple syrup to boiling and pour into bottom of buttered baking dish. Cream shortening, add sugar, cream together until fluffy. Sift flour, baking powder, salt, and add alternately with milk in small amounts beating well. Pour batter into hot syrup and bake in hot (420°) oven for 25 minutes, turn upside-down onto serving plate, garnish with chopped nuts, whipped cream. Or serve like a pudding in bowls with nuts and plain cream to pour on it.



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**-- Beans and Greens**



**--Squash, pumpkin**



**--Deermeat, Meat**



**--Fish, birds**



**--Fruit and Berries**



**--Herbal Teas, Culinary Herbs**



**--Xocolatl (Chocolate), Aztecs (and south) YUM!**

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**Last Updated: 6/6/97**



# Native Recipes



**CORN, CORN-MEAL, HOMINY**



**Myths and Legends of the Sioux: Forgotten Ear of Corn**--One of the corniest Indian legends I've ever seen, transcribed as part of the e-text project of University of Virginia library. This is a whole collection of alleged "Sioux" alleged myths most of which obviously aren't Sioux (like this one isn't). They were written up by a **19th-century Army Indian Service wife**, whose grandma was Mdewakanton. Missus McG's hubby is the McGlaughlin whom Hunkpapa of Standing Rock and Mdewakanton of Minnesota and Nebraska know about. His census rolls, which "define" tribal descendants' membership for the US government have caused enormous trouble. The McGlaughlin rolls omitted legitimate Indian people McGlaughlin didn't like and included 100% whites who bribed him or were drinking buddies seeking to get Indian land allotments. Was she ignorant of that? No! She was his official interpreter, on the U.S. Army payroll. She drafted all that stuff, the government stuff, I mean. Not much nutritional value in this here corn, and there's dozens like it there. A (white) South Dakota newspaper just loved 'em in 1916.

**USDA CORN NUTRIENTS**--all kinds here, meal, masa harina, but no indications about dried corn traditionally treated with wood-ash lye water or lime water to increase availability of proteins and vitamins.

**Nutritional Data for SUCCOTASH; (CORN AND LIMAS), CND, WITH WHOLE KERNEL CORN, SOL&LIQ**--This is succotash from canned corn and limas; has less B and C vitamins than if you cook fresh and more sodium because of salt used in canning.

**Nutritional Data for HOMINY, CANNED, YELLOW**--Canned hominy has little food value. In reality, the traditional preparation, with wood-ash water (up north) or lime-water (southwest and meso-America) greatly increased the protein available from sun-dried corn, and made its vitamin B-3 (niacin, somewhat scarce in foods) more biologically available. This is probably true of the Mexican-style hominy in the Posole recipe, whose author says it's readily available in stores in the southwest.

## ***Roast New Corn on the Cob for (outdoor) Powwow***

The key to this is fresh corn from the field *just that morning* trucked in to the powwow ground before noon. Cut it with an 8" stem attached to the cob. A big bed of coals with a grill over it that has removable pieces so you can keep adding wood or charcoals through the afternoon. Several big tin gallon cans to hold melted butter to dip the roasted ears in. LOTS of big plastic garbage bags for the discarded husks. Pull the husks down and strip off some silk and **MAKE SURE YOU GET ANY WORMS**. Pull the husks back up, put the ear on the grill. Turn it a couple times. Usually about 7 - 10 minutes it's done, but this varies with the type of corn (and freshness). Husks should blacken slightly at their edges, but not turn brown. Push done ears off direct heat. When serving: pull off husks (into garbage!) and dip ear into melted butter. Wrap paper towel around stem and hand to customer. Have several sprinkle-cans of salt on counter. Don't do this if you can't get long-stemmed fresh corn; it just doesn't work.

EMAIL from a corn-on-cob expert: Yes it does work! We can only order loads of it from a farmer, not control its cut. Make sure your grill is very hot, so it roasts, not steams, the corn. Don't strip off the husks, to get the silk, they come off very easy when hot. Grill the corn about 7 minutes, so the edges of the husk blacken, then holding it with a dish towel, strip off the husks and silk and dip in butter. If worried about them seeing worms, turn your back to them.

Oven roasted in husks: You can roast it anywhere from 9 to 45 minutes, a lot depends on the variety. The more sugar in the corn, the less roasting time. 45 minutes at 400 degrees turns the husks all brown and dry, just beginning to burn the edges. You might strip the husks, then grill it under the broiler till it turns reddish brown, this is really roasted corn for traditional recipes. It's not dried out. The kernels scrape off the cob really easily.

Microwaving corn in the husk: Again, it depends on the variety, how much sugar is in it. Also microwaves are different. Usually 7 minutes on high is about right, then strip off the husks, using a dishtowel to protect from the heat. The silk will come off easily, too.

Here's a recipe for "brown corn". Bake 6 ears in husks at 400 for 15 minutes. Fry a cup of sliced mushrooms with 3 cloves garlic chopped fine in olive oil.. Then shuck the cooled-off corn and brush it with olive oil. Broil it, turning a couple times about 10 minutes till it turns light brown, then cut off the kernels. Mix corn, mushrooms, and 3 tablespoons olive oil with 2 TBS chopped cilantro, 1 tsp marjoram, and some mild chile in adobo sauce chopped fine with sauce from the can -- not more than a couple tablespoons. How much sauce how much chile -- how hot do you like it? Squeeze in juice from 1/2 lime. Stir it all up. tossing to coat it all evenly like a salad.. Add about 1/2 tsp salt (taste). Serve either hot or at room temperature (room temperature: let sit for a couple hours is better) as a relish with chicken or meat.



-- From A. Nonny Moose (by request) from WI

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**PosoleStew**--This recipe (on Indian Health Service page) uses a southwestern form of hominy, and it's also for outdoor grilling of the meat. You can use canned hominy or perhaps you can find dried whole hominy at a health-food store; if you use canned, naturally don't cook it before you add it to the final stew phase, and only put it in for the last 40 minutes. Dried hominy will cook up to a volume of 3 times, so 1.5 lbs dry would equal an addition of at least 2-3 quarts canned (this is whole hominy, not grits). Also, the meat can be roasted in an oven, and the peppers charred under the broiler or in a very hot oven in a paper bag. This recipe resides on the Indian Health Service server, which gives promise of more, I'll keep checking back.

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### *Simpler Posole, Navajo* -- serves 4-6

2 cups blue dried posole (dried whole hominy)  
 1/2 cup mild fresh green chiles, roasted, peeled  
     and chopped or 1 4 oz can  
 1 - 3 fresh or canned jalapeños, peeled, seeded, chopped  
 2 cloves garlic, minced  
 1 onion, chopped  
 1 -2 peeled, seeded, chopped tomatoes (about 1 cup)  
 2 - 3 lb boneless pork roast  
 2 tsp dried oregano  
 1/4 cup chopped fresh cilantro  
 Salt to taste

Rinse posole in cold water until water runs clear. Soak for several hours or overnight in cold water. Place posole with water to cover in large heavy covered pot or Dutch oven. Bring to a boil, reduce heat to low and simmer, covered, till posole pops, about 1 hour. Roast the peppers (if fresh) in a paper bag in a 400° oven for about 10 minutes, remove, cool, peel (skin slips off easily). If using canned posole (about 8 cups) or frozen (3 lbs), omit the cooking step. Add everything but the herbs and salt. Simmer, covered, 4 hours. (3 if using canned or frozen hominy). Remove meat, shred, return to pot, add herbs. Taste for seasoning, add salt to taste. Simmer, covered, 1 more hour.

This recipe is from Marilyn Yazzie, Navajo, *Tsenjikini* (honeycombed rock) mother's clan, *Tachiinnii* (Red runs into the water) Father's clan. She favors using only fresh chiles, and likes it hot. She uses lean pork and no salt, for health reasons. If you're not so sure about fiery southwestern foods, use only 1 jalapeno, or use only mild green chiles, no jalapenos. This and many others can be found in *Spirit of the Harvest: North American Indian Cooking*

(see main RECIPES page, cookbooks section).

Because we don't have the taste for such hot foods up north here as they do in the southwest, when I make this posole I omit the jalapenos entirely, and added the cilantro to Marilyn's recipe. I cook up a bowl of hotter sauce for those who like it, and serve a (small) bowl of chopped jalapenos on the side for the real cast-iron gullets among us. I probably never will make the 2-day posole on the IHS server (seems kind of like you either have to live on a ranch or in a suburban house with a backyard barbeque), but I've made Marilyn's many times, once 10 times the amount (in 4 pots) for a large crowd.

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### *Posole Soup -- Serves 12*

#### Broth:

- 6 lbs pigs' feet cracked or cut
- 3 TBS fresh organo leaves, or 3 tsp dried
- 2 large onions sliced
- 6 bay leaves
- 2 heads garlic cut in half
- 3 tsp black pepper
- 10 whole mild red chiles
- 2 tsp cumin
- 1 tsp dried thyme
- 1 tsp salt
- 5 gallons water

#### Fixings:

- 1 head garlic
- 1 TBS fresh oregano, or 1 tsp dried
- 2 lbs prepared posole
- 2 lbs lean pork diced

#### Garnish:

- 1 head cabbage, very thinly sliced
- 12 radishes sliced thin
- 1/2 cup red chile or ranchero sauce

Simmer broth ingredients in water 6-8 hours, skimming to remove excess fat and scum the first 2 hrs. Strain, reserve stock. Remove meat from pigs feet and return to stock.

Add posole, pork, oregano. Simmer 4-5 hrs, adding more water as needed, and skimming. Remove garlic head, taste for salt. Ladle soup and fixings into large bowls, garnish with cabbage, radishes, ranchero sauce, and if fresh oregano is available, a sprig of that.

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## *Making hominy*

I have no way to get wood (oak) ashes (and I think the southwestern kind is made in limewater), I'll give this recipe which was used up north 20 years or so ago, somebody try it with store-bought popcorn or health food co-op dried corn, see if it works, if you can get the ashes.

This is the method for making hominy from traditionally sun-dried corn as done up north on Ojibwe reservations here for many years. It's from Ona Kingbired ( Red Lake). I've never tried it.

Use sun-dried corn. But I'd like to know if dried pop-corn grain will work. Multicolored kernels have the most flavor.

Put 2 double-handfuls of ash from oak, maple or poplar wood fires into about 2-3 quarts of water. Boil for 1 hour and let it set all night to settle the ash out. In the morning, boil dried corn in this water, strained if necessary, until the skins slip off and the corn turns bright yellow (1-2 hours).. Rinse 3 times in fresh water. This fresh hominy can now be used immediately in soups and stews. The dried corn will absorb 3-4 times its volume of water. Hominy can also be dried for storage and cooked again (it swells up about 4 times and absorbs at least 4 times its quantity of water).

So, I'd like to hear from someone who can try this with wood ash and the kind of dried corn you can get in stores.

Southwestern tribes made hominy by cooking the dried corn kernels in a lye water made from a mix of corn-cob ashes and powdered lime in water, I'm informed. Either way, the net effect on the nutritional value of the corn is that while some nutrients are leached out, those weren't in available forms anyway. The treatment greatly increases the amounts of usable protein, usable vitamin B (especially thiamine, rarest among vegetable sources), and adds a considerable amount of usable calcium and potassium to the resulting food. (This is probably not true of the way factory-canned hominy is made.) If corn is the staple of your diet, it is hominy you will mostly eat. White people were unaware of this, because relatively little scientific attention was given to nutrition, and no scientists were willing to learn from so-called primitive people with their so-called irrational customs. In the 1920's and '30's, there was widespread pellagra among poor whites, especially in the south. Pellagra is a serious, eventually fatal, disease caused entirely by nutritional deficiencies that arise from eating diets largely of of milled cornmeal, chemical hominy, and corn-off-the-cob or canned. Corn was bum-rapped by scientific nutritionists because of the pellagra epidemic. They didn't realize that traditional people, whose diet often consisted almost entirely of corn and beans knew how to handle it to get the best food values from it.

## **Corn casserole (serves 4-5 as main dish)**

3 cups Monterey Jack or similar grated cheese  
6 slices whole wheat bread torn up  
1 lb canned creamed corn  
1/2 cup chopped celery  
1/4 cup chopped onion  
1 cup corn  
3 eggs beaten with:  
1/2 tsp salt  
1/2 tsp Worcestershire sauce  
6 drops Tabasco sauce  
1/2 tsp dry yellow mustard

**Fry the onion and celery together. Layer the bread (bottom) vegetables, and cheese in an oiled casserole dish. Pour the creamed corn over the top. Then pour the egg mixture over that. Let it stand 30 minutes, then bake in a 350° oven for 1 hour, placed in a pan of hot water.**

**As a main dish, this supplies about 40% of a day's protein requirement. By protein complementarity, the available amount can be increased to 55% by adding 3/4 cup sunflower seeds, but some people don't like crunchies in it.**

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## ***Frypan Corn/bean Fork Bread Serves 4-6***

1/2 cup dry beans (kidney or black)  
3/4 cup bean stock  
  
1 large onion chopped  
2-6 cloves garlic, minced  
  
1 egg beaten  
2 tbs corn oil  
1 cup cornmeal  
2 tsp baking powder  
1 - 4 Tbsp chili powder  
  
3/4 cup grated cheese  
1 tomato cut up very fine  
a few green onions cut up  
1/4 cup black olives sliced

Cook beans covered, with a bay leaf, in 2 1/2 cups water so about 3/4 cup liquid will remain when they are very tender. If you bring them to a boil, then turn off the heat and let them cool off an hour, you can then boil them without soaking all night previously. Add salt the last 15 minutes only. Fry onion and garlic in a little corn oil, in a big skillet that can go in the oven. Leave half of it in the bottom of the skillet. Mix the cornmeal, other dry ingredients, egg, beans and bean stock with the other half of fried onions/garlic. Mix thoroughly and pour into the skillet on top of the fried onion/garlic left in it. Bake at 350° for about 12 minutes, then sprinkle on cheese, olives, tomato and onion, bake 5 minutes longer. This is a fork-eating, not a pick-up corn bread. The corn and beans combine protein complementarity to make one serving about 20% of a day's protein requirement. However, you better make 2 skillets of this for your family if this is the main dish.

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### *Indian cornmeal pudding serves 4-6*

There must be several hundred recipes for this. East coast tribal people taught settlers how to make it. Settlers sometimes called it "Hasty pudding" kind of a joke, because the stone-ground cornmeal required many hours of baking. This recipe adds a small amount of soy grits -- precooked soy beans ground up to a fine quick-cooking meal. Through protein complementarity, that greatly increases the availability of proteins in this dessert.

4 cups milk  
 1 cup yellow cornmeal  
 1/4 cup soy grits soaked in 1/2 cup water

1/3 cup butter  
 1/2 cup brown sugar  
 2/3 cup light molasses  
 3/4 tsp salt  
 1/2 tsp cinnamon  
 1/4 tsp cloves  
 1/4 tsp ginger  
 1/8 tsp allspice  
 1/8 tsp nutmeg  
 1/2 cup fine-chopped dried apples (optional)  
 2 eggs

In a big pan, bring the milk to a boil, then add the cornmeal and soy grits gradually stirring rapidly to keep lumps from forming. Lower heat and beat vigorously until it starts to get thick (about 5 minutes). Remove from heat. Add butter, sugar, molasses (can use maple syrup) and spices, let cool somewhat. Stir in 2 beaten eggs. Pour into buttered baking dish, bake 50-60 minutes at 325°, until pudding is firm. Serve warm with cream, vanilla icecream, or plain yoghurt.

If soy grits is used: one serving is about 30% of a day's protein requirement. Some kinds of cornmeal (stone ground) have more protein and other minerals and vitamins, though it depends on where/how it was grown.

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### *Corn Soup, Serves 6-8*

This is another one where there's a million recipes, plus the fact you can throw in whatever you have on hand.

1/2 lb salt pork  
2 big onions, sliced  
3 cups diced boiled potatoes  
2 cups boiling water  
2 cups cooked corn, fresh or canned  
4 cups hot milk  
1/2 tsp salt, pepper to taste  
chopped parsley garnish

Cut pork into 1/2-inch dice, try out. Add onion, cook slowly 5-10 minutes, stirring, until transparent but not browned. Add potatoes, corn, boiling water, hot milk. Season to taste, serve with garnish. Other things to throw into this soup: cooked carrots, rutabagas, turnips, leftover beans, canned tomatoes. Leftover ham, chopped. Use a broth made from any bones instead of water. To make a thicker chowder, make a roux of 2 Tbs butter and 2 of flour, frizzled, stir this into 1 cup of the milk, cook and stir until thickened. Stir this white sauce into the rest of the liquid as you add it to the vegetables. Like most soups and stews, corn soup is mostly an idea rather than a recipe. What you put in it depends on what you have.

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### *Mohawk Corn Soup -- Chris Kahon:wes Deer, Mohawk*

**Mohawk Corn Soup**--Chris Kahon:wes Deer -- Kahnahwake (Canada) Mohawk, is a college student who maintains a very informative homepage (and soon will be producing a Mohawk Nation page). He posted this recipe on the personal section of his homepage. I very well demonstrates what I said about my own corn chowder recipe: Soups and stews are ideas, not recipes. Put in what you got! Put in what you like! Put in enough to make enough to feed everybody! And after you've checked out his recipe, look at the rest of **Kahon:wes's Mohawk Home Page** highly informative!

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## ***New Corn-Stuffed Tamales (Tamale de Elote) -- Mayan, makes 8 tamales***

1 1/2 cups roasted fresh corn kernels, scraped from cobs  
1/2 cup milk  
1 cup masa harina (Lime-water prepared cornmeal)  
1 cup softened butter  
1 tsp baking powder  
1/2 tsp salt  
2 -3 mild canned green chiles, seeded and chopped fine  
1/2 cup grated Monterey jack cheese

**Masa harina:** This is cornmeal that has been prepared with lime or wood-ash lye water. It's different from ordinary cornmeal, cooks up softer, absorbs lots of fat during its cooking, holds together better in tortillas, etc. It's available from Mexican food stores. Masa differs from cornmeal in another important way. As with hominy, the treatment by lye or lime water balances the corn's amino acids, so there is actually more available or usable form protein. Corn got a bad rap nutritionally when the invaders, not recognizing the nutritional importance of this treatment (which was universal among corn-growing tribes) skipped that step and lived off of plain ground cornmeal -- what's available to you, mostly, in stores. Many suffered from the eventually fatal nutritional deficiency disease pellagra (if became almost synonymous with poor white trash in the rural south).

Properly treated and cooked, corn, which was a native dietary staple almost everywhere it grows, for 4,000 years, is as nutritious as wheat, and may be more so if what is grown in minearl-depleted soil with chemical fertilizers. Fresh corn nowadays has been bred up to be much higher in sugar -- 2 - 4 times higher -- than the colorful, traditional 4-colors corn, which is still a taste treat (and nutritional bonanza) if you can get it.

To roast the fresh corn: just put them (in their husks) in a 400 degree oven for 5 minutes. Husks and silk will peel off easily. Then scrape off kernels, standing cob in a big frypan to catch them. Depending on the ears, it will take 2-4 ears to make 1 1/2 cups of kernels.

**Cornhusk tamale wrappers:** The ones you just prepared are probably dried out and frizzled. If you've saved and dried husks, steep them in boiling water to cover (poured over them, not cooked) while roasting and scraping the corn. Otherwise, you'll have to use foil wrappers.

Simmer milk and corn for about 10 minutes. Strain the corn, reserve the milk, and puree 1/2 cup of the kernels with this milk, reserving the rest for putting in the tamale dough. Add the puree to the masa, mix vigorously with spoon and whisk. In a separate large bowl, whip the soft butter, baking powder, and salt together until very fluffy. Start adding the masa mixture about 1/4 cup (guesstimated) at a time whisking and beating vigorously after each dough

addition. Spend 15 minutes at least beating the masa mix into the butter. Fold in the green chile, the remaining cup of corn kernels, and grated cheese.

Divide the dough into 8 equal pieces, about 4 Tbsp each. Pat each piece into a rectangle on a trimmed cornhusk to form a square or rectangle, leaving a husk border at the edges of the tamale at least 1 inch. Now fold up the rectangle along the length of the cornhusks and pinch it into a roll, loosely. Roll the husk up completely around the dough roll. Tie the ends with strips of cornhusk (traditional), or string (easier). The wrapping shouldn't be totally tight, so steam can get in. Place the wrapped tamales seam-side down on the rack of any kind of steamer (wok with a rack and tight cover will do, I use big enameled cast-iron frypan with tight lid). Tamales shouldn't touch the boiling water. Steam for 30 minutes. Let cool slightly and serve (diners unwrap their own) with any kind of hot tomato or other type of sauce. Those celebrating New Corn eat it without sauce, but fat or butter is sometimes available.

 <b><u>--Frybread--Tasty Symbol of all-Indian unity</u></b>	
 <b><u>--Native cookbooks</u></b>	 <b><u>--Nutrition info, cookbooks for kids</u></b>
 <b><u>--Wild rice recipes</u></b>	 <b><u>--Maple sugar/syrup recipes</u></b>
 <b><u>--Corn, hominy, cornmeal</u></b>	 <b><u>-- Beans and Greens</u></b>
 <b><u>--Squash, pumpkin</u></b>	 <b><u>--Deermeat, Meat</u></b>
 <b><u>--Fish, birds</u></b>	 <b><u>--Fruit and Berries</u></b>
 <b><u>--Herbal Teas, Culinary Herbs</u></b>	 <b><u>--Xocoatl (Chocolate), Aztecs (and south) YUM!</u></b>

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# Native Recipes



## BEANS AND GREENS

- [Nutritional Data for BEANS; BLACK, MATURE SEEDS, COOKED, BOILED, WO/SALT](#)

- [Nutritional Data for BEANS; GREAT NORTHERN, MATURE SEEDS, COOKED, BOILED, WO/SALT](#)

- [Nutritional Data for BEANS; KIDNEY, ALL TYPES, MATURE SEEDS, COOKED, BOILED, WO/SALT](#)

- [Lima beans, lots of types, Nutritional analysis](#)

- [Nutritional Data for SUCCOTASH; \(CORN AND LIMAS\), CND, WITH WHOLE KERNEL CORN, SOL&LIQ--Doesn't include extras like the cream sauce, below, just plain corn 'n' lima beans. CND means they are canned -- hove lost lots of nutrients, have added salt. From the "Limas" search, you can find raw ones.](#)

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### *Baked Black Beans, Serves 6*

1 lb black beans  
1 large onion, chopped

2 cloves garlic, minced  
3 stalks celery, diced  
1 minced carrot  
bay leaf, thyme, parsley, tied in bouquet  
1 tsp salt, freshly ground black pepper  
3 Tbs butter  
1 cup sour cream mixed w/ 1 cup plain yoghurt  
Chopped parsley

Soak beans overnight in water to cover, or boil 2 minutes and soak 1 hour, then re-boil. Drain soaked beans, add 6 cups of water. Add vegetables and seasonings, cook slowly until beans are tender, 1 1/2-2 hrs. Discard herb bouquet. Place beans and thir juice in bean pot or casserole. Add butter. Cover and bake until beans are tender, 2 hours. Mix yoghurt and sour cream and stir into hot beans. Sprinkle parsley over the top and serve from casserole.

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### *Succotash with Cream, serves 8-10*

2 cups fresh shelled lima beans  
1/4 tsp dried rosemary  
2 cups fresh corn stripped from cob  
4 Tbs butter  
3 tsp chopped parsley  
1 can chicken consomme (not diluted)  
2 Tbs flour  
1 cup whipping cream

Shell the beans out of the pod like peas. (About 2 lbs of limas in pods shells out to 2 - 2 1/2 cups.) Place beans in a small amount of boiling salted water with rosemary and boil covered about 20 - 30 minutes until tender. Meanwhile, strip fresh corn from cob. Just as beans are done, frizzle the corn in 2 Tbs of butter (it only takes a few minutes if the corn is fresh, should never take longer than 5 minutes). Add the remaining butter and the cooked, hot beans. Stir in parsley. Heat the soup just to melt it if it has become jellied in the can. In a bowl, add the soup to the flour and mix till smooth. Pour this into the bean mixture, and stir over gentle heat until it thickens slightly and the raw taste of flour is gone. Add the cream. Taste for seasoning (soup probably has enough salt) Heat to boiling, serve hot with more parsley sprinkled on it, or black pepper ground coarse over it (unless somebody doesn't like this). Note: you can if you must use canned corn, but don't use canned limas for this.

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### *Green Chili Beans Stir Fry, serves 4*

1 lb green beans, string, snap in 2" pieces

2 Tbsp oil  
2 cloves slightly crushed garlic  
2 (2 ") dried red chili peppers  
2 Tbsp raw blanced skinless peanuts  
1 tsp chili oil

Pour boiling water over beans in colander for a few seconds. Drain, pat dry, set aside. Heat a wok or large skillet vevry hot (about 30 seconds); add oil and heat 20 seconds. Add garlic and chis, stir-fry for 10 seconds. Add beans and peanuts. Styir-fry for 30 seconds. Remove from fire, toss with chili oil, serve at once.

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### *Cream of green beans soup--serves 10*

2 quarts chicken stock  
1/4 cup butter  
1/2 cup flour  
1 onion chopped fine  
1 stalk of celery chopped  
2 leeks chopped fine  
2 sprigs parsley chopped  
1 1/2 cups cooked green beans (can use frozen, not canned)  
1 cup cream mixed thoroughly with --  
2 egg yolks

Melt butter in large soup pot, add flour and stir until golden. Add chicken broth and cook stirring until smooth. Add vegetables. Simmer 30 minutes, skimming several times. Add green beans, reserving a few for gannish, and simmer 5 minutes. Blend a batch at a time until all vegetables are pureed. Return to pan and reheat. Whip egg yolks thoroughly into cream. Add some of the hot soup to this mixture, then pour the mixture into the hot soup, stirring. Cook, stirring, below boiling point for 3 minutes. Don't let it boil. Taste for seasoning, add a little salt. (The tastier the chicken broth you start with the less salt you need at the end). Serve with a few beans floating on each bowl.

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### *Wild (using tame) Greens and Flowers Salad -- Serves 4 - 6*

Salads were much liked in the Spring when new, tender greens appeared. A great variety of mixtures was used. Since salt was uncommon or not used at all, salads were flavored by herbs, oil pressed from seeds, and especially with a vinegar made from fermentd, evaporated

uncooked maple sap (which we can't do or get). So this is an approximation of the spring tonic salads beloved by all woodland people after the long winters.

1 cup watercress leaves and (only) tender stems  
1 cup lamb's quarter new leaves (or use small spinach leaves)  
1 cup arugula lettuce torn (not cut) to bite-size pieces;  
    can also use Bibb or less expensive leafy (not iceberg) lettuces  
1/2 cup tender nasturtium and violet leaves torn up  
1/2 cup nasturtium and violet flowers (in season)  
1 Tbsp honey  
1/4 cup cider vinegar  
1/3 cup salad oil  
As much tender mint leaves as you like in the salad  
2 tsp fresh mint chopped fine and bruised  
2 tsp chopped tarragon (fresh) or 1 tsp dried if necessary  
optional: salt and pepper to taste

Combine honey and vinegar, whisk in oil, which in crushed mint. Season to taste with small amount of salt. Pour over greens and flowers in large bowl, tossing for at least 3 minutes to cover all lightly with dressing. Serve immediately.

Lamb's quarters (*Chenopodium album*) is a fuzzy-leafed weed that can be found in city empty lots (though it depends on the environment whether you'd want to eat it if gathered there). I don't know its Ojibwe name, "Indian spinach" it was called by older ladies years ago. It is very very high in beta carotene (plant vitamin A) and calcium, and is a good food for nursing mothers where there are no dairy cattle or milk. Violets of all sorts flower all over city and suburban lawns as weeds. All species are high in vitamins C and A. Chickweed (*Stellaria media*, Ojibwe name winibidja bibagano, or "toothplant") is another common spring herb that grows all over (as lawn weed for example) as low, spreading mat, It is very high in vitamin C, and was therefore a common anti-scurvy remedy for this deficiency disease. I'll be running ID pix for it in the *Plants* section here. Small amounts of new mustard leaves (*Brassica nigra*) were used for pungent flavor, probably not too easy for city-dwellers to find, but sometimes sold in produce or health food stores. Wild onions and leeks was also traditional and sought from early spring until gone in winter -- flower heads as well as leaves and bulbs would be eaten in salads as well as cooked>

Salad oil was pressed from some kinds of seeds I don't know, from sunflower seeds, but most especially the oil that can be pressed/cooked out of acorn meal which has been cold-water leached of bitter tannin. There was supposedly less of the bitter tannin in acorns from certain oaks: mitigomisk. Bitter kind was called wisugimitigomisk (bitter oak). The acorn meal was a general good (and whole acorns of the sweet kind were roasted) and the oil was all-purpose cooking and household utility oil, used on bullrushes for weaving to keep them soft, water resistant, and shiny.

The general idea of a traditional native salad is to cut down on salt, by emphasizing flavors

from vinegar, honey or maple syrup, herbs, and ground pungent seeds (such as mustard). The petals of most flowers that will later be edible fruits or berries can be eaten, but not all taste good. Elder flowers and basswood flowers are especially good.

What I find rather interesting is that there is really no early record of salads in European cuisine -- although peasants and country people certainly ate various kinds of early wild plants. The idea of salad seems to have been brought back to France from America in the 18th century or so. (I'm not sure English ever really have caught on about salads.) Escoffier, in the famous *Guide Culinaire* has braised lettuces, pureed, stuffed leaves, creamed, souffléd -- but not raw! Cucumbers are parboiled, then fussed with in many ways. Cauliflower, one of the nicest (raw) salad vegetables is cooked. He does talk of cooking new peas *quickly* (unlike the English who cook boiled vegetables to death), but any raw vegetable, root or leafy, is carved up for a granish, or laid around as green frills, considered only for show, not edible.

So, although I've never seen this discussed in European cookbooks or food discussions, I think the very idea of salads came from Native people. After all, what did Europeans do with the tomato? for 100 years they considered it ornamental but a deadly poison!

Traditionally, the main huge salad eating-feasts were in early spring, when a great many wild plants -- tough and inedible even if cooked later -- come up as tender new shoots and leaves. What we now can do, because of refrigeration and shipping, is eat salads all year long -- and we should! All vegetables lose some of their nutrient value in any kind of cooking. Young people should be aware that delicious and healthful salads are part of our Native food traditions, so eat plenty of it.



--Frybread--Tasty Symbol of all-Indian unity



--Native cookbooks



--Nutrition info, cookbooks for kids



--Wild rice recipes



--Maple sugar/syrup recipes



--Corn, hominy, cornmeal



-- Beans and Greens



--Squash, pumpkin



--Deermeat, Meat



--Fish, birds



--Fruit and Berries



--Herbal Teas, Culinary  
Herbs



--Xocoatl (Chocolate), Aztecs  
(and south) YUM!

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# Native Recipes



## SQUASH (*Naubugogwissimaun*) AND PUMPKINS (*Ogwissimaun*)



### USDS Nutrients PUMPKIN -- seeds, leaves, as a vegetable, pie filling

### Nutritional Data for SQUASH; WINTER, ACORN, CKD, BAKED, WO/SALT

### Nutritional Data for SQUASH; WINTER, BUTTERNUT, CKD, BAKED, WO/SALT

### *Maple-Pumpkin Cheesecake*

Graham cracker crust in 8" springform pie pan  
1 lb low-fat cottage cheese  
1/2 cup plain low-fat yoghurt  
3/4 cup pumpkin puree (or 1 can)  
1/4 cup flour  
3 eggs  
1 tsp vanilla  
1/4 cup maple syrup  
1/2 tsp pumpkin pie spice

Preheat oven to 325°. Put all ingredients into blender, a little at a time, alternating wet and dry. Process until smooth, then pour into crust and spread evenly. Bake for about

50 minutes. Let cool before serving. May be topped with yoghurt flavored with 2 Tbs maple syrup.

---

### *Mashed squash (serves 4)*

1 1/2 lbs butternut squash  
1/4 tsp mace  
1/4 tsp allspice  
1 tsp ground cardamom  
1 tablespoon maple syrup  
1/2 tsp salt  
2 tsp melted butter

Cut squash in half, scrape out seeds and fiber. Chunk in 2" pieces. Boil or steam (steaming preserves its high amounts of vitamin C and A better) 20 minutes (boil) or 30 (steam) until tender. Cool slightly, and slip skin off pieces. Spoon flesh into blender, add remaining ingredients and process till smooth. Goes well with roast birds. NOTE: I like to put a lot of coarse, fresh-ground black pepper into mine.

---

### *Squash or pumpkin blossom fritters (Pueblo style) serves 4 - 6*

2 dozen large squash blossoms  
(4 dozen of the smaller pumpkin blossoms)  
4 eggs  
1/2 cup milk  
1 tsp chili powder  
1 tsp salt  
1/4 tsp cumin powder  
2 - 3 cups finely ground cornmeal (masa harina)  
oil for deep frying

If you're a gardener or truck farmer, you can do this; otherwise you'll not find blossoms. Farmers must thin the blossoms of these vines, because the vine can support only a couple of pumpkins or a few squash. But they don't usually bring the flowers to market. Perhaps you can persuade a local organic grower to give you some, or your health food co-op to carry them in their short early-summer season. and a potential big-flower-harvest at season's near-end when the shortness of the growing season left means no flowers can finish fruit.



Rinse and pat blossoms dry. In a shallow bowl, beat eggs with milk, chili, salt, cumin. Dip blossoms in egg mix, then roll gentle in cornmeal. Refrigerate for at least 10 minutes to set coating. Heat 2 " of oil in a deep saucepan to hot but not smoking (375°). Fry blossoms a few at a time until golden, drain on paper towels. Keep warm in 250° oven until ready to serve.

Only in the southwest are the blossoms of squash and pumpkin important as a religious symbol, as well as food. They appear as sacred symbols in many Pueblo ceremonies, and gave rise to a popular design worked in silver. There is a Hopi Squash Kachina (*Patung*). He is Chief Kachina (*wuya*) for the Hopi Pumpkin Clan. He runs with men of a village in spring ceremonial dances to attract rain clouds. The Hopis and Pueblo farmers gather large quantities of squash and pumpkin flowers at the end of the growing season, when these flowers cannot make fruit; that's the time white farmers harvest their *curcurbitae* and pull up or plow under the still-flowering vines.

### *Blossom Beignets, Anishinaabeg style:*

1 egg yolk  
2 cups ice-cold water  
1/8 tsp baking soda  
1 2/3 cups *white* flour

Whip the egg yolk and baking soda into the water in a large dipping bowl. Sift in the flour, mix well. Batter should be thin, rather watery, run easily off a spoon. It should be used no more than 10 minutes after made, i.e. still be quite cold when it hits the frying oil. Dip blossom, twirl to coat thoroughly, Turn after 1 minute and fry 1 minute longer, lighter gold than the cornmeal coating in the Pueblo version. Sprinkle with sifted powdered sugar while still draining and hot from the oil. Keep warm in oven. Alternatively: omit sugar, serve with small dipping bowls of or berry syrup.

Traditionally, the flowers were used in soups and stews in 2 ways. In the commonest, they were thickeners -- put in at the beginning, the fragile flowers cooked away into the broth and had no individual identity. Put in near the end, they were heated through, softened a bit (especially the female blossoms, which have tiny squashes or pumpkins forming at the stem end) as a sort of vegetable -- although the rest of the soup or stew was likely to be full of dried berries, so maybe I should say as another fruit.

Up north here, these fritters were traditionally made with pumpkin and squash flowers too. No chile or cumin was used, and about 1/2 tsp (or no) salt. A batter of flour would be more likely to be used than cornmeal if there was a good trade supply of it, because although some corn was raised, it was nowhere near as much as in the southwest, and a bit farther north of the Great Lakes, the growing season is too short for *curcurbitae*.

The blossoms were most often eaten as a sweet with maple syrup or sprinkled with maple sugar -- and that's still a great way to eat these fritters, too -- blossom-beignets. You can also sprinkle them with sifted powdered sugar, as with New Orleans beignets.

### *Acorn squash stuffed with wild rice*

1 squash per 2 people  
1 1/2 cup rice stuffing per squash

#### Easy cheese sauce:

1/2 lb grated brick cheese  
Hellman's mayo  
Good mustard

Bake the squash halves in a 375° oven, upside down in a pan with a little water for 20 minutes. Turn them right side up and finish for 10 minutes more, until tender but not dried out. Use a variant of fish or bird wild rice stuffings (above) or a mixture with ground meat or chopped leftover chicken in it. Add a can of unmixed cream of mushroom soup to the rice mix. Stuff the squash cavity full, packing it down and press buttered breadcrumbs on it. Heat thoroughly in oven over hot water (about 10 minutes). Pass easy cheese sauce with it.

**Cheese sauce:** Melt grated cheese in double boiler. Add 1/4 as much mayo as the amount of cheese you used, just roughly by eye and taste. Although "a pint's a pound, the world around" so 1/2 lb cheese = 1 cup, and try 1/4 cup mayo into it, first. Note that the amount of cheese sauce should be proportional to number of diners/squashes. Stir in some mustard--start with 2 tsp--there are many different kinds, don't use cheap yellow hot-dawg mustard -- and taste for whether it needs more mayo or mustard.

Most men will complain if you only make them one half-squash. Most kids won't eat 2, though. Don't let teenagers only eat the stuffing. Acorn and other yellow-orange squashes are high in beta carotene, the vegetable pre-cursor to vitamin A that has so much protective value, also vitamin C, 100 milligrams of calcium (50 per half) and considerable dietary fiber. You can mention this to any man that leaves the squash shell as well as kids.

---

### *Pumpkin (or squash) Pumpernickle Bread--3 loaves*

1 1/2 cups cold water      1 package yeast  
3/4 cup cornmeal              1/4 cup lukewarm water

1 1/2 cups boiling water	2 cups mashed pumpkin
1 1/2 Tbs salt	6 cups rye flour
2 TBS sugar	2 cups whole wheat flour
2 TBS soolid shortening	
1 TBS caraway seeds	

Stir cold water into cornmeal. Add to boiling water and cook stirring constantly until thick. Add salt, sugar, caraway. Let stand till lukewarm. Meanwhile, soften yeast in lukewarm water. After 15 minutes, stir pumpkin and yeast into cornmeal dough. Add rye flour and enough whole wheat to make a stiff dough you have to stir with hands. Turn dough out onto floured board and knead for 10-15 minutes until it becomes elastic and doesn't stick to the board. Place dough in large greased bowl, grease its surface and set in warm place (80-85 degrees) to rise until doubled (it will take longer than white or whole-wheat breads; set in metal bowl in dishpan or bigger bowl of hot water to help it along). Punch down and form into 3 cannon-ball loaves. Grease tops of loaves, let rise again until doubled in bulk. Bake in preheated 375 degree oven about 1 hour. This bread is orange-brown, not dark like most bakery pumpnickle, because it uses no molasses.

---

### *Pueblo Pumpkin/Squash Piñon Nut Sweetbread, One loaf, serves 6 - 8*

Rio Grande Pueblo peoples traditionally served a variant of this sweetbread to parties of nut-pickers in September when piñon nuts were being picked from the mountain slope trees. Families would (and some still do) camp for many weeks in traditional areas reserved to clans. In the recipe you can use either cooking-type pumpkin (these have necks and thick, meaty bodies, not like jack o' lantern pumpkins) or a sweet bright orange squash, like butternut.

1 1/2 cups unbleached flour
1 cup finely mashed or pureed pumpkin/squash
3/4 cup brown sugar
1/2 cup melted butter (1 stick)
2 eggs beaten foamy
1 tsp baking powder
1 tsp cinnamon
1 tsp grated nutmeg
1/2 tsp salt
3/4 cup pine nuts

Preheat oven to 350. In a mixing bowl, combine flour, salt, baking powder, sugar, spices. Stir in pumpkin, eggs, butter. Stir pine nuts into thick batter. Scrape into a greased 6 x 9 loaf pan. Bake for 1 hour or until knife inserted in bread comes out clean.

This sweetish, spicy bread goes well with soups, stews, and can also be a dessert, especially if you cut it apart and put yoghurt or applesauce over it.

Mary Teller, of Minneapolis, adapted this recipe from *Native Harvest* cookbook for a cooking class at one of the Cities food co-ops. It was later published, along with her article "Thanksgiving Every Day: Native Cultures Gave Thanks Throughout Planting, Growing and Harvesting Seasons" in the Nov.-Dec., 1995 Co-op Consumer News, which goes to all members of all the Twin Cities food co-ops. I don't know anything about her other than what I read in that newspaper.



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### DEERMEAT (*Wahwahshkeshiwiiyahs*) and other ANIMALS



- [Nutritional Values for Deermeat USDS database](#)
- [Mohawk Russ Imrie's Kanataonesterokhonwe](#) (the real [corn] bread) with meat
- [COLLECTION: Venison](#) -- Pot roast and 2 others (simple) collected by Amy Gale from Food newsgroups
- [Roast Loin of Venison with Cranberries](#): from Stephanie da Silva, Amy Gale's recipe collction
- Get Ona Kingbird's recipe for deermeat soup. Also the moose recipe and some rabbits
- Winnebago lady: used to cook meat in fermented vinegar made of maple sap (no salt used); sweet-sour flavor favored, meat & fruit

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- USDA Nutrients: SALMON, many kinds

Get other fish: whitefish, trout, pike Ona Kingbird's method for traditional smoking/drying at fish camp.



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### FRUIT, BERRIES





- [USDA Nutritional values](#)
- [Wojape](#), traditional Lakota berry pudding -- modern style (Stacy Winter, Crow Creek Lakota, IHS server)
- [Mohawk Katsi Cook](#) tells about using berries and leaf teas for women's health
- [Wild Strawberries](#)--Field ID photos, nutritional, traditional, turn into a frog, hey
- [Strawberry chocolate fondue](#)--Hey, really turn into a frog
- [The Strawberry Page](#) has some strawberry facts and many recipes.
- [Blackberry tamales \(dessert tamale\)](#)
- [Cranberry juice -- making it, canning it](#),
- [Cranberry sauce-stuffed sweetpotatoes](#)
- [Cranberry custard cream pie](#)
- [Uncooked cranberry - orange relish](#)

- [Killer Cranberry Sauce](#) -- from one of the food newsgroups
- [Cranberry Muffins](#) -- from someone connected with Ocean Spray the cranberry company

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### TEAS (*Aniibiish*) and HERBAL FLAVORINGS

- READ ME FIRST Herbal Teas -- *Aniibiish* -- and flavorings
- SWAMP TEA (Laborador Tea; Ledum species *Muskeegobug*); New Jersey Tea (*Ceanothusovatus*, *Odigadimanido*)
- NATIVE MINTS: *Namewuskons* -- mountain mint; *Bibigwunukuk* -- flute mint; *Wabinowusk* -- dawn (eastern) mint
- NATURALIZED IMMIGRANT MINTS Peppermint, Spearmint, Pennyroyal
- CLOVER as a tea, as a veggie
- WILD ROSES: hips, haws, leaves, petals
- ELDER SHRUB (*Sambucca Canadensis*) flowers, teas, berries
- WINTERGREEN (*Winisibugons* or *Gaultheria procumbens*): tea from leaves, berries, finding in snow
- ANCIENT NATIVE PLANT LORE SECRETS -- immortality, love, money, how to get grants to support your big web project, etc.



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# Native Recipes



XOCATL (Chocolate) -- Aztecs, Mayans, Central American Tribes



## *Hot Chocolate Mayan Style -- makes 4 cups*

When Cortez and those guys arrived in Aztec country, they were unimpressed by these little dark brown beans everyone seemed to carry around, until they learned these were money -- 100 cacao beans would buy a slave. Probably Xocatl was actually developed as a food by Mayan peoples farther south, the beans were a hot trade item, before they finally got ground up and drunk as hot chocolate. You can just make cocoa your usual way (which is perhaps by adding hot water to a pre-mixed envelope), and we can't grind the beans, but here's a bit more authentic way.

2 ounces (squares) bitter, unsugared bakers' chocolate  
 1 cup hot water  
 3 tablespoons honey  
 dash salt  
 3 cups hot milk  
 4 sticks cinnamon bark

Chop the chocolate and heat it in the water until melted. Add honey, salt, and beat the hot chocolate water with a balloon wire whip as you add the warmed milk. To make it more frothy and give more food value, you can beat up an egg or two, add hot chocolate to it, then pour it into the chocolate cooking pot and continue to whip, (but this isn't authentic). Serve the hot chocolate in mugs with cinnamon-bark stick stirrers in each. Purists will tell you cinnamon is oriental, not Meso-American, which is true, but it is readily available, and the cinnamon-flavored barks (canella) which are native to Mexico and Meso-America are not readily available. The Aztecs, Mayans, and others of Meso America used those. They also sometimes put bits of peyote mushroom in it, and other



spices. Sometimes it was made without honey, as a bitter drink, apparently this was how it was served in European coffee houses for about 100 years until the Dutch got wise to the fact that chocolate and sugar are the perfect taste combo, which the Native people already knew. Dutch developed the process of treating cacao bean grindings with alkalis to make cocoa powder which keeps and dissolves better and has most of the bean's fat leached out of it. Chocolate's high potassium content makes a good excuse to pig out on it. It also contains thobromines which are allegedly similar to internal brain hormones of people in love, which is supposed to explain the tradition of giving a box of chocs to a lover. In my opinion this is some biochemist's fantasy.

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### *Mole Rojo (Red mole sauce) for turkey or chicken -- makes 5 cups*

The chocolate in this sauce recipe is not sweet. You may not be able to find the right kind of dried chiles, unless you live in the southwest. Ancho chiles are brick red or darker, about 5 inches long and 2 -3 inches wide at the shoulder. It's medium hot, with underlying fruity flavor. Mulato chiles are dried Poblanos, the green form of the ancho, slightly larger, darker than anchos (no longer green when dried). Pasilla is very dark, almost black, wrinkled and tapered, only about 1 inch wide at the shoulder. Quite hot, underlying smoky flavor.

- 6 whole dried pasilla chiles
- 10 whole dried ancho chiles
- 8 whole dried mulato chiles
- 2 quarts water
- 4 tomatillos (yellow ground cherries in lantern husks)
- 5 Roma tomatoes
- 1/2 cup rasins
- 1/3 cup sesame seeds
- 2 corn tortillas dried in oven and chopped up
- 6 cloves garlic, roasted and peeled
- 2 cups duck, chicken or turkey stock
- 2 tsp cinnamon
- 1/8 tsp cloves (ground)
- 1/2 tsp ground black pepper
- 1/2 tsp ground allspice
- 1 tsp salt
- 5 oz squares of unsweetned baker's chocolate
- 3 tablespoons chicken fat or panut cooking oil

1. Start raisins soaking in warm water (20 minutes). Prepare the chiles: remove stems and seeds. On an ungreased cast-iron frypan (or in a 250 degree oven) dry roast them 5 minute, shake a cuple times, don't blacken them. Add water to a covered pan and simmer the roasted chiles very low for 30 minutes. Strain, cool.

2. Husk tomatillos, wash tomatoes. Blacken in dry skillet or under broiler (or in gas flame on a fork) about 5 minutes. Dry-roast sesame in frypan 5 minutes until they finish popping, don't burn them. Saute almonds in the oil over medium heat until browned. Drain almonds, reserve oil.

3. Puree the prepared tomatoes, tomatillos, sesame seeds, crumbled tortillas, and alonds in a blender to a fine paste. Add chiles, soaked raisins, roast garlic (peeled), stock, spices, puree all together fine. Melt chocolate in a little hot water, add to blender paste. Check the volume. Add enough water to bring it all to 5 cups during the blending process.

4. Put all the oil in a high-sided pan and heat almost smoking hot. Refry the sauce over medium heat for 15 minutes, stirring constantly. Don't let it get too thick, add more water or stock if necessary. Strain sauce through a seive. Serve warm, not hot, over chicken or (especially) turkey.

--Recipe adapted from Mark Miller's Coyote Cafe Cookbook of 1989 (he brings one out every year during Santa Fe Indian Days festival).



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**--Herbal Teas, Culinary  
Herbs**



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# BOOKS ON PLANTS AND FOOD



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Recommended from the American Botanical Council Bookstore, via [their web pages](#) or 800/373-7105 for credit-card orders. or send check or money order to: ABC Books, Box 201660, Austin, TX 78720-1660. No indications about school PO's. They publish *Herbalgram* an excellent, well-illustrated magazine for \$25/year.

- ***Traditional Plant Foods of Canadian Indigenous Peoples: Nutrition, Botany, and Use*, Harriet Kuhnlein and Nancy Turner, Gordon and Breach, 1991, hardcover, 633 pp. Covers 1050 species, Canada and northern U.S. states. \$88, available from American Botanical Council Books, #B030**

Ironically, this expensive book was "primarily intended as a resource for native peoples, botanists, nutritionists, and other health care professionals who may be working with native peoples." The authors are pros in ethno-nutrition. This book is No. 8 in the series "Food and nutrition in history and anthropology." 150 pages of tables try to cover nutrient values of traditional plant foods. There's an outline overview of plants by Latin name, so you can look them up in other botanical sources. Toxicities are also noted. What's most noteworthy, though, is that most of the traditional foods really haven't been given much analysis. Wild rice -- whose analysis I publish at the end of my story about it just before the recipes -- was analyzed by University of Minnesota largely at the urgings of several Indian people, but that analysis -- done in the late 1970's -- can now be seen to be incomplete in that nutrients which have now come to be seen as vital (such as soluble and insoluble fiber) are ignored. The situation is much worse for most traditional native plant foods. It is too bad this book is so expensive that most native groups, schools, individuals, etc. will not be able to afford it.

- ***A Handbook of Edible Weeds*, Dr. James A. Duke, 1992, 246 pp, \$44. 100 plants with detailed field ID pix, descriptions, parts used, preparation, habitat, region, safety precautions, historical use` (including native uses), current uses. Much more**

thorough than similar books by Euell Gibbons and others. but not much on the recipes for good eating.

- *Eating on the Wild Side: The Pharmacologic, Ecologic, and Social Implications of Using Non Cultigens*, ed. Nina Etkin, 1994, 305 pp, \$40. A collection of essays and research by anthros, paleontologists, ethnobiologists that explores issues such as consumption of "famine time" foods. Comparison of aboriginal, colonial, and modern diets. The so-called "caveman diet" (most food from plant sources) is discussed here, with the argument that diets of this family are what human beings have been genetically blueprinted to survive on.

- *American Botannical Council has sponsored seminar- visits to [Ix Chel](#), a Belize botannical study area bringing together traditional and modern scientific healers. Two books by Dr. Rosita Arvigio, who founded Ix Chel, are available from the ABC Book catalog: *Sastun, the story of her apprenticeship with Mayan healer-elder Don Eligio Panti and the founding of Ix Chel*, 90 pp, \$12. *Rainforest Remedies covers 100 healing herbs found in Belize, together with usages and practice by local native healers who now work with Ix Chel*. 215 pp, \$9.95*



These books are available from *The Mail Order Catalog* PO Box 180, Summertown, TN 38483; 800/695-2241 for orders or catalog; email: [catalog@usit.net](mailto:catalog@usit.net). (NOTE: Surely they must have a web page by now. Try to find.) Prices are as given in their Spring, 1995 catalog:

- *How Indians Use Wild Plants for Food, Medicine and Crafts*, \$4.95. By Frances Densmore, Dover reprint of report compiled between 1908-20. Despite its general title the Natives are Ojibwe, from White Earth, Cass Lake, Mille Lacs and Grand Portage, Minnesota; Lac Courte Oreilles, Wisconsin; and Manitou Rapids, Ontario, Canada. Densmore, unlike most male anthros, was a musicologist, who was also very interested in foods, medicines and crafts. Her plant compilations are a model that (unfortunately) often wasn't followed by later men collecting plant info. Of course most ethnographers didn't have the collaboration of a Native woman like Mary Warren English of White Earth. Whatever tribe you are, this book is a model, a

pace-setter, and a price-bargain. 396 pages, many cross-referencing tables, the best that could be done with that before computers.

- ***Indian Givers*, Jack Weatherford (Powhattan), 272 pages, \$10. Classic study of Native achievements in food, medicine, agriculture, architecture which were taken over by Western Civilization. Also includes philosophical influences such as democratic government, league of nations, ecology.**

- ***Earth Medicine, Earth Food*, Michael A. Weiner, 214 pages, \$14. Emphasis (like most of these books) is on medicines rather than foods. Book is organized by condition or problem, listing herbal remedies of various tribes for each. How they were prepared (very sparse) and methods of identification (sketches, not always clear). An intertribal overview.**

- ***American Indian Medicine*, Virgil J. Vogel, 578 pages, \$21.95. Classic compendium by well-known Native scholar. Vogel uses medical practices as a lens to focus on changing relationships between invading whites and natives, as well as discussing practical and pharmacological bases of plant-based healing and remedies.**

- ***Handbook of Native American Herbs*, Alma R. Hutchens, 256 pages, \$10. Portable field companion with plant ID's. 125 North American herbs covered, kitchen as well as medical. *Indian Herbology of North America* (382 pages, \$17) by Hutchens covers more than 200 plants, the emphasis there is entirely medical.**

- ***Kids Can Cook*, Dorothy R. Bates, 120 pages, \$9.95. Favorite recipes for ages 10-teen, recommended by New York Times.**

- ***New Resource Wars*, Al Gedicks, 270 pages, \$10. Native environmental and land struggles against corporate greed, governmental racism from Wisconsin to the Amazon rain forest. Many of the problems are caused by companies clearing land**

to raise cattle for American markets; seeking herbs from which to synthesize medicines commercially. Others are older problems: mining, development, pollution.



## Books for Young Adults and Children

From Lerner Publications, 241 1st Ave. M, Minneapolis, MN 55401; 800/328-4929 for catalog. Note that there are considerable school discounts, generally 25% of the list prices. Books cited below available both in library hardcover and class/individual paperback.

•

*Iniatic's Gift of Sugar*, Laura Wittstock (Seneca), photos by Dala Kakkak (Ojibwe). 48 pages, \$6.95. Traditional maple sugar-making, mostly at Mille Lacs reservation, True story, social studies, Grades 3-6.

•

*The Sacred Harvest: Ojibway Wild Rice Gathering*, Gordon Regguinti, photos by Dale Kakkak, 48 pages, \$6.95. Social studies book grades 3-6, has received several children's book awards. Wild ricing at Mille Lacs, with cooperation of Tribal Council and Historical Society.

•

*Clambake: A Wamponoag Tradition*, Russell M. Peters, Photos by John Madama, 48 pages, \$6.95. Social Studies Grades 3-6. Winner of National Association for Multicultural Education award, 1993.

•

Grade 2-5 science series on Food Facts: *Additives; Fats; Fiber; Proteins; Sugars; Vitamins*, 32 pages many illustrations, \$17.50 each (no paperback).

Grades 5+, *Easy Menu Ethnic Cookbook* series, \$17.50 each (some paperbacks, \$5.95). No Native American Indian cookbook yet. *Ethnic Cooking the Microwave Way* is recommended if kids are going to cook in classrooms.

•  
[Corn is Maize](#), by Akhi, book for children 4-8 yrs. old about how Native women thousands of years ago cross-bred corn from weedy seed plants and hardy grasses. Can be ordered on-line from [Shen's Bookstore](#), which specializes in multicultural children's books.



## Nutrition and Cookbooks

•  
*The Big Family Guide to All the Vitamins*, Ruth Adams, Keats Publishing: New Canaan, CT, c. 1992, 450 pages, \$17.95. By the time I got hold of this, it was in its 18th printing. Author writes clearly and well; documentation included at the end. For each chapter, the vitamin itself is discussed -- what it does, prevents, etc., and a list of foods that are top sources of it is given. Minerals are not covered. No recipes.

•  
*The Real Vitamin and Mineral Book: Going Beyond the RDA for Optimum Health*, Shari Lieberman and Nancy Bruning. Lieberman is a PhD nutritionist, consultant and broadcaster on nutrition for Home Shopping TV Network. This book provides good coverage of minerals as well as vitamins. Author belongs to the school of thought that wants you to take vast amounts of vitamin/mineral dietary supplements (pills) daily. While she mentions a few food sources in passing, the emphasis is on take-a-pill. However, the discussion of vitamins and minerals is thorough and the studies which established each point are summarized as well as cited. They make one very good point about this take supplements attitude: foods can supply only what nutrients they get from the soil. Most factory-farms in the Ag industry do not re-supply with fertilizer nutrients that are removed by cropping.



Too, vitamins are vulnerable to storage conditions and time, and generally greatly reduced or destroyed by most processing. This book also has good coverage of interactivity of nutrients: interferences, proper ratios of different kinds, potentiations.

•

*Diet & Nutrition: A Wholistic Approach*, Rudolph Ballentine, M.D. Himalayan International Institute of Yoga Science and Philosophy, 17th printing, 1993. 700 pages. This huge book has good, clear explanations of the western-accepted nutritional and health affects of nutrients (all discussed in terms of their sources in natural foods, rather than pill-supplements). Dr. Ballentine studied "Ayurvedic" or traditional medicine in Indian, not a quick ashram trip, and also put in time in Hindu hospitals and labs. I have little patience for the Indian-and-gurus trip, but I like this book very much. Dr. Ballentine is the only one of the popular nutritional authors to discuss the physiology of eating and digestion in detail. He also has many studies and picture-comparisons of people who ate traditional diets (and look fine as well as being fine) and tribespeople, brothers or sisters, who adopted modern fast and refined foods, whose bodies are nearly falling apart. Many health food co-ops carry this book, which deserves a wider audience than New Age types. Those interested in Native medical and health traditions will enjoy the clear, interesting, account of Ayurvedic Indian traditional medicine. A few recipes for very simple traditional India-Indian dishes are scattered throughout.

•

*Diet for a Small Planet*, Frances Moore-Lappè, Ballantine Books, NY: c. 1971 and later editions. About half this is a cookbook, and half is plain, clear explanations of why Lappe is concerned about American diets including so much meat. She mentions health and "animal rights" ideas only in passing. Her main concern is ecological and political: destruction of the land -- and new destructions of rainforest and savannahs of Mexico and South America-- by factory farming, largely to feed meat animals, largely for American and European markets. Her nutritional concern is with proteins in a largely (not necessarily entirely) vegetarian diet. She clearly explains the concept of usability when several foods with complementary amino acid (protein components) are combined -- as Native people long ago learned to do with traditional combos such as corn and beans. About half the book is good science for Earth Science or Health classes; the rest is some pretty good recipes for main dishes, breakfast, salads, soups. Lappe concentrates on protein; she does not consider vitamin/mineral nutritional components.

*Healing Foods*, Patricia Hausman and Judith Benn Hurley, Dell Books: 1989 (Reprinted from Rodale Press, a natural foods concern), paperback 1992. 461 pages, \$6.99. This is the opposite number to the TV vitamin pill hope shopper guide above. The principal author -- president of the American Nutritionists' Association -- is definitely in the "good meals, not pills" camp. The book is easy reading, organized around a host of ailments which the author believes -- sometimes with evidence, sometimes it's pretty sparse -- certain foods can help prevent or heal partly or entirely. For each food discussed, there's a couple of recipes and preparation tips. There are many lists of good nutrient sources, and weeks of menus aimed at certain ailments. What impressed me the most? The discussions of dietary fiber. And the chance to get more of it without eating (ugh) spoonfuls of bran.

•

*Culpepper's Color Herbal*, edited by David Potterton, Sterling Publishing, NY and Toronto: 1992, \$17.95 US; \$24.95 Can. Paperback is a somewhat modernized version of 1649 herbal by an interesting fellow who wanted to make plant curative lore available to country people, suffering in London slums when pushed off their lands. Color drawings, and an arrangement by common rather than esoteric Latinate names was his approach. Neither the original nor the updated modern herbalistic curative powers have any credibility. Plants are mostly English, nothing Native American. This is just a great read and a beautiful book.



## Miscellaneous

Indigenous Woman Magazine contains some women's herbal/nutrition-health info in most issues through this web catalog-distributor: [Indigenous People Catalog: Desert Moon periodical distributor/catalog](#)--Carries Indigenous Women's Network magazine (and several other Native periodicals)

•

[400 Healthy Recipes CDROM \(PC, Mac hybrid\)](#)--Better Homes and Gardens

Cookbook on CDROM for your, er, kitchen computer (!?). This one, unlike many of what's basically a worthless genre has lots of health and nutrition info -- making it worthwhile as an educational or self-educational guide, useful too in school Health classes.



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MENU

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# Traditional Food, Health and Nutrition



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***W**hat we eat -- where it comes from, how it is raised, processed, cooked -- affects our health in many ways. Traditional native diets in those few places in the world where people still mostly eat what they raise, hunt, gather, fish -- have been found to promote health and long life, for reasons only gradually coming to be understood.*




***I**t isn't practical to recommend now for most of us that we eat buffalo, harvest wild rice, farm corn in single hills, gather waupatoo or teepsinna. We'll see why those traditional foods are health-promoting as modern biological and medical sciences have belatedly learned. We'll see practical ways to improve health by food and diet -- starting when you are young to eat well to avoid health problems later. Cultural food stories and practical recipes are here too.*



---

**InfoSeek Select Site -- for this Traditional Foods section. It's always nice to be appreciated. I really put in a lot of work on this section -- the recipes take quite a while to type and index-link.**

---

 **I** have lots of fun with this food section. But I think it's appropriate to point out at the start of info for fun (good eating) and health that some Native people -- youth and elders especially -- are going to be affected to the point of malnutrition, hunger, and serious health problems due to the political direction the U.S. is taking. Here's a couple of brief statements from Native leaders about that. I hope you will take the time to read and think about them, if you are not Indian, but just interested in our culture or our foods and recipes. Indian people (U.S.) already know, and are worrying.



## Another Broken Promise--Managing editor of Harvard University's

faculty-student liberal news magazine *Perspectives* explains in the December issue how these changes are going to result in malnutrition and health problems, especially affecting unborn infants, young children pregnant mothers, and old people. This is a good, clear summary of the situation as of early 1996.

**N**ative spokes-people, organizations testify how funding cuts are going to literally create Native hunger and health problems. Oneida Nation spokesperson Ray Halbritter testifies clearly and concisely how Gaming Act changes will stop those tribes who do have successful casinos from filling in gaps with the only Native enterprise that has actually proven successful. The National Indian Education Association states how "food for the minds" of our Native youth will be reduced to starvation diet too. But kids who are literally physically hungry are not able to pay attention to their studies much anyway. That's why we try to have substantial hot lunch and if possible hot breakfast programs in our schools. To provide nutrition they otherwise don't get.



## Blueberries -- Economics of commercial blueberries for Native people.

Read above this sub-section and below it. Blueberries hardly show up till the end. This is mostly a story about typical hard times for reservation people. Think about this next time you are eating some bought in a store or restaurant..



## Two Moons (Months) of Sacred Food: Maple Sugar and Wild Rice



--Wild Rice -- *Mahnoomin*, sacred seeds -- is still a staple of the diets of a few (mostly Anishnaabeg) people who live near the Great Lakes. Anishinaabemowin vocabulary-builder, for many of the processes of ricing. You should be able to read it even if uninterested in the language.



--Maple sugar-- *Wendjidu Zinzibahkwud*, Real Sugar -- was a staple of the diets of Anishinaabeg peoples, and probably all who lived where sugar maples (there are many species) grow. Some traditional sugaring is still done today. Anishinaabemowin vocabulary-builder.





-- **W** IISINIWAN -- **R** ECIPES 

real ones you can use and traditional methods/processes that are cultural education you can't usually actually do. Native cookbooks; some cookbooks for kids.



-- "Authentic Sioux Indian legend" --the corniest



Lovesick Lake Ladies--COOKBOOK POWER--Seem like a joke? No, it's history. Read what they did. Then buy that cookbook!

Oneida Nation Native Foods Yum, nice looking pages, some fine recipes.



--SECRET NATIVE PLANT LORE RECIPES!  
(immortality, love, money, etc.)



NATIVE AND WILD PLANT EXPERTISE -- Traditional uses, Anishinaabeg vocabulary, ID pix, ethnobotany and other botanical research tools.



-- USDA NUTRIENTS SEARCHABLE DATABASE of 5000+ foods, tuned to pull nutrient analysis for some traditional Native foods. Been down for rehabilitation, the "broken" message is dated 3/22/96 and there's been no change since. It was such a useful database, too bad! Email m if anothr searchable big nutrient databas goes up. Meanwhile, there are a couple CDROM's (see below). And ... I think I'll post some luscious trad chocolate recipes while the food values database's down . . .



So it's a great time to pig out on *chocolate*. That's a definition of Mexican choc there, linked-to a *mole* recipe. Chocolate, which came from a bit further south, was one of our greatest indigenous contributions to civilization, world history and progress. Would you rather have a nuke on your doorstep, or a box of foil-wrapped cherry liquer dark choco bonbons? If you say a nke, we'll all know you're employed by Northern States Power, and that they Do Things to their employees' heads.

- [Exploring chocolate](#) starting with discoveries of indigenous peoples of Turtle Island. And that's brought to you by *The Exploratorium*
  - [The Chocolate Lover's Page](#) has quite a lot of sources where you can buy the stuff on the web -- not so pricey as Godiva (which is pretty special stuff).
  - [Crawford's chocolate Recipes](#) -- has a few nice recipes, and her chocolate cheesecake's really great (I tried it).
- 



### RECOMMENDED BOOKS -- for heavy-duty researchers and for students.

- **I**ndigenous Woman Magazine usually has articles about native herbs and food.
- 



### Some Relevant Food Links



- [The Vita-Men \(and Women\)](#) are here to teach consumers about the role of vitamins as "supporters and protectors" of good health, and "preventers" of disease. -- an animated explanation of vitamins,
- [Food Sources of vitamins](#)
- [Nutrition Fact Sheets](#) -- from the American Dietetic Association
- [Tufts Nutrition Navigator](#) -- An excellent guide to nutrition resources on the Internet.
- [Ethnobotany--How the Mayans Used Corn](#)--Background text and simple activities for a recent "Newton's Apple" science program series KTCA-St. Paul, videotapeavailable from the station. Lessons here can be used independently--collecting, classifying local plants to illustrate what ethnobotanists do. Grades 5+.
- [Ruta Maya Coffee](#)--sells varieties raised by Mayan farmers' co-op. The Ruta Maya Co-op and its traditional farming practices is the subject of a recent *National Geographic* article, referenced in the MayaQuest bibliography.
- [Corn is Maize](#), by Akhi, book for children 4-8 yrs. old about how Native



women thousands of years ago cross-bred corn from weedy seed plants and hardy grasses.

- **Ask the Dietician** -- Registered dietician Joanne Larsen's health and diet advice. Topic menus group related info-bytes that are A's to various Q's. Commercial site sponsored by Hopkins Technology Nutrition Products
- **Dole 5 a Day** -- Commercial site, sponsored by Dole (which got its start with Hawaiian pineapple). Fun site, with teacher material, lesson suggestions. Was created by Dole for experimental use in several California schools.
- **International Food Information Council** --Info on nutritional content and health considerations. Very slow startup and slow link.
  - **Food safety & nutrition info**--General info page that bypasses their slow-starting homepage. Menu to reach other topic-pages at the bottom of this one.
  - **Teacher Info and curriculum materials on diet/nutrition/health**-- general menu to other IFHC info -- bypass slow-load starting page
  - **Child & Teen Nutrition** -- booklets, curricula, backgrounder fact sheets
  - **10 tips on diet & health**--For kids 9-15, illustrated on-line IFIC brochure
- **USDA Team Nutrition**--USDA has this curriculum project on nutrition that was supposed to be on-line in the fall, then in December, etc. Scholastic is one of the project participants; here is their USDA web page, all under construction at present. Eventually, maybe something will be here.
- **Bill's World of Food & Drink**--Bill Henderson, Canadian native causes lawyer whose excellent Aboriginal Links we all use likes to eat, too! One of the best general foodlinks.



## Navigation Buttons



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Recipes, quite  
a lot, indexed.  
Cookbooks



Native Herbal  
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**Webmistress -- Paula Giese. Text and graphics copyright 1995.**

***CREDITS: The bear-spirit page logo was a black-and-white ink drawing given to Akwesasne Notes in 1974; it is a drawing by Canadian Anishinaabe Norval Morrisseau. It depicts the Great Bear spirit bringing life and health to a person, and also the sky constellation Big Dipper (with artist's license to rearrange the stars somewhat). I scanned and colored it in 1993 from its only appearance in Notes. I drew the moon logo. The original was destroyed around 1978 by an arson-set fire to the Notes building.***

**Last Updated: 6/7/97**



# Traditional Herbal & Plant Knowledge, Identifications



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## HERBS FOR TEAS, FLAVORINGS, FOODS

*Herbs used mostly by Anishinaabeg people; Indian names may be individual to the person describing and furnishing plant specimens. Different names were given to different parts of the plant, and to its different uses in food or medicine sometimes. Botanical names are current international standard.*

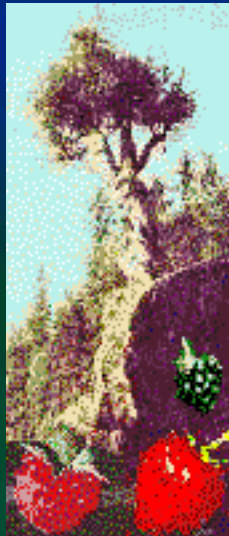


[ON-LINE Ethnobotany books](#) Order direct from Amazon.com

- [READ ME FIRST](#) Warnings, spirituality note, reservation business opportunity
- [SWAMP TEA](#) (Laborador Tea -- Ledum species *Muskeegobug*); New Jersey Tea (*Ceanothus ovatus*, *Odigadimanido*)
- [NATIVE MINTS](#): *Namewuskons* -- mountain mint; *Bibigwunukuk* -- flute mint; *Wabinowusk* -- dawn (eastern) mint
- [NATURALIZED IMMIGRANT MINTS](#)  
Peppermint, Spearmint, Pennyroyal
- [CLOVER](#) *Basibuguk*, as a tea, as a veggie



- **WILD ROSES:** *Oginiminagawunj*, hips, haws, leaves, petals
  - **ELDER SHRUB** (*Sambucca Canadensis*) flowers, teas, berries
  - **WINTERGREEN** (*Winisibugons* or *Gaultheria procumbens*): tea from leaves, berries, finding in snow
- 



- **Mohawk Plantswoman Katsi Cook** on traditional women's uses of berries for nutrition and medicines. Menu links to specific plants info.
- **MORE INFO** on a dozen traditional wild berry plants Katsi discusses includes photo ID's, multi-tribal uses, and analysis of substances they contain (MENU)
- **SACRED CEDAR (juniper):** multi-tribal uses, detailed substance composition, vitamins/health, smudging, abuse of a sacred tree in northern Minnesota.

- 
- [Ethnobotany Cafe](#) Besides some links, main attraction is a chat section, where people ask questions, provide info. Ethnobotany archives, herb exchange, and some links.
  - [Basketmaker Dyes Plants info](#) Very brief info on plants used in basketmaking by Northwest Coast tribal people, by ONABEN, Native access provider for northwest coast area.
  - [Nez Perce Plant Foods](#) sidebar from unofficial Nez perce homepage, brief discussion of a root that's IDed only by Native name, and the camass lily bulb that is a traditional sacred food of such great importance to tribes of the Idaho area that US wars to take this land are called "Camass wars" though that's not mentioned on this brief page.
  - [Blueberries](#) -- Economics of commercial blueberries for Native people. Read above this sub-section and below it. Return to series menu page and find out about Big Casino.



## RESEARCH TOOLS

**BOOKMARK** *each* of these databases. You cannot readily switch from one to another.

- **American Indian Ethnobotany Database**--At the University of Michigan. Almost 4,000 plantnames, uses for food, medicine (the emphasis), fiber, and utility. Botannical names work best, but common can be used (no Indian names) as searchterms. Result will be a list of articles, reports, and books by ethnographers and occasionally tribal organisations, most not readily available. But for serious researchers, a start. You must take notes. A bug in the software will save pages of hundreds of retrieved cites only as an "empty" searchform. This is certainly a nuisance. This database ius a citator, but its contents include secondary sources such as PhD theses, so you cannot always find pointers to primary sources mentioning the plants, and secondary sources do not give the date at which the info was collected, nor by whom.

*The 4 AGIS databases are the project of the U.S. Department of Agriculture's research section, programming created by the **Genome Informatics Group**. Dr. Jim Duke, the only aggie who has much interest in Native plant uses (ethnobotany) who actually works with Native elders is one of the sparks of this project; his job was ended by Congressional budget cuts. It's not clear how this will affect the big ethnobotany database, which was a work-in-progress that does not appear to have a high U.S. government priority. It is very usable now, with 3700 plants, but much more could and should be added, both in data content and programming for effective use. For now, it is the most powerful tool available to Native Plant Uses researchers. These aggie databases appear to have been inspired by the U. Mich one, and then to have gone beyond to try to prepare native plant data in ways parallel to the way the research labs do for agricultural plants.*

- **AGIS Medical Plants Native American DataBase (MPNADB)**--Similar to the U. Michigan database, but with the money and resources of government agencies behind it, the database is a more powerful searcher on the 3700 plants it contains. Data sources are the same oldish reports. But the additional AGIS ethnobotany databases make the combined, cross-refencing databases very powerful.
- **AGIS: Database: FoodplantDB: All classes top**--This database works the same as the medical one, but now draws on literature references made to tribal uses of *food* plants. You can go at it by tribe, by plant, by author, by some term for food-in-general (fuzzy searching; wildcards). You can't go at it by nutrient.
- **AGIS: Database: PhytochemDB**--Here's where we can (someday maybe) find out the nutritional (and other biochemical) components of any plant in the databases. Start by zeroing in on the plant (should know its official botanical name for better results than "common name" searching). The first output will be a clickable list of biochemical components, Click on any one of those chemical names and it will tell you bodily effects (if known).Below that will be a listing of all species containing some amount of the chemical you just clicked on--sorted only by plantname, not by order of amounts of the chemical, unfortunately. Nicely formatted tables telling where (leaves, flowers, fruit,

seeds, entire-plant), as well as what and how much in that plant. There are several other Table options. This database is both exciting and frustrating. The frustration stems from not being able to evaluate the quality of its data -- when were the analyses made? by whom? under what conditions were the plant(s) grown?

- **AGIS: Database: EthnobotDB**--This database lets you ask "for any included tribe, what all plants did they use for anything?" and get a clickable list (often very long) back. Or you can go in by disease or ailment and ask "What all plants do all tribes use as cancer remedies?" It is not limited to North American Indians -- you can see if a variant species was used in Africa, Asia, or Europe, too.
- **AGIS: EcoSys**--EcoSystems is the most recent ethnobotanical AGIS database to have been created (Oct. '95), containing just over 800 plants. At present it doesn't have their habitats, interactions of cycles with those of other inhabitants, etc., just a list of temperature, water, and soil conditions each needs -- possibly useful to figure out ranges or plan for trying to grow them. Obviously they would like to expand this database, if government support and personnel cuts were to permit.

*Overview: After working extensively with these databases I conclude that no knowledgeable native people have been substantially involved in either the government or the University projects. The AGIS project has the greatest practical value, but its structure and contents right now reflect a design oriented to the needs of medical drug companies, the agriculture industry, and their researchers. There are indications by fund and personnel cutbacks that the "native plants" project has low priority with U.S. budgetmakers, hence with USDA. Native awareness of this project and its potential uses is a first step to getting both better support and more functionality from the viewpoint of our own potential uses for this kind of info tool.*

- [Many plant images](#), maintained by Southwest School of Botanical Medicine (Michael Moore). Major plant photos, engravings, drawings imagebase gateway. More than a thousand quality plant pix accessible by botanic, common name and (some) by Spanish-name indexes.
- [University of Wisconsin \(Madison\) botany gopher](#)--Here's where the majority of my plant pix come from. There's a couple years of botany classwork ID pix, field trip, and most of all, extensive visual class lectures, organized by habitats, by Dr. Virginia Kline (of the Madison Arboretum). Fantastic botanical pix resource for the Great Lakes region. Dr. Kline visited and photographed prairies, too. You could practically get yourself a degree in botany just browsing these pix. They are IDed mostly by species name, but sometimes by common names, so you need a book source to look up plant names. To get the plant you're interested in, prepare to spend a lot of time exploring.
  - [Web links to UW Botany Gopher](#) provides somewhat more descriptions of what the various UW gopher subdirectories hold in the way of images
  - [Dr. Kline's teaching collection of images](#) Many subdirectories which are named by environmental areas where the wild plants imaged grow -- from different types of forests to prairies to wetlands to beach areas.
- [Fungi image collection and info](#) Gateway to collections by Tom Volk (La Crosse botanist). contains lifecycle of morels, the most delicious mushroom in the world.
- [Texas A&M U Botany Herbarium Image Listing](#)--In a way this is a better organized plant image gallery, but the organization is for professionals. You need to know the family, not just the genus-species botanical name of the plant whose pic you're seeking here. You can browse this listing and perhaps spot its botanical name out of the hundreds grouped by the big families. Elsewhere on this TAMU herbarium site are access to threatened plants info, a huge technical plant info database (all text), and some Texas plant info that includes regional maps of their ranges.
- [Hopkins Technology, Multimedia Publishers:Herbalist CDROM, PC, Mac](#) -- Over 100 plants, pix, multimedia. By British herbal physician and Dr. Jim Duke of USDA. Check table of contents, sample definitions, reviews, even



order it (\$49.95). But you can get it \$15 cheaper from [Edutainment's](#) on-line CDROM general catalog. Jump right into their nifty [Herbalist](#) page.

- [Books on-line from US Government via Hopkins Technology](#)--Well, pamphlets, really on health and nutrition written at a level most kids will comprehend.
- [Botany Related URLs: All Links](#)--a 196K page, takes some time to load, but then there's a menu for visiting links. For serious plant research, using all available InterNet botany sites. Download this page, load it locally (with OPEN FILE) and do your InterNet plant sites searching that way.

## USEFUL PLANT INFO LINKS

- [Herb Research Foundation](#)--Analysis and documentation of nutritional values, many native plant projects, legal info on marketing herbs. Sister organization of American Botanical Council.
- [Herbalgram](#) -- on-line journal of the American Botanical Council. Works with knowledgeable ethnic people, publishes excellent quarterly magazine, runs catalog book sales
- [Ix Chel Farms and the Panti Medicinal Trail](#)--American woman doctor Rosita Arvigio and 92-year-old Belize Mayan healer Don Eligio Panti started school and botanical plant reserve in the '80's. You can buy Dr. Rosxita's book on-line.: [Sastun : My Apprenticeship With a Maya Healer](#); Rosita Arvigio, et al; Paperback; \$11.20
- [Australian National Botanical Gardens - Aboriginal Trail](#)--much info here on indigenous people's use of plants for 40,000 years.
- [Ethnobotany--How the Mayans Used Corn](#)--Background text and simple

activities for a recent "Newton's Apple" science program series, KTCA-St. Paul, MN. Videotape available from the station. Lessons can be used independently--collecting, classifying local plants to illustrate what ethnobotanists do. Also relates to MayaQuest curriculum materials. Grades 5+.

- [The Roots of North American Medicine](#): Jean Wyatt, Indian Life Mag, Iv #3, 1994, easy reading, suitable for elementary school-level children.
- [Nez Perce Traditional Foods](#)--from the tribal web pages.
- [Kanienkehaka \(Mohawk\) traditional foods--Fruits](#) From Chris Kahon:es Deere's new Mohawk Nation homepage
- [Kanienkehaka \(Mohawk\) traditional Plant foods](#)--From Chris's Mohawk Nation page
- [Chez Marco's Botany Pages](#)--Wonderful multimedia site for Middle School + botany study, by Marco Bleeker, Dutch naturalist and photographer. Multimedia presentations on rain forest, the ecology of a Dutch dump, more. Nifty site presentation/organization.



**RECOMMENDED BOOKS** -- for novice Native plant researchers and for students.

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***CREDITS: The Woodland man sprinkling some herb into his fire was drawn (in black and white) by John Fadden, well-known Mohawk artist and art teacher for the 1974 Akwesasne Notes calendar. I digitized and colored it for these pages. Most of the photos on plant pages linked to this one come from two of the big on-line gopher sources of plant ID pix: Herb Research Foundation's gopher images gateway and University of Wisconsin Botany gopher. A few images came from the TAMU experimental digitized herbarium.***

***Webmistress --Paula Giese.Text and graphics copyright 1995.***

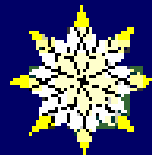
***Last Updated: 6/7/97***

# NATIVE AMERICAN INDIAN RESOURCES

## MAIN MENU

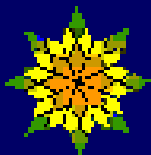


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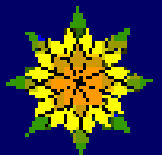


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There are over 300 web pages here. MainMenu leads to *menus of independent topical sections*. Page navigation buttons will always return you here. Down for revisions: **TOOLS**.



**[NATIVE MAPS](#)** -- from environmental threats to native Nations to GIS maps that "window" Native info where it's at. Pre-contact Native North American -- links to many informative essays. Active State maps for reservations in MN, WI, MI, CA, AK (whew!), ND, SD, NY, AZ (linked-to AZ is historical background of Navajo-Hopi Black Mountain land dispute and page of links on this dispute), NM. New: WA, OR; Canada treatymaps; Canadian Bands-by-provinces, contact info; Material culture maps; Pre-contact housing.

**[Buy Posters at AllPosters.com](#)**

**[AADIZOOKAANAG IDASH DIBAAJIMOWINAN: Stories Menu](#)** -- True stories by Native authors from many tribes for InterNet. Norma Jean Croy (prisoner for 20 years) and Leonard Peltier (19 years) have stories here; so do the Little People. Myths and legends -- with tellers and sources. Picture stories; Author bios; Cinderella feature; E-texts; Language learning resources, word for computer. Items below are all menus.

- **[Dibaajimowinan](#)**: Native Narratives (19th c.); short contemporary fiction
- **[Aadizookaanag](#)**: Traditional stories (myths and legends), grouped by region
- **[Mik'maq Cinderella](#)** -- compared to Perrault's durable myth; Mik'maq links
- **[Language](#)** learning and teaching resources
- **[Picture stories](#)** Cartoons, ledgerbooks, storyrobes
- **[Etexts](#)** Indian books scanned by library projects
- **[Authors](#)** Bios, portraits of Indian authors
- **[Native Authors Fiction](#)** Bookshelf -- order on-line (amazon.com) chosen, linked by me.

**ART MENU** -- American, Canadian Native artists; galleries, honors, museums, pottery, clothing, posters, photography. Special Big Art and Culture Sections -- big, with their own menus.



**Legend Painting**, Norval Morrisseau, Daphne Odjig, and younger generations from the Manitoulin Arts and Ojibwe Cultural Arts (Wikwemikong Reserve, Manitoulin Island) school.



**Manidoominens: Sacred Seeds** Beads, beadwork. Honoring Maude Kegg, Mille Lacs (MN) Ojibwe tribal elder



**BASKETS** -- Basketry art and utility, honoring the makers; Basket plants and environmental issues. NATIVE SCIENCE-Related

**NATIVE ASTRONOMY** -- Lakota sacred constellations; ancient northern Plains stone Medicine Wheels; sun and seasons; naked-eye stargazing; Crab nebula supernova petroglyphs; classroom resources; starmaps NATIVE SCIENCE-Related. **STARS** bookshelf.

**NATIVE HERBAL KNOWLEDGE**, plants for food, teas, medicines. Use explained; field ID photos and botanic info, multi-tribal uses, phytochemical analysis, ethnobotany database research tools, [48 pages] NATIVE SCIENCE-Related. **PLANTS** bookshelf, order them on-line.



**NATIVE TRADITIONAL FOOD, HEALTH, NUTRITION** -- Two sacred moons: Maple Sugar & Wild Rice. Customs, nutritional value of traditional foods. Health and nutrition, Inter-tribal recipes. [15 pgs] NATIVE SCIENCE-related. **FOOD and COOKBOOKS** bookshelf



**INDIAN RECIPES** -- contributed by many great Indian cooks, including some men. 2 cook's "secret" wild rice recipes.

**[NATIVE BOOKS](#)** -- Hundreds of reviews (children's, middle school, YA, Adult; References; math-science, art-craft; AV-aids; features, sources. Indian viewpoints. Sources for hard-to-find books by Indian authors. Essentially an independent (and large) site though running on the same server.



**[Big BADDIE\\$ for KID\\$](#)** -- new feature pans some best-selling award winners -- from an Indian viewpoint. Good alternatives -- and classroom integration and background websources for critiquing (and selecting alternatives) for each No-no.



**[ON-LINE BOOKSTORE](#)** Order selected, reviewed books direct from famed amazon.com

**[Shop at our online calendar & poster store!](#)** We have selected a great group of posters with images of Notable Native Americans, creations of many Native American artists, portraits made by Edward Curtis, and a large selection of other images and calendars.

**[NATIVE SCHOOLS ON-LINE](#)** -- School, college web pages; native students/teachers seeking keypals; Native Student Honors, contests. Visibility, organization improved recently. Some new schools added.



**[Indian Young People's Art](#)** -- from Red School House and Heart of the Earth AIM Survival Schools



**[HONOR ESSAY](#)** -- Are some quiet math-science geniuses unnoticed -- because their teachers can't recognize it?

**[Native NATIONS](#)** Official tribal sites above the line, sites about a tribe but unofficial below it. All U.S. and Canadian Nations (if known) are here.



**[LinkPage](#)** NOT a page for *all* Indian links -- too much to keep up with. Links to several web indexes of native-related sites, and other large sources of info, pictures, and useful references

**GAMES AND EDUTAINMENTS** -- for young and older kids.  
Special efforts to find any Indian edutainments on the web --  
there are a few!



**INDIAN GAMING AND CASINOS** After many  
requests, this is finally up

**MAYA MENU** -- Many links; Maya science teaching  
materials; numbers & vocab; maps; folktales; art; Quiche  
Maya Nobel Laureate Rigoberta Menchu and modern Mayan  
peoples in Mexico and central America. Link to new **Menchu**  
**Foundation** site -- many of her recent speeches [12 pgs]

**ARVOL LOOKING HORSE's Pages** -- Solstice World Peace  
Ceremony, White Buffalo Story, Historical info, Dakota and  
Lakota peoples. [7 pgs]

**POCAHONTAS** -- Many Indian viewpoints, on the Disney  
film, on Pocahontas's descendants, on several pre-Disney  
children's books.



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**Last updated: 6/11/97**



# Wild Rice -- Mahnoomin



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**Wild rice** is *Mah-NO-min* in Anishinaabemowin. The *-min* part of the word rhymes with "bit". It means seed. The first part of the word is a contraction of *Manido*, spirit-giver of this traditionally important and sacred food grain. As did Maple sugar, manoomin gave its name to the moon (month) of harvest, typically the end of August-early September in northern Minnesota: *Manoominike Giizis*, the moon (month) when it is harvested. The harvest is a time of fun, but hard work, too, especially processing the grain on the spot, even with some modern aids.

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**M***anoomin* grows as reeds about 8-12 feet tall in water about 3-8 feet deep in Wisconsin, Minnesota, and marshes north of the Great Lakes. There are thousands of different varieties, each growing in its own particular niche of depth, temperature, mud, water quality. Wild rice is very sensitive to the environmental conditions of its niche. When a hydroelectric dam was built by Northern States Power Company at Winter, Wisconsin, that flooded burial grounds of the Lac Courte Oreilles Ojibwe Reservation of Wisconsin, the water level was changed only by 1 foot several times yearly in the dam's operation. Even though the rice wasn't flooded out, this water-level changing killed off much of the rice depended on by traditional LCO people, and figured considerably in LCO's long lawsuit against NSP. Victory there didn't bring the rice back. I don't know if there are rice beds in the areas affected by Canada's huge hydro projects, but if there are they won't survive, because the plants don't like changes, the species are perfectly adapted to the way things are in different areas, including seasonal water levels, quality, temperature.

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**A**s you will see from all the Anishinaabe words used for everything about rice, it was the most important food in traditional lakes country life. Usually any people has a big vocabulary about that which is very important to them. I use Mille Lacs pronunciation and spell it phonetically. The "oo" in the word mahnoomin does not rhyme with moon, it's a long "oh" with the accent on it.

**I**n the old days, they say, women would go out on the ricefield lakes of a family about 2 weeks before the rice was ripe. They would tie some narrow bundles of rice reed-heads into tight sheaves with basswood twine. The twine was in a big ball in a tray

behind the woman. It ran over her shoulder in a little leather loop. She pulled the still-unripe heads together and wound and tied them (*mamaawashkaawipidoon*). The grains from tied rice wouldn't fall in the water. It could be cut off later in the winter, and shaken out. Those grains took a longer time to cook, but they were very special, they say. It took several days for women to tie up lots of sheaves. No one does this any more.

## BAWA'AM -- Knocking the rice

**R**icing (*mahnomin ikayng*) now is still done in canoes, *wiigwaasejimahnug*. Well the *wiigwaas-* (birchbark) part isn't true anymore, they're aluminum now. Poling through the thick, tall reeds of a rice field on a *zahgaigun* (lake) is hard work; men usually do it. You can't paddle through these thick reeds, a long pole called *gahndakeeigunahk* is used. The woman sits in the stern as he pushes ahead. She uses *bahwaigunahkoog* -- 2 long sticks called knockers -- to knock ripe grains into the canoe while leaving some to shatter later and re-seed.

**Y**ou sweep the right knocker over some rice reeds and bend it into the canoe. You hit the heads sharply with the left knocker, and the ripest grains fall out, then you let the reeds spring back up. Then you do it the other way on the other side, and you keep on doing this one arm, the other arm, till the whole canoe is pretty full. How fast it's gathered depends on how thickly the rice grows, and how ripe it is. It can take anywhere from 2 hours to most of the day to fill a canoe. Nobody goes out twice in one day, but the whole bed will be riced-over maybe half-a-dozen times, as grains in the heads continue to ripen. (Of course you don't take it all, you leave some to re-seed and some for the birds.)

**T**he aim is to keep the long, pointed seeds as unbroken as possible, while threshing it with the knockers, something never true of commercial wild rice. In the old days, if anyone was careless and broke up the grains, pulled off the whole heads or squashed down the reeds, they were asked to leave the lake by the elders. This is not respectful to the rice and the Manido. For a period in the '50's and '60's, there was a lot of drinking going on at rice camps. Some people felt this was why harvests got very bad in the early '70's. There were some other reasons for that, too.

## JAAMOKE Problems

**I**n the '70's in Minnesota, the State Department of Natural Resources controlled ricing, but with demonstrations by AIM and some political pressure, Indians didn't have to buy DNR ricing permits on lakes that lay within reservation boundaries. They were still regulated by DNR wardens. They had to show tribal ID cards with pictures. If they caught you ricing without a card on you or on traditional lakes outside rez



boundaries, not only were you arrested, they also confiscated the canoes and anything else they felt like taking from the rice camp, sometimes they took pickups or cars. Usually they took any Pipes and Medicine bags. They would say it had dope in it.

**W**hite people from the nearby rural areas had in this period discovered wild rice as a cash crop. They went after it in flatbottomed boats that crushed the reeds down. They pulled off the whole heads with combs made of nails driven into sticks; they sold the rice to commercial processors. Who sold it packaged as Indian Wild Rice, with Hiawatha Gitchee-Gummee pix on the labels. Lakes were not reseeding, both because of this bad practice and also because of acid rain, from the big paper mills on both sides of the Canadian border. But the DNR was trying to blame it on a few Indian people. What they were really doing was trying to save the rice for those who took and sold it, and spoiled it by their manner of taking. The first time I went ricing, 1976, that was how it was, much harassment and many arrests of Indian people ricing by the DNR. White people caught ricing without permits were given tickets, to pay a small fine, not arrested or thrown into jail, and their equipment wasn't taken.

**I** had no card so I wasn't going to go out. People at the rice camp felt I should. It was a political statement about National Sovereignty, their right to control by whom and how ricing was done on their lakes, I'd been invited, and they had the right to invite anyone they wanted. I wasn't afraid to be arrested, none of us were. But I was afraid for the canoes and the Pipes. A young man who was going to snare ducks (official legal hunting season had not started, but some wild birds are needed for the first-rice feast) didn't want any ID on him anyway, because it was automatic arrest if you were caught, he would give them a false name, so he gave me his tribal card. His mug shot looked like a young Indian guy unusually dark, long black hair, bony face. I have a round face and short, fuzzy hair, light skin, and I was 39 then. ID wasn't too convincing.

**"**If they catch me, I'll have to tell them I had a sex change operation at the University of Minnesota and the doctors made a few mistakes," I said. But they didn't come around that lake that day, luckily. The men snared ducks and woodcocks that were secretly cooked in clay away from our rice camp. These were offered and eaten in peace and gratitude -- getting the birds was even more risky than ricing, "hunting out of season" as the DNR calls the seasons officially. But it was important to us to be able to offer wild birds along with First Rice. We were tricky, though, we brought some roast chickens along to mix up with the ducks in case they caught us eating them.

## BAASAN -- Drying, Parching, Winnowing



**All stages of rice-processing** were painted by Minnesota Red Lake Ojibwe Patrick DesJarlait. See his and his son Robert's pictures; return here with the **BACK** button.

**T**raditional people follow the old ways as nearly as possible the first day at least. Some people go sneaky and get some birds. Others build a drying rack from green branches and cover its shelves with dried grass, with a slow fire under it. A lot of the first rice is dried quickly that way, the rest is spread on big canvases in part-sun part-shade to dry more slowly. Then a washtub of dried rice is parched (*giidasigun*) to loosen the husks. You put in about about 2 bucketfulls from the drying rack, and tilt the tub to a fire. It's stirred constantly with a flat paddle (*uhbwi*) for about an hour. This parching loosens the husks and gives it a nice flavor when boiled. Young girls usually stir (*mamaajii*) it and are careful not to get lazy and burn it.

## BOOTAAGAADAN -- Milling and Treading

**T**he rice is then pounded. This is done in a kind of barrel with slanting sides called a *bootaagan* and long-handled poles whose thick ends are kind of pointed. They are sanded very smooth after carving. The pole is lifted up high, then just dropped down along the slanting sides of the *bootaagan*, so it jostles off the husks without breaking up the grain -- it isn't really pounding. Then the *bootaagan* is emptied onto big birch-bark trays and winnowed by tossing in a light breeze, which blows away chaff, while the heavier grains fall back onto the trays (*nooshkaatoon mahnoomin*). Experienced older women usually do this, it's harder than it looks -- judging the wind, the twist of the toss. Different people take turns, 3 or 4 of them at a time lifting and dropping the heavy poles as the *bootaagan* is refilled again and again with rice that's been parched.

**W**innowed rice still has a few pieces of inner husk sticking to it. These are good to eat, too, so to be really traditional, men "jig" this rice to separate the fine edible chaff (*mazaanens*) for a different kind of food (mixed into little patties and fried, or served as a mush). A barrel (*makakosag*) lined with deer hide is sunk 2/3 into the ground and 2 thick branches are arranged nearby as holds for the man who gets in the barrel with new deerskin boots on and dances up and down to break away those little inner husks without breaking up the rice (*mimigoshkam*). That's hard work, because the whole weight should never come on the rice. He has to dance fast and light.

## The Green of Life, Original Creation

**R**ice processed this way -- the same day it was brought in -- is called green rice (*ohshki bagoong mahnoomin*--the word for green rice color is special, means "first original color" *ozaawashko* is more ordinary blue-green). *Oshki Anishinabe* means First, original, people. There are connotations of sacred, growth, and creative in the word "oshki". Green rice has a lighter color (light brown speckled, actually) and a different flavor than rice that dries in the sun. If it dries for several days in the sun, it turns very black (*makadewiminagad*, black seed-grain only, black anything else is *makadewizi*). It will keep forever. If not too broken up, it can also be used as seed grain

to re-seed damaged or over-harvested lakes. Some of this black rice is always cached near where you got it, because rice won't usually grow in a different lake. Black rice takes much longer to cook. If husked mechanically, its grains are usually broken.

**A**fter there's enough First Day rice prepared for everyone and the offerings, dinner is cooked, usually with some wild birds and fish, and if no berries grow nearby some will be brought -- dried Juneberries (*miinan*) and strawberries (*odeiminun*) from earlier in the summer, dried blueberries (*miinun*) and raspberries (*misko minun*) from the previous fall, maple sugar if you have any. Fresh elderberries (forgot the word) taste awful, but sun-dried they're good. Some rice is boiled with and without meat. Some is parched in fat, where it pops like popcorn (if the grains aren't broken and it's fresh). And lots of other food too, of course. There is now singing and praying, and sometimes if a Pipe carrier is there, a Pipe is smoked around. Dishes are prepared for the Manidowug and left in several places -- out in the ricebed, in the woods, by a stream. Then we eat! *Miish, mijing Mahnoomin!*

**F**irst Rice feast, by the side of the ricebed lake in the rice camps is like Thanksgiving for American white people, or at least like how I assume that holiday feast once was for them -- a celebration and thanks for the fruits of the harvest. *Migwetch* (*thank-you*) *Mahnoomin* is the name of Anishinaabe First Rice feast. It is the rice, not the wild birds, which was the staple most important food, and is the focus of the prayers and thanks. If you live in the city and somebody gives you some First Rice, you should also leave plates of food outside, pray and sing your thanks for it. Some people say "Oh, a dog will just eat it if you leave a plate outside for the spirits," but that really doesn't matter. Probably animals eat the food we leave by the woods and waters, too. That is giving it to the spirits, although maybe there are different ones in the City. *Zagaswe'iwe!* give a feast with it, for friends and relatives.

## BOOTAAGANIKEWIN -- Making a Rice-Mill

**E**lder Maude Kegg (*Naawakamigookwe*), of Mille Lacs Ojibwe Tribe, was born around 1904, and raised at Portage Lake, midway between Mille Lacs and Bemidji in Minnesota. She recalled helping her uncle make a bootaagan, the mortar for pounding parched rice:

*I used to help my uncle when he made a bootaagan. I held it for him. He cut a log, then sawed it straight. Then he pointed one end and carged some wooden pieces, pointing them so they'd fit well and make the bootaagan round. When he was through carbing them, he dug a pit and put grass in it. It was long grass that he put in it. Then he put a willow strip bent into a circle. He pressed the grass down. Then he fitted the boards together in it again. I held them as I watched him.*

*After he got done fitting in those things, the pieces of carved cedar, he tapped in the round piece of log. It looked just like a pail. He formed the boards into a circle. Then he put in the willow strips. It held them. It was round. No sand could get in then. We took care of it properly so it didn't get wet, covering it perhaps with a birch bark roll when it rained or at night when we weren't using it.*

*That was where they pounded or trampled the rice. When it was through being used and they were done picking rice, they took it apart and stored away the parts. Whenever there was ricing, he used the bootaagan. He was always putting it together. That's all.*

## MEMEGWESIWUK Like Rice, Too

*Maude's step-mother told her an interesting story about meeting Memegwesiwug (Little People) once when ricing:*

*We always went to Boy River, we were always doing something there at Boy River. We were ricing there, and were sitting down towards evening. She (Maude's step-mother) was saying that they had seen Memegwesiwug.*

*They too knock rice there on Boy River. The river turns there," she said. "We were knocking rice along there," she said.*

*"Maybe there is someone over there," her old man was saying, so they stopped there and put down the knocking sticks. Sure enough, the sound of knocking was coming along toward them where they were sitting in the water, and then a canoe suddenly appeared. They just sat there watching those two knocking rice.*

*They wanted to see who it was, but when they blinked their eyes, they disappeared from view. "He said 'Memegwesiwug'," she said, "that's what he said; those Memegwesiwug have hair on their faces."*

*I wonder what kind of creatures they are.*

*These hairy-faced Little People live in river bank caves, they say. It's interesting to compare this recollection of Maude's with the research Pat Paul did on [Little People](#) at his Reserve, Tobique, New Brunswick. After I posted that story, I got quite a bit of*

email from Indian people who said "I thought nobody knew about those Little People except on our rez." They didn't tell me any stories, though. Anyway, it looks like Minnesota's Little People like wild rice, too! I wonder if the DNR ever arrested any of them?



All stages of rice-processing were painted by Minnesota Red Lake Ojibwe Patrick DesJarlait. See his and his son Robert's pictures.

**Recommended reading (grades 3-6):** *The Sacred Harvest: Ojibway Wild Rice Gathering*, by Gordon Regguinti, photos Dale Kakkak. \$19.95 hardcover, \$6.95 paper (discounted to schools). Lerner, Minneapolis, 1995 catalog; 800/328-4929. Has received several awards as children's book of distinction. Lerner publishes a series of native-centered social studies books for Middle School children, and several for young adults. You can order this discounted on-line from Amazon.com:

[The Sacred Harvest : Ojibway Wild Rice Gathering \(We Are Still Here : Native Americans Today\)](#); Gordon Regguinti, Dale Kakkak (Photographer); Library Binding; \$19.95

[The Sacred Harvest : Ojibway Wild Rice Gathering \(We Are Still Here : Native Americans Today\)](#); Gordon Regguinti, Dale Kakkak (Photographer); Paperback; \$5.56

For adults, Thomas Vennum has told the story of wild rice historically -- including how it is being destroyed genetically, and why Lakeland Indians can no longer make any money off it (Hint: Think California):

[Wild Rice and the Ojibway People](#); Thomas Jr. Vennum; Paperback; \$14.95 (Special Order)



## Navigation Buttons



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**CREDITS:** The canoe logo was drawn by me (FreeHand) in 1994 to use on a flyer for a Heart of the Earth Native Science Project-sponsored storytelling about Wild Rice by a project staffer. For these web pages, I added a big harvest moon and colored it. Credits for the paintings and drawings used in the "Desjarlait" section linked-to here are on the Minnesota Indian Artists page, which honors the Red Lake Ojibwe Pat DesJarlait and the DesJarlait artist-family. Several old photos or drawings here are from Canada SchoolNet's CanaDisk image library.

Others were scanned by me from Frances Densmore's *Chippewa Customs*, material she collected from 1905-1925 (U.S. Bureau of Ethnography) which was reprinted in hardcover by Ross and Haines Old Books, Minneapolis, 1970, long out of print (a defunct company). Nodinens story about maple sugaring is taken from there. Densmore's *How Indians Use Wild Plants for Food, Medicine & Crafts* compiled over the same period as her other Ojibwe books is the source of some photos of sugaring and ricing tools.

Densmore's long-out-of print reports to the Bureau of American Ethnology were reissued by Dover (in paperback) and by the Minneapolis firm of Ross and Haines Old Books, but are out of print from both sources; several have been reissued by the Minnesota Historical Society. Densmore, a woman trained in music, is unique among American anthros in having had a very strong interest in the crafts of native daily life and beauty; she collected recipes, info about medicine plants, and beadwork and other clothing/craft patterns, methods, and tools, in her extensive work with Native women (whom most anthros ignore). She also collected (and was musically equipped to transcribe melodies, during the early period where recording technology was inadequate) extensive collections of Ojibwe songs and rites of Midewewin. Her Ojibwe material is incomparable, there is nothing else like it in the history of anthropology or ethnography. She was fortunate in having a brilliant and highly interested interpreter, Mary Warren English, whose brother's book on Anishnabe history -- the only one by a Native until the late 20th-century -- was written before his early death in the 19th century.

Maude Kegg told many stories of her life in Indian to John D. Nichols when she was teaching him Anishnaabemowin, the language, in 1970 - 1986. The stories were first recorded, then she dictated it slowly, and he wrote it. Then later, she listened and read, and gave a translation. The stories were published in facing-pages English and Anishnaabemowin in 1991 by the University of Minnesota Press. She has been a guide and interpreter at the Mille Lacs Indian museum since her husband died in 1968. In 1990, she received a National Heritage Fellowship from the National Endowment for the Arts (which is going to be put out of existence by the present Congress) in recognition of her achievement as a folk artist (she is a master craftsperson at beadwork), and her role as cultural interpreter. Her book, *Portage Lake: Memories of an Ojibwe Childhood* is very highly recommended even if you are not learning the language and don't bother with the facing pages or the incomprehensible professional linguist material Nichols put at the end (part of his PhD thesis). Although 1/2 of 178 pages isn't very much stories for \$18 (paperback). It was also published in Canada by the University of Alberta Press. Nichols also published most of the stories from it in various other books and journals.

I "learned by doing" for both sugaring and wild rice by accompanying students at the AIM Survival Schools Red School House (St. Paul) and Heart of the Earth (Minneapolis) on sugaring and ricing camping trips in 1976, 1979, 1982, 1985, 1987, and 1994, and participated in cooking with maple syrup and wild rice

at various fund-raising events, and regular school feasts. I learned a lot about the traditions and science of wild rice from participating as a researcher/investigator for the lawyers in LCO's long lawsuit (eventually won) against NSP.

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Last Updated: 6/6/97

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## Nutritional Data for 100 grams of WILD RICE, COOKED

Mean value per 100.00 grams edible part; 0.0% refuse

Portions: 1/2 CUP = 82.00 gm, 1 CUP = 164.00 gm

3.1% Cals from fat, 16.7% Cals from protein, 80.2% Cals from carbs.

Name	Unit	Amount	Male %RDA	Female %RDA
Food energy	KCal:	101.000	3.5%	4.6%
Protein	Gms :	3.990	6.3%	8.0%
Total lipid (fat)	Gms :	0.340	0.4%	0.5%
Carbohydrate, by diff.	Gms :	21.340	4.5%	6.4%
Total saturated fat	Gms :	0.049	0.2%	0.2%
Ttl monounsaturated fat	Gms :	0.050		
Ttl polyunsaturated fat	Gms :	0.213		
Cholesterol	Mg :	0.000	0.0%	0.0%
Sodium	Mg :	3.000	0.6%	0.6%
Total dietary fiber	Gms :	1.800	7.2%	7.2%
Vitamin A	Re :	0.000	0.0%	0.0%
Vitamin A	IU :	0.000		
Ascorbic acid	Mg :	0.000	0.0%	0.0%
Thiamin	Mg :	0.052	3.5%	4.7%
Riboflavin	Mg :	0.087	5.1%	6.7%
Niacin	Mg :	1.287	6.8%	8.6%
Vitamin B6	Mg :	0.135	6.8%	8.4%
Folacin	Mcg :	26.000	13.0%	14.4%
Vitamin B12	Mcg :	0.000	0.0%	0.0%
Potassium	Mg :	101.000	5.0%	5.0%
Calcium	Mg :	3.000	0.4%	0.4%
Phosphorus	Mg :	82.000	10.2%	10.2%
Magnesium	Mg :	32.000	9.1%	11.4%
Iron	Mg :	0.600	6.0%	4.0%
Zinc	Mg :	1.340	8.9%	11.2%

Nutritional Data for WILD RICE, COOKED

Pantothenic acid	Mg	:	0.154	3.1%	3.1%
Copper	Mg	:	0.121	6.0%	6.0%
Manganese	Mg	:	0.282	8.1%	8.1%
Ash	Gms	:	0.400		
Water	Gms	:	73.930		
Food energy	KJ	:	424.000		
Palmitic acid (16:0)	Gms	:	0.046		
Stearic acid (18:0)	Gms	:	0.003		
Oleic acid (18:1)	Gms	:	0.050		
Linoleic acid (18:2/n6)	Gms	:	0.119	1.9%	2.4%
Linolenic acid(18:3/n3)	Gms	:	0.095	5.9%	7.9%
Histidine	Gms	:	0.104	10.9%	13.7%
Isoleucine	Gms	:	0.167	21.1%	26.5%
Leucine	Gms	:	0.276	24.9%	31.4%
Lysine	Gms	:	0.170	17.9%	22.4%
Methionine	Gms	:	0.119		
Cystine	Gms	:	0.047		
Methionine+Cystine	Gms	:	0.166	16.1%	20.2%
Phenylalanine	Gms	:	0.195		
Tyrosine	Gms	:	0.169		
Phenylalanine+Tyrosine	Gms	:	0.364	32.8%	41.4%
Threonine	Gms	:	0.127	23.1%	14.4%
Tryptophan	Gms	:	0.049	17.5%	22.3%
Valine	Gms	:	0.232	29.4%	36.8%
Arginine	Gms	:	0.308		
Alanine	Gms	:	0.223		
Aspartic acid	Gms	:	0.384		
Glutamic acid	Gms	:	0.695		
Glycine	Gms	:	0.182		

@Y: 0.140

Serine Gms : 0.211

Protein Score: 100, 50% ideal. EAA score: 1.73.

Limiting Amino Acid: Histidine



## FRYBREAD (*Zahsakokwahn*)-- Staple of Powwows, Symbol of Intertribal Indian

Unity



*Frybread*: Just a couple out of hundreds, but all basically alike. The first makes 8-10 small ones or 5 big flat ones for Indian tacos.

2 cups flour  
3 tsp baking powder  
1 tsp salt  
1 cup milk  
Deep hot fat in frypan or fryer

Sift dry ingredients. Lightly stir in milk. Add more flour as necessary to make a dough you can handle. Knead and work the dough on a floured board with floured hands until smooth. Pinch off fist-sized limps and shap into a disk -- everyone has their own characteristic shapes.(Shape affects the taste, by the way because of how it fries). For Indian tacos, the disk must be rather flat, with a depression -- almost a hole -- in the center of both sides. Make it that way if the fry bread is going to have some sauce over it. Smaller, round ones are made to put on a plate. Fry in fat (about 375°) until golden and done on both sides, about 5 minutes. Drain on absorbent paper. (Phyllis Jarvis, Paiute)

---

### *My Version for A Batch of FryBread--Makes 16-24*

4 cups flour  
1/2 teaspoon salt  
2 Tbsp baking powder  
1/4 cup oil  
1/2 to 1 cup powdered milk (don't use the commercial kind, if you cn get commodity)  
2 cups water (a little more if more milk is used)

Mix dry ingredients in a large bowl, make a well in it and pour in the water and oil. Knead thoroughly to a stiff dough. Add more flour -- it shouldn't be sticky. Flour in bread varies by moisture in the air. Take a handful and pat it into a flat round with a depression in both sides of the center, or make a twisted round. Depending on the shape and how much you knead and twist and pull it, the fry bread will taste quite different. Slap it around plenty, and make sure that dough isn't sticky.

For Indian tacos (or to serve with *wojape* berry pudding over it), make a flat taco, about 8-

9" in diameter and 1 1/2" thick at the edges, with a depression in the center of both sides (to hold the sauce).

Fry it in hot oil, either a fryer or frypan with at least 1 1/2" of oil in it. Keep crumbs and such skimmed off the oil. Oil temperature should be about 375, not smoking. Breads will puff and turn golden. Flip over to fry on both sides. Remove to drain on paper, don't stack them on top of each other until cool. Even if you're going to make thousands for a powwow, this is about the right size for a working batch. Make batch after batch after batch..... It will be noticeable that the ones different people shape come out different even if making them from the same dough. If feeding kids, work more powdered milk into it. How many it makes depends on the size you make them.

Cleanup and saving the frying oil: skim out all crumbs on the top. Cut up an apple and fry slices in the fat. Cool it. Pour through a funnel lined with a cloth towel back into can, discarding the brown sludge at the bottom.

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**"Modern" Wojape**--a berry pudding to eat with fry bread. From Stacy Winter, Crow Creek (SD) Lakota . She calls it modern because of using any kind of frozen berries; we moderns often use government commodities gallon cans. This recipe makes enough for about 20-30 people who have 1-2 fry breads. It resides on the Indian Health Service server.

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**Indian tacos** -- sauce etc. to serve over fry bread, at community feasts, and powwow booths.

---

**Frybread animosh (dogs):** This is like corn dogs. The dough is rolled out into a 1/2-inch thick wrapper for each hot dog. Grill the hot dogs first, then place on wrapper and seal. Pinch tightly closed along seam and ends. Use more salt in dough -- about 1 tsp in proportion to my batch ingredients. The above batch will do about 2 dozen - 30 dogs.

---

Health and diet-conscious people will note that fry bread is not very "healthy" food, with its high-fat content, and nothing but white flour. (The milk is water in more trad rez recipes. Who could get milk? Now you can get commodities powdered milk. For kids/school affairs, I add extra dried milk powder if I can get it) Frybread was developed

by Indian women in response to commodities issue on early reservations, which included little more than flour, salt, sugar, coffee, and corn oil. It does taste quite good, and is very individual even though almost everybody uses just about the same proportions of ingredients because it tastes different according to how you knead and shape it (and what kind of oil it's fried in).

Frybread began as Indian women making the best of what was often poor-quality issue of rations in the new prison camps (reservations). The traditional part -- frying in oil -- does predate rations, using bear and deer tallow to fry cakes made of various seed meals, but frying in deep oil post-dates iron frypans obtained in trade goods.

## FRYBREAD POWER!

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### *Indian tacos for powwows, school feasts*

This is sauce recipes. Taco sauce is spread over a large flat frybread topped with shredded lettuce and cheese. 3 versions are given, one made with hamburger, one with chicken or turkey, one vegan (vegetarian).

Figure ingredients based on how many you will serve or think you will sell. As well as Indian tacos, you can sell fry breads by themselves, with a berry pudding-sauce (wojapi) over it, and if you sell a soup or stew, a small one with each bowl. This amount of taco sauce is about right for 8-10 flat fry breads, so multiply everything accordingly.

### *Burger taco sauce--enough for 8-10 frybreads*

Hamburger version:

Sauce:

1 lb hamburger  
1 large onion minced  
2 small cans tomato paste  
1 big can tomatoes  
1 tsp basil  
1/2 tsp oregano  
salt, pepper, chile powder to taste

Topping:

: 1 head iceberg lettuce shredded  
1/2 lb cheese grated coarse

On the counter:

bowl of fine-chopped onion  
bowl of mild green chiles chopped up fine

Fry onion and hamburger broken up loose. Sprinkle some salt and chile powder over it. Add tomato paste and 4 cans of water and the canned tomatoes and their juice -- break up tomatoes and stir it around. Taste for seasoning. Simmer till meat and onions are done and sauce is thick, 30 - 40 minutes. Assembling: put the flat fry bread on a paper plate and spread sauce over it (don't be stingy). Put a handful of cheese on it and top with a handful of shredded lettuce. People add their own choices of chopped raw onion, chiles (and maybe some other favorites) from the bowls. In some areas, the culture favors the addition of hot chiles to this sauce (not in ours).



**Chicken (or other bird) version:** make it when you want broth and some meat for a wild rice soup-stew too. Roast or stew chickens, turkeys or ducks. Remove meat from bones. Boil bones, wings, backs with onions, carrots to make broth for wild rice soup/stew. Dice meat from fowl and use in place of hamburger to make taco sauce.

---

### **Vegan (vegetarian) taco sauce--enough for 8 -10 tacos**

- 1 large onion chopped
- 1/4 lb chopped mushrooms
- 1/8 cup soy grits
- 1/2 cup sunflower seeds ground very coarse in blender with
- 1/3 cup peanuts
- 2 tbsp chopped parsley
- 1 tsp basil
- 1/2 tsp oregano
- salt and pepper to taste
- 2 small cans tomato paste, 2 cans water
- 1 large can tomatoes and their juice
- 4 tbsp fine-grated Parmesan cheese

Fry onions, garlic sprinkled with herbs until golden in oil. Add soy grits, ground seeds and nuts, fry 5 minutes. Add tomato paste, water, canned tomatoes, break up tomatoes with spoon. Cover and simmer over low heat 2--30 minutes. Stir in Parmesan before assembling tacos. Meat protein equivalent here to sauce made with 1 lb hamburger, 35% of day's protein need per taco (with about 1/4 cup grated cheese on it).

In reality, of course, you will always be making much more sauce than these recipes, using everyone's big frypans, etc. The basic procedure is to get young people to peel and chop the onions if possible! Other than that, just dump everything in until it tastes right. For sauce, unlike frybread, you can make big batches at once.

Prepare a big plastic bag full of cheese grated ahead of time and another of shredded lettuce. Some onions for the sauce can be peeled and chopped in advance too; if so use 1 1/2 cups chopped onion proportional to the other amounts in each recipe.

At the booth: have plenty of paper towels, some cloth towels and potholders. If there is no sink, bring some milk bottles of cleanup water with detergent, and sponges to wipe up as you go along. Hairnets and discardable plastic gloves might be required by local food regs if they inspect the powwow food vendors. Hairnets can be improvised, but have a box of those gloves along, just in case. If there has been trouble about this before make sure everyone is wearing them all the time and a big box of the gloves is sitting right out where they can see it. Make booth crew arrangements so the same people aren't stuck there all day cooking.



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## **THREE SISTERS COOKBOOK**

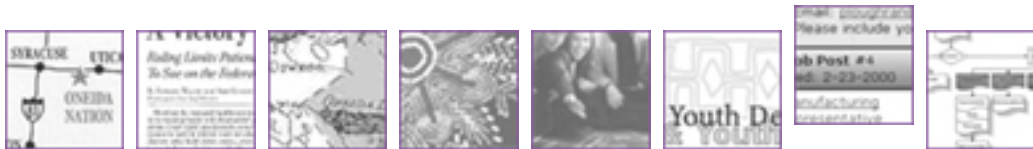
The Three Sisters Story - Modern day agriculturists know it as the genius of the Indians, who interplanted pole beans and squash with corn, using the strength of the sturdy corn stalks to support the twining beans and the shade of the spreading squash vines to trap moisture for the growing crop. Research has further revealed the additional benefits of this "companion planting." The bacterial colonies on the bean roots capture nitrogen from the air, some of which is released into the soil to nourish the high nitrogen needs of the corn. To Native Americans, however, the meaning of the Three Sisters runs deep into the physical and spiritual well-being of their people. Known as the "sustainers of life," the Iroquois consider corn, beans and squash to be special gifts from the Creator. The well-being of each crop is believed to be protected by one of the Three Sister Spirits. Many an Indian legend has been woven around the "Three Sisters" -sisters who would never be apart from one another- sisters who should be planted together, eaten together and celebrated together.

View the [Three Sisters Cookbook](#)



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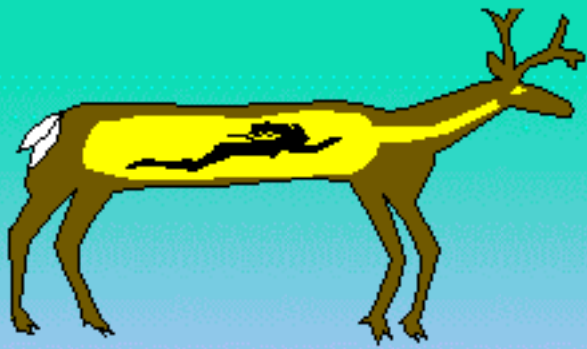
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# COOKBOOK POWER Lovesick Lake Native Ladies



By A. Caskanette and P. Terbasket (Ojibwe)

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*Reprinted from Vol 1, issue 1, Spring, 1991, Indigenous Woman, the quarterly magazine of Indigenous Women's Network. Subscription is by joining. Fee is \$15/year for indigenous women, who join as voting members, and \$25 for supporting non-voting memberships, which may be non-Indian women, men of any ethnicity, libraries and institutions. Subs/memberships from:*

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*Don't be impatient. The cookbook part's at the end, here.*

**A** Metis community near the town of Burleigh Falls, Ontario, has become the subject of increasing interest. Intrigue has been aroused within government departments, public areas and other Native communities. A group of dynamic women from this small (population 150) Native community is the center of this sudden burst of interest. Commitment, determination and a positive attitude aptly describe the qualities the membership exemplifies as they have worked to build the structure that has become known as the Lovesick Lake Native Women's Association. The following is their story.

## BEGINNINGS

**I**n 1982, Bev Brown, a Native woman from the Metis community, enrolled in a Native Economic Development and Small Business course at a nearby college in Peterborough, Ontario. Life from that time on has never been the same for the Metis village.

**B**ev's educational experience made her aware that the lack of development is unversally felt by Native communities in North America, just as it is evident in Burleigh Falls. The same factor can be seen diminishing the self-confidence of native women and affecting their ability to view themselves as able to excell in the area of development of their communities.

**B**ev Brown would have many supporters for her statement "I was shy and introverted, I had never really been outside my community." The events of the following years would do much to change this obstacle.

## HISTORY

**E**arly in 1982, she called on anyone interested in working together, to meet, plan and discuss how a women's group could contribute to the betterment of life in their community. Brainstorming revealed that "organization" was primary to establishing a future direction for their group. Bob Anstey, a friend and consultant was very supportive and helpful in the initial planning stages. The group acknowledges his input with much gratitude.

**T**he Lovesick Lake Native Women's Association was formed in 1982. The Association originated with a directorship of seven, no money and no office, and was faced with the question "What is our goal and purpose?"

**T**he first major concern was for the youth of the community. The youth were seen as representatives of the community's future. Solutions needed to be found for the underlying problems indicated by such statements as "there's nothing to do and no transportation." These remarks were frequently heard amongst the youth. The task at hand was to establish an overall long term goal that was to become the

"mission" of the Association. This mission was "to own and operate a Native Heritage Camp for youth." Other objectives were also identified, such as economic development, education and employment opportunities. These were added to the list of concerns of the Association

**T**he Association itself was not without its problems. The directorship dwindled down to three members: Bev Brown, Brenda Anstey, and Marlene Byrd. Bev Brown described the situation facing the Association when she said "We have had our problems like everyone else, so we had to take the ball and run with it."

## RESOURCES

**U**sing a combination of available government grants, as well as various fundraising efforts in the community, they established a means of supporting ongoing economic and social activities. In doing so, they met their short-term objectives, while continuing to work toward keeping their long-term goal at the forefront of any plans. Keeping their goal at the forefront has reinforced the strength of the Associations work over the years.

### 1983-88: MAJOR HIGHLIGHTS

*1983:* The idea of collaborating on a cookbook based on wild game was developed as a fundraising project. Canadian Employment and Immigration approved the project as a training program. (PG NOTE: for Americans, this is similar to CETA and JTPA). Six women were hired to collect the recipes from native and rural sources. The result was 2000 recipes originating from all over Ontario. The Wild Game Feast was held to promote further fundraising. Promotion of the Native Heritage Cookbook was increased. As a result, the cookbook was published on a national scale.

*1984:* The first of thee cookbooks was published. The Lovesick Lake Native Women's Association records reveal that their sales realized \$57,000. The cookbook has proven to be a large part of the Association's fundraising efforts. A provincial environmental grant was also received. This, with some work with the Ministry of Natural Resources, enabled the Lovesick Lake Native Women's Association to negotiate land for use as a small summer camp. An interim measure to allow the association to gain much needed experience, as well as administration knowledge towards their efforts that would be required in their work with the youth camp plans for the future.

**1985: A major survey of 25 communities was conducted to support the Native Heritage Camp as a viable project. As a result of the survey, the Provincial Ministry of Citizenship granted \$250,000 the initial site development and land purchase for the camp. Increased credibility and an excellent public relations between the Lovesick Lake Native Women's Association and other organizations helped the project move along.**

## **PRESENT**

**The Association purchased 247 acres on the Missisaugua River, and site development has commenced. Employment is a direct result for the community, and the Association now operates out of the (camp) administration building. Camp Tuc Qua Shin, meaning "He or she comes" is reflective of all the people who helped get this project off the ground. The Lovesick Lake Native Women's Association continues their work, and are available to do presentations in different communities about organizing and building a project. The Cookbook is also available for \$14 postpaid.**

**For more information:**

**Bev Brown**

**Lovesick Lake Native Women's Association**

**General Delivery**

**Burleigh Falls, Ontario, KOL 1K0**

**--AC & PT**

***PG Postscript:***

***Now, you can order that cookbook just by punching in your credit card, on the Native Book Centre's web page, and see what 5 years of progress -- with the camp in operation for their youth -- has meant. To me this history of determined and tenacious women makes that cookbook something that belongs on every Native person's bookshelf, whether or not you ever set eyes on a deer or any other wild game. Similarly, for schools, this cookbook is (or could be) a social studies text.***



*You'll find it listed well down the page on Native Book Centre's menu, as Rural and Native Heritage Cookbook, Lovesick Lake Native Women Association, Toronto, 1985, 160 pages and index, soft cover, \$11.50 US / \$13.00 CAN*

*What a contrast -- these determined women and their years of effort, their modestly-produced and modestly-priced cookbook, compare it to the one that immediately follows it in the cookbooks section of the RECIPES page, the lavishly-illustrated, high-priced for-profit glamour jobbie. That one's nice, it's gorgeous and most of the recipes are pretty good too. But....*

*The Lovesick Ladies Cookbook doesn't need glamour. It is itself a piece, small but tasty, of Native history. A all-round good buy for school or personal bookshelf (whether or not you cook), easily done from the Canadian Native Book Centre., use either the browse list (foods) or search, using "lovesick" as AUTHOR. They have many other Native books you'll probably like, too. This one, though, helps keep that Native Heritage Camp going, which those ladies worked 14 years to get for their kids.*

*Why were they so persistent? You're not Indian or you would know. The kids, who had "nothing to do" drink of course, that happens everywhere in Indian Country. There's violence, suicide, self-destruction. The cookbook and the heritage pride camp it supports is thus a matter of life and death. That's why they stuck with it and that's why you should buy one even if you're a total vegetarian.*

**Subscription and other info about Indigenous Women's Network, and the IWN magazine is available here.**

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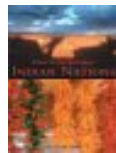
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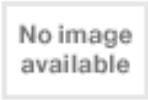
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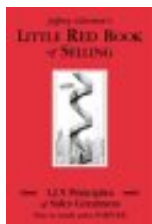
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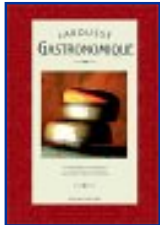
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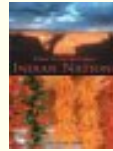
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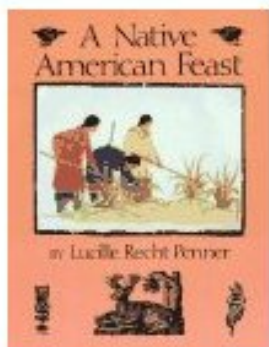
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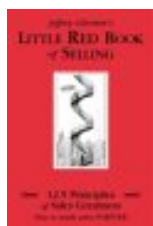
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Product Details

- School & Library Binding:** 99 pages ; Dimensions (in inches): 9.25 x 0.75 x 7.50
- Publisher:** Simon & Schuster (J); 1st ed edition (January 1, 1995)
- ASIN:** 0027709027
- In-Print Editions:** [Hardcover](#) | [All Editions](#)
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Grade 3-6?Penner looks at the plant and animal life used as foodstuffs by the Indians of North America, focusing on the western tribes. More than a cookbook, this overview discusses the various

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(Book 5) by J. K. Rowling, Mary Grandpre (Illustrator)

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**From Booklist**

Gr. 3-6. Penner, who previously wrote about the food of the European colonists, begins here with a contrast: the first European settlers in North America nearly starved to death, but Native Americans had plenty to eat. The success of indigenous peoples in developing local resources is the subject of this book, which surveys tribes from all regions of North America and presents recipes in the midst of historical explanations. Some of the recipes are high in natural sugars and fats, possibly less...

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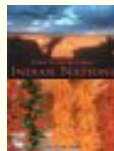


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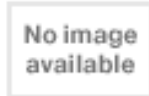
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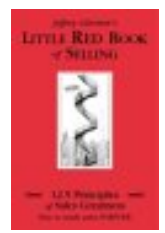
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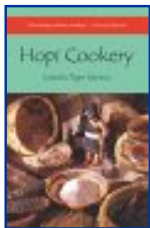
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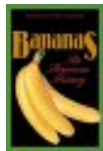
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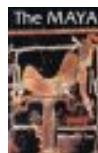
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Supreme Court of Canada

Decision rendered May 20, 1999

[Nisga'a Treaty: Final Agreement](#)

[BC Court of Appeal Refuses Injunction \(July 6, 1998\)](#)

[Bill C-49: First Nations Land Management](#)

**Union of NB Indians v. NB Minister of Finance**

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Decision rendered June 18, 1998

**Delgamuukw v. British Columbia**

Supreme Court of Canada  
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**Canadian Native Law Cases: 1763-1978**

University of Saskatchewan Native Law Centre

**Assembly of First Nations**

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**Aboriginal Newsgroups**

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● [sci.lang](mailto:sci.lang) ●

● [news: soc.culture.native](mailto:news:soc.culture.native) ●

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These pages have moved from VUW to [Carnegie Mellon University](#), and may move again to a final permanent location in a couple of months. If that happens, redirection will be used to make the move as transparent as possible.

When I asked for space elsewhere, I was overwhelmed by the generous response from people, many of whom I have never even `met'. Here is the honour roll of wonderful people who offered help in the hour of need. Many thanks and positive feelings: support@az.com (Kristina), arielle@bonkers.taronga.com (Stephanie da Silva), fielding@avron.ICS.UCI.EDU (Roy T. Fielding), rickert@cco.caltech.edu (Keith Warren Rickert), gypsy@prism.nmt.edu (Roxy Baer).

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## Good Nutrition For Kids & Teens

All parents want their children to be healthy. As elementary school aged children go through remarkable physical changes of all kinds, their food intake becomes a critical aspect of this growth and development. Recent research shows that nourishing food not only makes a child healthier, it makes him emotionally more stable, and it improves school performance. It appears then that paying attention to our children's diets pays high dividends. If only our children thought so, too! Because children tend to rank their parents' views on food along with their unpopular views on curfews, rock music, hair styles, etc., it is up to the parents to, first of all, be clever about insinuating nutritious foods into the family menus and, secondly, take a reasonable but hard line when other approaches fail.

### Breakfast

A child in the classroom whose last meal was dinner the night before has gone about sixteen hours without food, and that child is hungry, whether he knows it or not. A nutritious breakfast will provide energy for several hours-until lunch, in fact. Is any kind of breakfast better than no breakfast at all? Unfortunately, no. A doughnut, for example, provides a quick rush of energy that lasts about 40 minutes, about the length of time it takes the youngster to get from the breakfast table to his classroom!

Traditionally, teachers schedule "heavy" subjects, such as reading and arithmetic, during the morning hours, and so it becomes even more important that the child's brain be fueled. The following suggestions have proved helpful in sending youngsters off to school ready to team.

Offer options. "Here's what's for breakfast. You have two choices. Pick one of them." Just be sure that both choices have high nutritive value.

- Put the blender to good use. Concoct a shake or smoothie with milk, vanilla, and a couple of tablespoons of honey. There is an unlimited assortment of blended breakfast drinks with all sorts

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of combinations: orange juice, bananas, apple juice, wheat germ, etc. Eight ounces of such a drink served over shaved ice with a couple of slices of whole, wheat toast will keep any youngster on his toes until noon.

- If the youngster likes cereal, dry or cooked, give it an extra boost with a sprinkling of wheat germ, chopped nuts, raisins, or other fruit.
- Leftover pizza doesn't make a bad breakfast. It's more nutritious than any other fast food, and you can increase its nutrition by adding extra cheese.
- Layer yogurt, fruit, and granola in glasses for a parfait look.
- Try a breakfast buffet with sliced fresh fruits, finger food vegetables, hard-boiled eggs, whole-wheat muffins. The more colorful, the better, and kids love to help themselves.

## Lunch

The sack lunch! Does the child give, trade, or throw most of it away? (The clue is if he comes home ready to eat anything and everything in the refrigerator!) It's altogether possible that the youngster is jettisoning his sack lunch because he is bored to tears with it, so it's time for the parents to get creative. One clever parent inserts a smaller bag labeled "this is for trading" into the larger bag, and it seems to work wonders! The following suggestions may help.

- Apples and oranges certainly qualify on all counts-nutritious, no preparation, relatively inexpensive. But they're also easy to toss in the garbage can! Get a couple of plastic containers with lids that stay on and fill them with fruit cocktail, applesauce, mandarin orange slices, yogurt, even popcorn or Crackerjacks.
- Use cookie cutters to shape sandwiches, crinkle-cut carrots, stuff some celery. If your youngster is a peanut butter addict-and most are-add any of the following to peanut butter for a change from the tried and true peanut butter and jelly sandwich: chopped dates or nuts, raisins, bacon bits, applesauce, crushed pineapple.
- Mix tuna fish or canned salmon with sliced cucumbers, sprouts, grated carrots hard boiled eggs, chopped celery, etc.

## After School Snacks



Once a child has entered the primary grades, it is no longer possible for him to eat whenever he feels hungry, and it can be a long time between lunch and the final bell. Most youngsters arrive home wanting and needing an immediate energy boost. It's a great opportunity to add some "in nutrients to the youngster's diet. To many youngsters a snack automatically means something sweet; however, sugar should be removed from the diet as much as possible except for special occasions.

- Post a "what's inside for a snack" list on the refrigerator door and let the child help himself.
- Select a special spot where the child will find either that day's snack or a note telling him where to find it. (Sample: "You'll find fresh orange juice popsicles in the freezer.")
- Keep a supply of trail mix in a moisture-proof container. The combinations are limitless: nuts, coconut shavings, dates, sunflower seeds, pretzel sticks, banana chips, etc.
- Most youngsters like dried fruits, especially if they can spread them with peanut butter or a fruit butter.
- Popcorn-youngsters love it as a snack, and it can also be sprinkled on soup.
- Cheese, cheese, cheese-spread, melted or in chunks. Whole wheat crackers.

## Dinner

The time-honored tradition of breakfast, lunch, and dinner seems the best way to ensure a balanced diet, but the fact is that we may not need three meals a day. A better solution for some families may be more frequent, lighter meals. And it really isn't a matter of life and death if a family member misses dinner. No child ever starved to death because he was playing softball and forgot to come home for dinner. Common sense, flexibility, and creativity go a long way to make the evening meal pleasant.

- Let the youngsters serve themselves In this way they can decide how much to put on their plates and can always take a second helping if they want it.
- Children should be expected to taste every dish that's been prepared. If they don't like it, they don't have to eat any more but it's an excellent way to expand their food horizons.
- Make food look attractive and interesting. One mother cuts liver into bite-sized pieces and sticks toothpicks in each piece. Her children eat the pieces lollipop-style with a great degree of

gusto!

- Involve your youngsters in the family menu. Let them suggest foods, familiar and unfamiliar, although some of their choices may need to be discussed in terms of whether or not they fit into the family budget.
- Occasionally take your children to the grocery store. (Be sure to feed them and yourself before you go or your food bill will soar!) It's a good place to give them choices. ("Do you want broiled chicken or fish for dinner? Peas or green beans? " "Pick out some fruit for your lunches this week") What you don't buy is as important as what you do buy. If you don't buy potato chips and sodas, your youngsters won't be able to snack on them.
- Turn off the television set. Make the dinner table a place for good conversation.

## **Junk Food**

Most of the foods served in fast food restaurants have fat as their main source of calories. Even milk shakes are often made with highly saturated coconut oil. In addition, their foods are usually low in iron, fiber, and vitamins, and extremely high in sodium. Unfortunately, youngsters are exposed to virtually thousands of junk food television commercials a year, and parents might as well accept the fact that occasionally their children are going to head for a fast food restaurant. However, they'll survive, especially if their daily diet is nutritious.

## **Nutrition Information from The American Council on Science and Health**

[Do Sodas Imperil Children's Health?](#)

[Scientists Assure Parents: Commercial Baby Food is Safe and Nutritious](#)

[Feeding Baby Safely](#)

## **Useful Books From Amazon.com**

[American Academy of Pediatrics Guide to Your Child's](#)

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**[Feeding Your Child for Lifelong Health](#)**

**[All Shapes and Sizes : Parenting Your Overweight Child](#)**

**[Carbohydrate-Addicted Kids : Help Your Child or Teen Break Free of Junk Food and Sugar Cravings-For Life!](#)**

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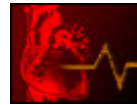
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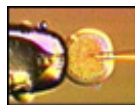
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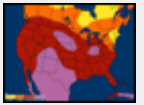



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# Maple Sugar --Boiling Month



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**Sugarmaking** -- *ishkwaamizige* in Anishinaabemowin -- happened for several weeks during *zhwigun*, spring. Anishnabeg people rarely used salt. Sugar was a basic seasoning for grains and breads, stews, teas, berries, vegetables. Large amounts were made during the few weeks each spring when the maple sap ran. Maple sugar was so important that it gave its name to the month (late March-April, in northern Minnesota) when sugaring took place: *Izhkigamisegi Geezis*, the Moon (month) of boiling.

*Nodinens* (Little Wind), a Mille Lacs Band Ojibwe from central Minnesota, was 74 in 1910 or so when she told Frances Densmore about sugaring in the old days. She describes going to and building the winter hunting camp for 6 families. The wigwams would be insulated with evergreen boughs, dirt, and snow shoveled onto a framework of logs, covered with birchbark and woven mats. The men would leave for deep woods hunting and trapping. During the winter, women dried meat the men brought in. Then....

*Toward the last of winter, my father would say "One month after another has gone by. Spring is near. We must get back to our other work." So the women wrapped the dried meat tightly in tanned deerskins and the men packed their furs on sleds or toboggans. Once there was a fearful snowstorm when we were starting. My father quickly made snowshoes from branches for all the older people.*

**A toboggan is shown leaning by the door of this winter house.**

The Anishnaabe word for it is *nobugidaban*, from *nobug*, flat, and *daban*, drag, "Toboggan" is a French mispronunciation of the word. These flat-bottomed snow carriers were made of hard wood, cut during winter when the trees have no sap. The front end is heated by boiling then bent upwards. Usually a rawhide covered the bent front end, to protect riders. Loads were tied onto cleats along the sides. Dogs or several people pulled it from the front. A strap in the rear was held by the driver or a companion running behind as a brake to prevent slides from getting out of control downhill. It required only the width of a woods footpath to carry large loads. Sleds or sledges required wider paths, were harder to pull, usually smaller, constructions made with bodies raised above bent runners. Small ones could quickly be improvised in the winter woods from bent and tied branches, as



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Nodinens' father did with improvised bear-paw snowshoes. Nodinens continues:

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*When we got to the sugar bush we took the birch-bark dishes out of storage and the women began tapping the trees. [Ojiguigun were taps pounded into cut wedges, sealed around the spiles with hot pitch (or later drilled) about 3" deep, on the sunny side, about 3' above the roots. Negwakwun were spiles, made of large elderberry stems, with the pith pushed out, sharpened at one end, and notched to hold the sap pail.] We had queer-shaped axes made of iron. (Note: these may have been pickaxes, whose points would make more of a hole than a wedge-cut.) Our sugar camp was always near Mille Lacs, and the men cut holes in the ice, put something over their heads and fished through the ice. There were plenty of big fish in those days; the men speared them. My father had some wire, and he made fishhooks and tied them on basswood cord. He got lots of pickerel that way.*

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*A food cache was always near the sugar camp. We opened that, then had all kinds of nice food that we had stored in the fall. There were cedar-bark bags of rice, there were cranberries sewed in birch-bark makuks, and long strings of dried potatoes and apples. Grandmother had charge of all this. She made us young girls do the work. As soon as the little creeks opened, the boys caught lots of small fish. My sister and I carried them to the camp and dried them on a frame over the fire in the center of our camp.*

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*My mother had two or three big brass kettles (akik) she had bought from an English trader and a few tin pails from an American trader. She used these in making the sugar. We had plenty of birch-bark dishes (biskitenagun, from biskite, ishe bends it, and onagun, a dish) but we children ate mostly from the large shells we got along the lake shore. We had sauce from the dried berries sweetened with the new maple sugar. The women gathered the inside bark from the cedar. This can only be scraped free in the spring. We got plenty of it for making mats and bags later.*

*Toward the end of the sugar season there was a great deal of thick sap called the "last run" (izhwaga zinzibakwud). We also had lots of food we had dried. This provided us with food while we were making our gardens at our summer home.*

**It takes 30 - 40 gallons of average maple sap -- (zinzibakwudabo, liquid sugar) to boil down to one gallon of syrup. No wonder the birch-bark sap-collection pails were called nadoban, making the word for "she goes and gets" (nadobe) into an object (n) for going and getting with! On the sunny side of a free-flowing tree, the small sap buckets might fill in an hour. Since there would be several taps in each of at least 900 trees (more like 2,000 trees for the 6 families Nodinens describes) everyone was kept busy running pails of sap to the boilers all day whenever it was sunny and the sap ran.**



**40 gallons of sap reduces to about 3 quarts of sugar when further heated in a smaller**

kettle or pail (*ombigamizigan*). Sugar was made in 2 forms. Thick syrup for hard sugar (*zhiwaagamizigan*) was scooped before it granulated from the final boiling kettle, and poured onto ice or snow to solidify. Then it was packed tightly into shells or birchbark cones (*zhiishiigwaansag*) whose tops were sewn shut with basswood fiber for storage, These were licked and eaten like candy. Sugar cakes were also made in shapes of men and animals, moons, stars, flowers, poured into greased wooden molds.

Small pieces of deer tallow were put into the syrup as it boiled down. When the boiled sugar was about to granulate in its final boil-down, it was poured into a wooden sugaring trough, made from a smoothed-out log. It was stirred there to granulate it, and rubbed with sugar ladels and hands into sugar grains, *ziinzibaakwad*. Warm sugar was poured from the trough into makuks of birchbark. This was the basic seasoning and an important year-round food, eaten with grains, fish, fruits and vegetables, and with dried berries all year round. In summer, it was dissolved in water as a cooling drink. In winter it was stirred into with various root, leaf and bark teas. The fancy cakes were used as gifts, showing off the maker's originality of design.

Maple sugar

Only satisfies me

In the spring!

*Anishnaabe song*

The sweet birch called black birch or cherry birch and as shown here, in Canada, the white birch (*wigwasatig*) can be tapped for sap also. These trees run about a month later than maples. They flow much more copiously, a gallon an hour is usual, but the sap is only about half as sweet -- takes twice as much to boil down to syrup and sugar, and the run doesn't last as long.



The photo, taken sometime in the 1860's in Canada, shows a woman collecting birch sap and a child drinking it. Fresh birch sap tastes almost like cold water, just a hint of sweetness, with a slightly minty, wintergreen taste (birch twigs are used to make non-synthetic wintergreen flavoring). In late spring, birch sap could be a useful drink for a traveler in marshy areas, where there was no pure water at hand. To make sugar of it, though, took twice as much sap and twice as long to boil it down. Birch syrup (which is rather like molasses) and sugar have no hint of the wintergreen flavor; it is volatile and is driven off by boiling. Wintergreen-flavored tea is made from fresh spring twigs steeped (but not boiled) or from under-bark scraped and carefully dried in the shade.

Birch bark comes in many different thicknesses, depending on the age of the tree,



which *Winabozho* gave to be a protection and benefit to the people, after it had saved him from the thunderbirds (whose child the birch tree is). Thick bark for making canoes may be 6 - 9 layers thick. Thinner bark may be almost like tissue, but is very tough, and usable for wrapping small packets. Birch bark lasts a very long time (especially if buried in earth). Trays and containers in heavy use might last for 10 years or more, especially if repaired with balsam gum (coatings of which reinforced twine sewings).

Birch bark has some unidentified biological property that lets it preserve foods stored in it, for example gummy sugar in birch would keep for 2 years or more. Partially dried vegetables, fruits, pressed cakes of berries, though not sterilized by boiling (as in preserving or canning) all could be stored tightly wrapped in it for years. Though birch bark is highly inflammable, freshly cut with its wet inner surface turned outward, it can be made into a cookpot, where stews or soups are boiled without burning up the wet bark.

Winabozho made all the little short marks on the outside of birch bark, while hiding in the "king log" from thunderbirds whose feathers he had stolen. But birch bark also contains little pictures of these *amiinkuig* that can be seen very well on some special white birch trees. Birches are always thanked with tobacco whenever any of their gifts are used.



All stages of maple sugaring were painted by Minnesota Red Lake Ojibwe Patrick DesJarlait. See his and his son Robert's pictures, and read a little more about sugaring; then return here with your [GO-history](#) button or [BACK](#) button to read about wild rice.

Recommended reading, grades 3-6: *Ininatig's Gift of Sugar: Traditional Native Sugarmaking*, Laura Wateman Wittstock, photos by Dale Kakkak. \$19.95 hardcover, \$6.95 paper, discounts to schools. Lerner, Minneapolis, 800/328-4929. Lerner publishes a series of Native-centered social studies books for elementary children, and several for young adults. These are done either by native authors (as Laura and Dale are) or in careful consultation with the tribal group (Mille Lacs in this case) whose real-life story is told.

You can buy this book on-line, discounted from [amazon.com](http://amazon.com):

[Ininatig's Gift of Sugar : Traditional Native Sugarmaking \(We Are Still Here : Native Americans Today\)](#); Laura Waterman Wittstock, Dale Kakkak (Photographer); Library Binding; \$19.95

And for fascination adult reading:

[Chippewa Customs \(Publications of the Minnesota Historical Society\)](#); Frances Densmore; Paperback; \$9.95



## Navigation Buttons



**CREDITS:** The canoe logo was drawn by me (FreeHand) in 1994 to use on a flyer for a Heart of the Earth Native Science Project-sponsored storytelling about Wild Rice by a project staffer. For these web pages, I added a big harvest moon and colored it. Credits for the paintings and drawings used in the "Desjarlait" section linked-to here are on the Minnesota Indian Artists page, which honors the Red Lake Ojibwe Pat DesJarlait and the DesJarlait artist-family. Several old photos or drawings here are from Canada SchoolNet's CanaDisk image library.

Others were scanned by me from Frances Densmore's *Chippewa Customs*, material she collected from 1905-1925 (U.S. Bureau of Ethnography) which was reprinted in hardcover by Ross and Haines Old Books, Minneapolis, 1970, long out of print (a defunct company). Nodinens story about maple sugaring is taken from there. Densmore's *How Indians Use Wild Plants for Food, Medicine & Crafts* compiled over the same period as her other Ojibwe books is the source of some photos of sugaring and ricing tools.

Webmistress --Paula Giese. Text and graphics copyright 1995.

Last Updated: 6/6/97

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## Nutritional Data for 100 grams of SWEETS; SUGARS, MAPLE

Mean value per 100.00 grams edible part; 0.0% refuse

Portions: 1 PIECE (1 OZ) = 28.35 gm, 100 gm = 100.00 gm

0.5% Cals from fat, 0.1% Cals from protein, 99.3% Cals from carbs.

Name	Unit	Amount	Male %RDA	Female %RDA
Food energy	KCal:	354.000	12.2%	16.1%
Protein	Gms :	0.100	0.2%	0.2%
Total lipid (fat)	Gms :	0.200	0.2%	0.3%
Carbohydrate, by diff.	Gms :	90.900	19.3%	27.1%
Cholesterol	Mg :	0.000	0.0%	0.0%
Sodium	Mg :	11.000	2.2%	2.2%
Total dietary fiber	Gms :	0.000	0.0%	0.0%
Vitamin A	Re :	2.000	0.2%	0.2%
Vitamin A	IU :	24.000		
Ascorbic acid	Mg :	0.000	0.0%	0.0%
Thiamin	Mg :	0.009	0.6%	0.8%
Riboflavin	Mg :	0.013	0.8%	1.0%
Niacin	Mg :	0.040	0.2%	0.3%
Vitamin B6	Mg :	0.003	0.1%	0.2%
Folacin	Mcg :	0.000	0.0%	0.0%
Vitamin B12	Mcg :	0.000	0.0%	0.0%
Potassium	Mg :	274.000	13.7%	13.7%
Calcium	Mg :	90.000	11.2%	11.2%
Phosphorus	Mg :	3.000	0.4%	0.4%
Magnesium	Mg :	19.000	5.4%	6.8%
Iron	Mg :	1.610	16.1%	10.7%
Zinc	Mg :	6.060	40.4%	50.5%
Pantothenic acid	Mg :	0.048	1.0%	1.0%
Copper	Mg :	0.099	5.0%	5.0%
Manganese	Mg :	4.422	126.3%	126.3%

Ash	Gms	:	0.800
Water	Gms	:	8.000
Food energy	KJ	:	1482.000

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## Nutritional Data for 100 grams of SWEETS; SYRUPS, MAPLE

Mean value per 100.00 grams edible part; 0.0% refuse

Portions: 1 TBSP = 20.00 gm, 1 C = 315.00 gm

0.7% Cals from fat, 0.0% Cals from protein, 99.3% Cals from carbs.

Name	Unit	Amount	Male %RDA	Female %RDA
Food energy	KCal:	262.000	9.0%	11.9%
Protein	Gms :	0.000	0.0%	0.0%
Total lipid (fat)	Gms :	0.200	0.2%	0.3%
Carbohydrate, by diff.	Gms :	67.200	14.3%	20.1%
Cholesterol	Mg :	0.000	0.0%	0.0%
Sodium	Mg :	9.000	1.8%	1.8%
Total dietary fiber	Gms :	0.000	0.0%	0.0%
Vitamin A	Re :	0.000	0.0%	0.0%
Vitamin A	IU :	0.000		
Ascorbic acid	Mg :	0.000	0.0%	0.0%
Thiamin	Mg :	0.006	0.4%	0.5%
Riboflavin	Mg :	0.010	0.6%	0.8%
Niacin	Mg :	0.030	0.2%	0.2%
Vitamin B6	Mg :	0.002	0.1%	0.1%
Folacin	Mcg :	0.000	0.0%	0.0%
Vitamin B12	Mcg :	0.000	0.0%	0.0%
Potassium	Mg :	204.000	10.2%	10.2%
Calcium	Mg :	67.000	8.4%	8.4%
Phosphorus	Mg :	2.000	0.2%	0.2%
Magnesium	Mg :	14.000	4.0%	5.0%
Iron	Mg :	1.200	12.0%	8.0%
Zinc	Mg :	4.160	27.7%	34.7%
Pantothenic acid	Mg :	0.036	0.7%	0.7%
Copper	Mg :	0.074	3.7%	3.7%
Manganese	Mg :	3.298	94.2%	94.2%

Ash	Gms	:	0.600
Water	Gms	:	32.000
Food energy	KJ	:	1095.000

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## Nutritional Data for 100 grams of SWEETS; SUGARS, GRANULATED

Mean value per 100.00 grams edible part; 0.0% refuse

Portions: 1 TSP = 4.00 gm, 1 C = 200.00 gm

0.0% Cals from fat, 0.0% Cals from protein, 100.0% Cals from carbs.

Name	Unit	Amount	Male %RDA	Female %RDA
Food energy	KCal:	387.000	13.3%	17.6%
Protein	Gms :	0.000	0.0%	0.0%
Total lipid (fat)	Gms :	0.000	0.0%	0.0%
Carbohydrate, by diff.	Gms :	99.900	21.3%	29.8%
Cholesterol	Mg :	0.000	0.0%	0.0%
Sodium	Mg :	1.000	0.2%	0.2%
Total dietary fiber	Gms :	0.000	0.0%	0.0%
Vitamin A	Re :	0.000	0.0%	0.0%
Vitamin A	IU :	0.000		
Ascorbic acid	Mg :	0.000	0.0%	0.0%
Thiamin	Mg :	0.000	0.0%	0.0%
Riboflavin	Mg :	0.019	1.1%	1.5%
Niacin	Mg :	0.000	0.0%	0.0%
Vitamin B6	Mg :	0.000	0.0%	0.0%
Folacin	Mcg :	0.000	0.0%	0.0%
Vitamin B12	Mcg :	0.000	0.0%	0.0%
Potassium	Mg :	2.000	0.1%	0.1%
Calcium	Mg :	1.000	0.1%	0.1%
Phosphorus	Mg :	2.000	0.2%	0.2%
Magnesium	Mg :	0.000	0.0%	0.0%
Iron	Mg :	0.060	0.6%	0.4%
Zinc	Mg :	0.030	0.2%	0.2%
Pantothenic acid	Mg :	0.000	0.0%	0.0%
Copper	Mg :	0.043	2.1%	2.1%
Manganese	Mg :	0.007	0.2%	0.2%

Ash	Gms	:	0.000
Water	Gms	:	0.000
Food energy	KJ	:	1619.000



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[See Nutritional Data for 1 C](#)

## Nutritional Data for 100 grams of SWEETS; HONEY, STRAINED OR EXTRACTED

Mean value per 100.00 grams edible part; 0.0% refuse

Portions: 1 TBSP = 21.00 gm, 1 C = 339.00 gm

0.0% Cals from fat, 0.4% Cals from protein, 99.6% Cals from carbs.

Name	Unit	Amount	Male %RDA	Female %RDA
Food energy	KCal:	304.000	10.5%	13.8%
Protein	Gms :	0.300	0.5%	0.6%
Total lipid (fat)	Gms :	0.000	0.0%	0.0%
Carbohydrate, by diff.	Gms :	82.400	17.5%	24.6%
Cholesterol	Mg :	0.000	0.0%	0.0%
Sodium	Mg :	4.000	0.8%	0.8%
Total dietary fiber	Gms :	0.200	0.8%	0.8%
Vitamin A	Re :	0.000	0.0%	0.0%
Vitamin A	IU :	0.000		
Ascorbic acid	Mg :	0.500	0.8%	0.8%
Thiamin	Mg :	0.000	0.0%	0.0%
Riboflavin	Mg :	0.038	2.2%	2.9%
Niacin	Mg :	0.121	0.6%	0.8%
Vitamin B6	Mg :	0.024	1.2%	1.5%
Folacin	Mcg :	2.000	1.0%	1.1%
Vitamin B12	Mcg :	0.000	0.0%	0.0%
Potassium	Mg :	52.000	2.6%	2.6%
Calcium	Mg :	6.000	0.8%	0.8%
Phosphorus	Mg :	4.000	0.5%	0.5%
Magnesium	Mg :	2.000	0.6%	0.7%
Iron	Mg :	0.420	4.2%	2.8%
Zinc	Mg :	0.220	1.5%	1.8%
Pantothenic acid	Mg :	0.068	1.4%	1.4%
Copper	Mg :	0.036	1.8%	1.8%
Manganese	Mg :	0.080	2.3%	2.3%

Nutritional Data for SWEETS; HONEY, STRAINED OR EXTRACTED

Ash	Gms :	0.200		
Water	Gms :	17.100		
Food energy	KJ :	1273.000		
Histidine	Gms :	0.001	0.1%	0.1%
Isoleucine	Gms :	0.008	1.0%	1.3%
Leucine	Gms :	0.010	0.9%	1.1%
Lysine	Gms :	0.008	0.8%	1.1%
Methionine	Gms :	0.001		
Cystine	Gms :	0.003		
Methionine+Cystine	Gms :	0.004	0.4%	0.5%
Phenylalanine	Gms :	0.011		
Tyrosine	Gms :	0.008		
Phenylalanine+Tyrosine	Gms :	0.019	1.7%	2.2%
Threonine	Gms :	0.004	0.7%	0.5%
Tryptophan	Gms :	0.004	1.4%	1.8%
Valine	Gms :	0.009	1.1%	1.4%
Arginine	Gms :	0.005		
Alanine	Gms :	0.006		
Aspartic acid	Gms :	0.027		
Glutamic acid	Gms :	0.018		
Glycine	Gms :	0.007		
@Y:		0.090		
Serine	Gms :	0.006		
Protein Score: 22, 12% ideal. EAA score: 0.22.				
Limiting Amino Acid: Histidine				

```
#!/bin/sh PATH=/bin:/usr/bin: echo "Content-type: text/html" echo "" food=`echo $* | sed -e 's%../  
/g;s[^-a-zA-Z0-9(),.+# ]//g;s/v/>/g;s/u/' echo "" echo "" echo "" echo "" echo "Return to main USDA  
page  
" echo "Return to FATFREE home page" echo "
```

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```
" # cat valueclick.11.header cat ../burstmedia.header ./getn-www -e -R "$food" | sed -e 's/^\>/g' \ | ./0.perl  
"$QUERY_STRING" echo "" echo ""
```

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| [All on-line databases](#) | [Etext Center Homepage](#) |

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```
#!/bin/sh PATH=/bin:/usr/bin: echo "Content-type: text/html" echo "" #if [ $# -eq 0 ] # -a -z
$query_string ] if [ ! "$query_string" ] then cat usda-intro.html echo $REMOTE_HOST " "
$HTTP_REFERER >> urefer.index else echo "" echo "" echo "" echo "" echo "" echo "" echo "Return to
main USDA page
" echo "Return to FATFREE home page" # cat valueclick.header cat ../burstmedia.header echo "
" searchword=`echo "$query_string" | sed -e 's/searchword=//;s/%29)/g;s/%28/(/g;s/%../ /g;s/[^-a-
zA-Z\*.,;() ]/ /g` echo "
```

# Database entries matching \"\$searchword\"

```
" echo "
" fgrep -i "$searchword" ./usda.html echo "
" echo "" echo "" # echo "$searchword" >> ./searches fi
```



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## USDA Nutritional Data for DEER; COOKED, ROASTED

You can compare the food values of deer meat with other kinds by entering meat types into the database searcher's blank field at the top right of this page.

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*MOHAWK Kanataonesterokhonwe (the real [corn] bread) with meat. Serves?? Cannonballs was my ma-in-law's pumpernickel -- these babies are nukes. Goes with meat, cuz you run out and clobber a cow with one of 'em!*

**FLASH UPDATE 1/2/97: Russ reports he forgot to include 2 cups of Oatmeal and claims they won't be cannonballs or nukes if that's added>. I guess the oatmeal gets added to the flour and cornmeal before the boiling water.**

Date: Thu, 8 Feb 1996 23:28:38 -0800 (PST)  
From: "Costanoan Indian Research Inc."  
Subject: Re: Computer/Web artshow  
To: Paula Giese

Hello Paula

Here is a good recipe...

**Kanataonesterokhonwe (the real [corn] bread)**

**Mix 4 cups masa jarina, 2 cups white flour, 8 oz or so cooked, drained kidney beans in large bowl. (10 cornbreads)**

**Meanwhile you have boiled several gallons of water in a huge pot - likely your biggest one - or else this recipe won't work.**

**Scoop boiling water into the meal and mix until you get a very thick dough, very hot and sticky - but real nice and solid - no whimpy dough here...**

**Now - this is why only Mohawk Women can do this right...scoop up a handfull of the hot**

mix (keep the screaming down - it is not traditional) and using both hands, pat into a ball about the size of a softball and flatten it out just a bit, dropping it into the boiling water - when it floats, it's done and scoop them out as they get cooked. Put it in a bowl or something - it will drain a bit.

While that's hot, you have braised (that's pan fried to you Lakota) a large/huge slab of red meat in a giant skillet with lots of salt and pepper then made a gallon of hot gravy from the drippings.

*[PG Note: The slab of meat was obtained by running through the forest and/or neighbor pasture and clobbering a large animal between the eyes with one of the cornbreads. A large bear might require several clobberings. A very healthful method of traditional food preparation! You get lots of healthy exercise, running away from the farmer with your dead cow (or from the bear who hung in there after being clobbered with all your ammo).]*

Take a bread and cut it into bitesize chunks on your plate, likewise a cut of meat and then pour gravy all over everything. Side dishes could be 2-5 pounds fried mushrooms, 5 pounds of sausages, coffee. Molson. Etonaiawen!

*[PG cross cultural note: These are Mohawk exclamations demanding still more to eat, commenting snidely on how slow the cornball hunters ran from the farmer with the clobbered cow, and similar traditional ritual festival exclamations.] You can check on*

**Molson right here...**

The fun has just begun.

The next day, fry 1/2 inch slices in drippings until brown (good with catsup) For a special serving suggestion, dip fried bread in maple syrup.

*[PG cross-cultural Note: Those of us less primitive than Mohawks who have been corrupted by California will pour maple syrup over sliced corncake and even use knives and forks on the resulting breakfast dish.]*

This stuff will keep!

Russ Imrie

**CREDITS:**As indicated, Kahnawahke Kanienkehake (Mohawk) Russ Imrie. courtesy of his relatives on a recent visit from California to his home reserve in eastern Canada.

A few kitchenary remarks from me: Masa tamales (which are steamed, rather than boiled like dumplings) take 1 part fat to 2 parts (cups) masa harina meal. 4 cups would take 2 cups bacon grease or melted butter, 1 tsp baking powder and 1 tsp salt. Russ's method will work, but the resulting dumplings will be very heavy. The addition of fat (beaten vigorously into the masa for 15 minutes), baking powder and less hot water will lighten them considerably. Of course then you can't run out into the woods and clobber an animal with one of them.....



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Last Updated: Thursday, February 15, 1996 - 11:09:59 AM



# COLLECTION: Venison

From: llburnet@lesley.b23b.ingr.com (Lesley Burnette)

Date: Wed, 13 Oct 1993 15:27:01 GMT

## Italian-Style Pot Roast - VENISON

3-4 lb venison pot roast  
2 Tbsp fat  
salt and pepper  
1 8oz can tomato sauce  
1 c. dry red wine  
1 medium onion, chopped  
1 c. celery, chopped  
1 Tbsp. parsley, minced  
2 tsp. oregano  
1 clove garlic  
flour  
water

In Dutch oven, brown roast on all sides in fat. Add salt and pepper to taste. Combine remaining ingredients, except flour, and pour over pot roast. Cover and bake 3 to 4 hours at 300. Pour off liquid and measure. Mix a smooth paste of flour and water, measuring 2 Tbl of water and 1 1/2 Tbl of flour for each cup of liquid. Gradually add hot liquid, stirring constantly and cook until thickened. Correct seasoning.

From Theresa J. Farney, Colorado Springs Sun

## Elk Tenderloin with Brandy Mustard Sauce - VENISON

2 elk tenderloins, 8-10 oz each  
sliced bacon  
1/2 c. sliced mushrooms  
1 Tbsp Grey Poupon mustard  
1/4 c. onion, finely diced  
1/4 c. bell pepper, diced  
1/2 c. brown gravy  
1 1/2 oz. brandy  
1 clove garlic  
tyme  
ground black pepper

Remove silverskin from tenderloins and rub meat with split garlic cloves. Sprinkle lightly with thyme and black pepper. Wrap bacon around tenderloin and use toothpick to secure. Place in hot frypan and saute until bacon is cooked. Note: tenderloins should not be cooked past medium rare.

Remove from pan and pour off excess grease. Place onion and bell pepper in pan for 30 seconds, add mushrooms and saute until tender.

Add brandy to hot pan and flame. Caution should be used in this step. When flame dies, add brown gravy and mustard and stir until mixture is smooth. Pour mixture over tenderloins on warm platter. Serve dish with wild rice or rice pilaf and a green vegetable.

From Bill Parton, Chef, Buckhorn Exchange Restaurant

Note: When my stepdad cooked this, I thought the meat was too rare and there was too much gravy, so you may want to adjust as necessary.

#### Grilled Tenderloins - VENISON

Wash and trim the tenderloins well.

Rub with white pepper, garlic, and salt.

Make a sauce of commercial barbeque sauce, honey and lemon pepper seasoning and marinate the tenderloins.

Roll the tenderloing up in foil and place it on the back of the grill.

Cook slowly at low flame.

From Vance Persall

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[amy](#)

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# Roast Loin of Venison with Cranberries

From: arielle@taronga.com (Stephanie da Silva)

Date: Mon, 16 Aug 1993 06:43:09 GMT

2 thick slices of lemon  
2 thick slices of orange  
2 slices of peeled fresh ginger  
1 1/2 cups sugar  
1 small bay leaf  
2 cups fresh cranberries  
4 pounds boneless loin of venison, at room temperature  
2 tablespoons olive oil  
1 teaspoon salt  
1 1/4 teaspoons freshly ground pepper  
3/4 teaspoon finely chopped juniper berries  
2 cups dry red wine  
2 cups beef or venison stock  
2 tablespoons cold butter, cut into pieces  
Fresh thyme sprigs, for garnish

In a medium nonreactive saucepan, combine the lemon, orange, ginger, sugar and bay leaf with 1 cup of cold water. Bring to a boil over high heat, stirring to dissolve the sugar. Reduce the heat to moderate and boil, uncovered, until syrupy, 10 to 15 minutes.

Stir in the cranberries, then remove from heat and cool. Transfer the mixture to a glass container, cover and refrigerate for 1 to 2 days, stirring once or twice during that time.

Preheat the oven to 400F. Rub the venison with the olive oil, 3/4 teaspoon of the salt, 1 teaspoon of the pepper and 1/2 teaspoon of the chopped juniper berries, pressing the seasonings into the meat. Set the loin on a rack in a roasting pan and roast, basting frequently with the pan juices, until medium-rare (about 135F on a meat thermometer), 25 to 30 minutes. Cover the venison loosely with foil and set aside for 10 to 15 minutes before carving.

Meanwhile, remove and discard the bay leaf and the lemon, orange and ginger slices from the cranberries. In a food processor or blender, puree half the cranberries and half the liquid until smooth.

In a medium nonreactive saucepan, boil the wine over high heat until

reduced to 1/2 cup, about 5 minutes. Add the stock and bring to a boil. Add the cranberry puree, reduce the heat to low and simmer, uncovered, until slightly thickened, about 10 minutes. Remove from heat.

Strain the remaining whole cranberries and add them to the sauce with the remaining 1/4 teaspoon each of salt, pepper and chopped juniper berries. Swirl in the cold butter.

Slice the venison thinly (stir any juices into the sauce) and serve with the sauce, reheated if necessary.

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[mara](#)

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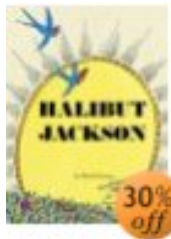


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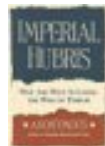
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## FRUIT, BERRIES

USDA database has only jams, pop, sweetened stuff for strawberry, other berries and fruits. Their food value is mostly just sugar calories. Handbook #8 has more info.

---

**"Modern" Wojape**--a berry pudding to eat with fry bread. From Stacy Winter, a Crow Creek Lakota woman, who says to dip fry bread into it. We usually serve it over the fry bread, but then people pick it up and scoop around in the wojape. She calls it modern because of using any kind of frozen berries; we often use commoddities gallon cans. This recipe makes enough for about 20-30 people who have 1-2 fry breads with it. It resides on the Indian Health Service server. See the [fry bread menu](#), where I'm probably going to add several other versions of fry bread.

---

### *Wild Strawberries in chocolate fondue*



Well, you take about a pound of expensive bittersweet chocolate, shave it and melt it in a little coffee with a tablespoon of butter stirred in. Keep it warm in a foudue pot over a little burner for the pot. And about a quart of delicious little red-all-through wild strawberries, chilled. And one fondue fork per person.

Swirl a berry in the chocolate. Other bland, crisp fruits can stretch the berries if you don't have enough:

Apple slices (Green Granny Smith), Pear slices. Sprinkle these slices with lemon juice so they won't turn brown. Small cubes (1 inch or less) of French bread (especially crust) is also good. Then -- frog out on it!

A little cultural explanation, here, of that picture. Midè teachings about death is that the spirit will, on its road toward the Milky Way, encounter the temptation of a giant wild strawberry. If you are too greedy there (like you were in life), your spirit will turn into a frog, right there, eating more from the base of the berry and croaking futile warnings at other spirits coming along there. I always figured I wouldn't be too greedy, except that wild strawberries are *so much better* than those big white tasteless things from the store.

Still, I could maybe pig-out or frog-out on just a *F - E - W* bites, then move on. But, if they got a pot of melted bitter-sweet chocolate, and a fondue fork to swirl that incomparably delicious red berry meat with right by that giant strawberry there, I think they got me. Still, I figure chocolate fondue strawberries is not traditional, so probably they won't have any, I'm safe.

---

### *Sweet Blackberry Blue Corn tamale -- serves 8*

Try to get blue corn masa harina for this; white or yellow will do, but blue looks prettier. Don't use ordinary corn meal; masa harina is treated with lime water and cooks differently. If you have dried corn husks, you can steam the tamales in them, otherwise use aluminum foil.

#### Tamale dough

- 3/4 cup strained blackberry puree
- 1/4 cup water
- 1/2 cup sugar
- 1/2 tablespoon maple syrup or molasses
- 1 cup blue corn masa harina
- 2 tablespoons softened butter
- 1 tsp fresh lemon juice
- 8 big dry husks, or 10" aluminum foil squares

#### Filling:

- 1/2 cup finely chopped pecans or black walnuts
- 2 tablespoons maple candy rolled into crumbs OR

2 tablespoons almond paste

**Topping:**

3/4 cup sour cream, do not use yoghurt

1/4 cup whipping cream

1 tsp vanilla

1 tsp almond extract

2 cups fresh blackberries "destemmed" and washed

2 TBS sugar

Bring puree, water, sugar and molasses to a boil. Whisk in masa harina and stir mixture over low heat at a slow-popping bubble for 10 minutes. Stir in butter and lemon juice off heat. Mixture should be a firm, dry dough. not sticky, not crumbly.

Roll and pat dough into 8 squares on the foil or husks, leaving 1-inch edge margin at the sides and slightly more at the ends (to tie up or twist-fold closed). Use about 4 TBS per tamale. The dough should be about 1/2 inch thick or less. Now lay out a row of filling along the long center of the tamale (parallel to long sides of husk if used). Fold up each edge around it to meet in the middle -- a fat rectangle, rather than a roll -- and press edges of tamale closed at ends and top. Fold up and tie husk ends (if using), or fold up and seal shut foil. Steam tamales for 10 minutes in a steamer or wok.

While steaming, whip cream, starting with whipping cream and adding sour cream, form soft peaks, add sugar and flavorings. Remove tamales, cool slightly, open them up and put on big serving plates. Pour a little juice from berries (if some has formed) over each tamale, top with some berries (1/4 cup each) and the cream, saving a few berries to garnish each dish.

If you can find blue corn masa harina, these tamales will be a very interesting purple color from the corn and berries. It's prettier if you use maple syrup, not molasses. Note that you can use several other kinds of fillings: blackberry jam mixed with nuts, just nuts with sugar (but it tends to fall apart), nuts with some sugar and egg to hold it together, etc. You can also use a different kind of jam or jelly (strawberry, raspberry) with the nuts for a red color when the tamale is broken open. In my opinion, using jam or jelly makes it too sweet and overpowers the corn/blackberry flavors. You can also use raspberries instead of blackberries, but they are more sour, so use jam or jelly with the nuts, and don't use blue corn masa, use white or yellow corn masa, so the tamale will be pink.

---

### *Fresh juice from cranberries*

Unless you have access to a bog with a lot of wild cranberries, you'll probably buy them

and only make a small amount of fresh juice, so canning it isn't necessary, you'll drink it all before it spoils (refrigerated). A pint a day, for 4 weeks, if treating a urinary tract infection. Don't bother with this unless you can start with at least 4 quarts of berries.

Cook cranberries in an equal amount of water until their skins burst -- about 5 minutes. The less cooking time, the less vitamin C is destroyed by heat. Strain through cheesecloth folded or sewn into a jelly bag, don't squeeze or the juice will be cloudy, let it hang and drip. Add 2/3 cup sugar for each quart of berries used to the juice and heat to 180 degrees (below boiling). At this point, you can refrigerate it in large glass jars.

This juice is rather strong and sour; you may want to dilute it or sweeten it. Cranberry juice cocktail (bought in the store) is about 1/4 cranberry juice, the rest is apple juice, water, sugar.

---

### *Berry Canning Procedures*

Canning, if you have a lot: Because cranberries, like most berries, are highly acid, they don't need much heat to be safely canned (or bottled). You can process them in sterilized jars or bottles for 20 minutes in boiling water (vegetables, meats, other non-acid fruits are not safe to can this way, you should process in a pressure cooker). Water bath (non-pressure) processing can be done in any large, deep pot. Put the jars on a rack in the bottom so they don't touch the bottom. You will need to use the type of glass jar that has a zinc cap and a rubber washer ring. If you can find them anywhere any more. Leave at least 1.5-2 inches empty at the top of the jar, put on the ring and cap, screw it tightly, but then turn it back 1/4 inch, so it's sealed against the water but can vent a little pressure. Water must be at least 1 inch over tops of jars. Bring to boil, and boil for at least 20 minutes. Remove jars. Screw lids down very tightly while still hot, so cooling juice will pull it down to a tight vacuum.

This same canning procedure can be followed with high-acid berry jams and jellies, but for low-acid foods (including tomatoes) use a pressure cooker. Right they didn't use to have them, they used to have a lot of spoilage and food poisoning. Traditionally, fruits were preserved by drying. Pressure cookers began to be used on Minnesota rezzes during the early years of World War II when Native people prepared big "victory gardens" and even supplied food to white people for the wartime efforts. A few pressure cookers were shared among many women. (Red Lake ladies also formed a home defense rifle brigade.)

---

### ***What to do with the leftover pulp?***

1. Mix with mayonnaise (only use Hellman's), 1 cup cranberry pulp stirred into 2 1/2 cups mayo. Use this mayo on fruit salad or with broiled fish (good with salmon steaks).
  2. Make ketchup out of it: 4 cups pulp, add 1 cup water, 1 cup vinegar, 1/4 tsp allspice, 1/2 tsp cloves, 1/2 tsp cinnamon, 1 tsp salt, 2 cups brown sugar. Heat to boiling to dissolve the sugar. Process in blender until all mushed up. If you'r going to can this, heat the ketchup to barely boiling for 10 minutes, put in sterile jars and process in water bath as explained for juice.
  3. Cranberry sauce: Boil 1 1/2 cups sugar, 2 cups water per 4 cups pulp until sugar is dissolved throughout. You may be disappointed unless you add some lemon juice, orange juice and grated rind, as a lot of flavor has already been cooked out with the juice.
- 

### ***Sweetpotatoes Stuffed with Cranberries -- Serves 6***

1 1/2 cups of cranberry sauce  
3 TBS butter  
1/3 cup brown sugar  
1 tsp salt  
1/2 cup chopped nuts

Bake potatoes until tender and easily peelable (about 30 minutes). Peel just the skins, cut in half lengthwise. Scoop out some of the insides and reserve. Stuff both halves, holding the potato back together with toothpicks. Put in greased oven pan, mound the removed insides mashed and heaped around them. Mix sauce, nuts, sugar, butteer, salt and pour over. bake at 350 uncovered until lightly browned, about 20-25 minutes. Goes well with turkey, roast chicken, or duck. If you want to take less trouble with it, don't hollow and stuff the potatoes, chunk them and pour th cranberry sauce over them.

---

### ***Custard pie made with cooked berries:***

2 cups cranberries pulp  
1 cup water  
1 can (1.5 cups) sweetened condensed milk  
1/4 cup lemon juice

2 well-beaten egg yolks  
1 baked 9-inch pie shell  
1/2 cup whipping cream  
3 TBS sugar  
1/2 tsp vanilla

Mix pulp with water, force through seive or puree in blender. Combine puree with lemonjuice, milk, eggs, mix thoroughly. Pour into pastry shell and chill till set. Whip cream to soft peaks, add sugar and vanilla, top pie with it.

---

*You just want cranberry sauce for a turkey? OK, per 4 cups of fresh berries. Boil 1 1/2 cups sugar with 2 cups water for 5 minutes to make a syrup. Add berries and boil without stirring 5 minutes (skins will burst). That's it! 4 cups of sauce (about).*

---

*Try a raw relish, instead of cooked cranberry sauce:*

2 large oranges  
4 cups cranberries  
1.5 cups honey

Peel the orange zest, then peel off most of the bittr white under-rind. Cut the oranges across to remove any seeds. Force zests, cranberries, and orange sections through a food grinder and mix well together. Stir in honey. Make this several hours before using, so flavors can mingle sitting at room temperature. Makes about a quart of relish.

Whole raw cranberries can be used in most kinds of baked goods -- muffins, quick breads, pancakes -- the same as blueberries. They are much more sour than blueberries, so it's best to use them in rather sweet mixes. They are quite nice in banana bread, for example.



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**CREDITS:** I forget who told me about chocolate fruit fondue many years ago. Other

recipes ar credited if I remember, mostly I don't. The computer-savvy frog is not art, it's a cartoon. I'm not an artist, but I can draw cartoons. I drew that one.

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# BERRY PLANTS FOR WOMEN'S NUTRITION & MEDICINE

By Katsi Cook, Akwesasne Mohawk

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From Volume One, No. IV of [INDIGENOUS WOMAN](#); the official publication of the Indigenous Women's Network. [See End of Article]

*This is an experiment -- I've IDed most of Katsi's plants by their botanical names (there's a couple of problems) and used this to find ID pix all over the web. By Indian language, I ID them by the Mohawk names she gives, the Anisninaabemowin ones I happen to know, and any other Indian names I learn. I'd like to collect as many Indian names (and info on their uses) from other tribes as possible. This would be a good student project, especially when (if ever) spring comes -- try to ID the plants in your area, talk to elders, etc., send me the info and I'll add it to the plant notepages for Katsi's article.*

***K**atsi, a presenter on Native childbirth, photographed at the 1994 Indigenous Women's Network Gathering at White Earth Reservation, Minnesota. Theme was Sustainable Communities: Our Future, Our Responsibility. Fashion note: she's wearing an IWN T-shirt.*



## More info On Katsi's Plants: Native & Botanical Names, Multi-tribal uses, Chemical Analysis

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Blueberries, <i>Minagawunj</i> not done	Wild cranberry, <i>Anibimin</i> (bog) not done	<i>Anib</i> (highbush cranberry), not done	Wild currant, <i>Wabosodjibik</i> not done

**W**ildberries remind us of our childhood. Indeed, they are a special gift of Creation to the children and to women. Over 250 species of berries and fruits--[strawberry](#), red raspberry, currant, elderberry, juniper berry, cranberry, [bearberry](#), to name a few - in Native America are gathered and utilized for their nutritional and medicinal value. Berries are delicious when eaten raw, crushed and mixed with water and maple syrup or honey for drinks; mixed with soups, bread, puddings and meats, and dried for winter storage. The berries, leaves and roots can be collected and used together or separately and drunk as a medicine tea. Among the Haudenosaunee (Six Nations Iroquois), the wild strawberry is regarded as the "leader" of the berries. It is the first berry food to appear in the spring and this sacred plant is gathered at that time and eaten as a blood purifier. The iron and minerals in the berries and leaves of the wild strawberry make this favorite berry plant a valuable blood remedy. Elderberries, red raspberry and tender sumac berry sprouts are also used for their alterative, or blood-building, properties.

**W**ild berries are extremely rich in vitamin C. Vitamin C is a water-soluble nutrient which detoxifies the body, promotes healing, strengthens connective tissue, helps to absorb iron, and cooperates with the B complex in maintaining the endocrine system. A severe deficiency of Vitamin C leads to scurvy, a disease that was common in Europe at one time and which was attributed then to "bad air." Native peoples of Turtle Island had already recognized the dietary basis of the disease and they knew how to prevent and cure it with a variety of medicines from natural sources.

**C**raspberries are antiscorbutic, meaning that they are effective in preventing and treating scurvy. They can be used alone or in combination with other berries like [sumac berry](#) and other natural sources high in vitamin C like the fresh, new tips of evergreens.

**B**erries are also of great benefit to the urinary tract. They act as diuretics (promotes the flow of urine) and they acidify the urine to create a hostile environment for bacteria. Cranberry and [bearberry](#) have long been used in the treatment of cystitis (urinary bladder infection).

**B**erries also have astringent properties, meaning that they cause contraction of tissue and they arrest bleeding and discharge. In this capacity, they are proven remedies for diarrhea and leukorrhea.

**Blackberry** root, in combination with wild strawberry leaves has long been known as an effective remedy of diarrhea. Blackberry root has also been used as a treatment for dysentery, a disease characterized by extreme diarrhea and passage of mucus, blood, pus and fluid.

**K**neeling upon soft mosses or standing at a bramble of thorny harvest; their quick fingers dancing across bushes heavy with their succulent fruit, our grandmothers gathered berries of many colors with joy and grateful recognition. They used the berry plant as a woman's medicine throughout their reproductive years for a variety of purposes. Some berry plants help to stimulate and promote normal menstrual function, others help to ease childbearing and childbirth; still others alleviate menopausal symptoms or are useful in the treatment of gynecologic complaints.

**S**till today, Indian woman and children prize the various wild berries that grow in our territories and we will travel long distances and make camp and harvest those berries which aren't quite as near to home. We join our elders in their lament that gravel pits and concrete are causing the berry and other plants to "turn their faces from the people and disappear."

**U**sing the berry plants for both nutrition and medicine is one way that traditionally-minded woman can continue to keep their strength and health within the cycles of the

creation. Begin by using those berries you were familiar with as a child, and seek the guidance of someone who is knowledgeable about the berries in your area to find the safest and most effective way to use them. If you are on your moon, or still bleeding from childbirth, do not gather the berries or any other plants. Have your grandmother, midwife or someone else you trust do it for you. If you are pregnant, there are some berry plants you shouldn't use, like elderberry roots. Although its okay to eat the cooked berries, the roots contain a toxic principle. Remember, too that although berry plants have much nutritional value, they are only meant to supplement and enhance a well-balanced diet. Like anything else, don't overdo it. More does not mean better.

**A**bove all, as whenever you harvest the Creation's gift, give thanks and acknowledgement to the Creator and to the plant, and return something to the Earth so that her cycles may continue.



**WILD STRAWBERRY:** *noon tak tek hah kwa*, growing where the ground is burned

*This strawberry plant has some hidden berries under its leaves -- some trash has been dropped near it, too*

**S**pringtime is traditionally a time of cleansing the body from impurities which accumulate in the system over the relative inactivity of winter.

**J**ust as every menstrual cycle includes the purification of the woman through her menses, it is also important that she cleanse her body in harmony with the earth's cycles through fasting or the use of bioactive plants.

**T**he whole strawberry plant; berries, leaves and roots - can be used as they appear in your area in the spring for purposes of cleansing the system. Both a blood purifier and blood builder, the wild strawberry is a laxative, diuretic and astringent. The leaves and berries are rich in iron and contain the minerals magnesium, potassium and sodium.

**I**t is a teaching of many native peoples that during menstruation and pregnancy the woman's body becomes highly toxic. At menses and childbirth, it is important for a woman to rest. She may also observe dietary restrictions such as not eating meat or salt. Wild strawberry leaves and berries can be used alone or in combination with other medicines to cleanse the woman's body during her moon time and following childbirth.

**A**lso, if you eat too many strawberries during pregnancy, the old women say, your baby will be born with a strawberry mark!

### **RED RASPBERRY:** *Oo na joo kwa*

**O**f all the berries, this is among the most useful for women throughout the reproductive years. The berries and leaves are rich in iron and they also contain minerals-phosphorus, potassium, magnesium- which help build the blood by carrying iron from stores in the liver, spleen, and bone marrow to needy tissues, the reproductive organs in particular. In pregnancy, tea made from the leaves is good for nausea. Its action on the uterus assists contractions and checks hemorrhage during labor and delivery. After delivery, it strengthens and cleanses the system and enriches the mother's milk supply. Raspberry leaf tea helps stimulate and promote normal menstrual function.

**S**teep 1 tablespoon fresh or dried leaves to one cup boiled water, or 1 cut leaf to 1 quart boiled water for at least 5 minutes. Drink liberally throughout pregnancy, lactation and the menstrual cycle. Raspberry leaves can be mixed with other berry plants or with mint or honey to improve the taste and medicinal action.

**T**he lukewarm tea in combination with slippery elm can be used as a douche for leukorrhea (whitish discharge) of vaginitis or menopause.

### **PARTRIDGEBERRY:** *noon kie oo nah yeah*, noisy foot

**T**his berry was not generally used for food by humans, but was used by the women as an

excellent tonic for the female reproductive area. Partridgeberry is a uniquely native american plant. It was called "Squaw vine" by colonists who saw Indian women using it, and it continues to be called that by people who don't know the meaning of the derogatory word "squaw."

An infusion, or tea, of the entire plant is used several weeks before childbirth (do not use during the 1st or 2nd trimesters), and can be used after delivery during breastfeeding. It is a female regulator and tonic and can be used for all uterine complaints.

Partridgeberry contains resin, mucilage, dextrin and saponin in birthing medicine, but it cannot be used liberally and must be prepared only by a knowledgeable person. Partridgeberry salve for sore or cracked nipples:

1. Cover 1 ounce whole plant with 1 pint oil (wheatgerm or olive oil)
2. Bake at 350 degrees for 2-4 hours.
3. Remove plant parts from oil.
4. Melt beeswax in the remaining oil and plant mixture and mix.
5. Put in container and allow to cool.

It should be a creamy ointment. If it is too stiff, heat again and add oil; if it is too thin, reheat and add beeswax.

## JUNIPER BERRY: *Gad* (Navajo name)

The Navajo name is given for this evergreen shrub because it is widely used in the southwest mountain areas as a stimulant and emetic. The needles are boiled and used for diarrhea and as a postpartum stimulant. Juniper berries can be dried and used for tea which has a laxative effect. Traditional Navajos use juniper as an emetic (causes vomiting) to purify the system of both adults and newborns. For adults, they say to put the leaves in warm water when you get up in the morning, before you have breakfast. Then go and run, and when you return, drink the liquid. It will make you throw up and purify your body.

Curly Mustache, a Navajo medicine man, in his account of the First Navajo Birth in Ruth Roessel's book *Women in Navajo Society*, tells of the instructions given by the Holy people to

the Dine in childbearing. In the traditional way, a newborn baby is given the juice of the inner white skin of the juniper bark. Usually, a woman goes out and peels the bark off the juniper trees. The white inside bark is peeled off and put into warm water until it turns reddish. A teaspoon of this juice is given to the baby to drink. This makes the child vomit the mucus and birthwaters it may have swallowed and cleanses its insides. (N.B. I mention this information for ethnographic purposes only.)

**M**atilda Coxe Stevenson, a sensitive female anthropologist who attended several births among the Zuni in the late 1800's, reports that juniper twigs and berries were steeped in boiled water by the Zuni and drunk by the expectant mother as a tea throughout labor and delivery and afterwards to relax her system and cleanse the uterus. She mentions, too, that the People believed that if they drank the tea in the earlier stages of pregnancy, the child would be very dark.

**T**he Recommended Daily Allowance of vitamin C during pregnancy and breastfeeding is 80-100 mg. This daily dietary requirement is necessary for the formation of strong cell walls and blood vessels, and it is therefore essential to the growth of the fetus and the placenta.

**M**ohawk people would prepare a tea high in vitamin C for pregnant mothers which included white pine, cranberry and sumac branch bark.

**D**uring pregnancy or oral contraceptive use, a woman faces increased susceptibility to urinary tract infection because of rising blood levels of a reproductive hormone called progesterone. Progesterone causes smooth muscle tissues, such as the bladder, to relax. It also causes the ureters, the ducts leading from the kidneys to the bladder to dilate. This action, in addition to the pressure of the growing uterus during pregnancy on the ureters and urinary bladder, may cause the bladder to become distended. The resulting increased volume of urine makes the urinary tract more hospitable to bacteria. It is important to drink lots of liquid to dilute the urine to keep the urinary system flushed out. Cranberry juice, best taken without sugar, contains hipuric acid which inhibits the growth of bacteria.

**C**ranberry leaves can be made into a tea and taken postpartum to help prevent uterine infection in situations where the woman may seem at greater risk, such as cases of premature rupture of membranes.

**A**n extract of the bark of Blackberry roots and wild strawberry leaves make a fine

treatment for umbilical cord cure.

*"Well, when I grew up, things were different. In my time there was a lot of berries, a lot of game, fish, everything. But now everything is gone - the roots, the berries. That is what I see: they don't grow no more. The reason why is when they are ripe, nobody prays when they grab the berries to put 'em in their mouth; they just go in there and eat off the bushes. It's the same with the roots. The old timers believed they had to pray for everything before they tasted it. But now, they don't believe in anything anymore...now you believe in the other way, you don't believe in our Indian ways." - Agnes Vanderberg, 81 year old Flathead Elder*



**I**ndigenous Woman is an official publication of the Indigenous Women's Network, a continental and pacific network of women who are actively involved in work in their communities. IWN emerged from a gathering of around 200 Indigenous women at Yelm, Washington in 1985. Women came from the Americas and the Pacific to tell their stories, present testimony as to conditions, and to look for strategies and alternatives to make a better future for our families and communities. We discussed the issues of political prisoners, land rights, environmental degradation, domestic violence, health problems and other concerns which are pressing in our community. We learned from each other and we found courage in the experience. We wanted to continue this work.

**F**our years later, the Indigenous Women's Network was formally organized by a group of women who were committed keeping up the links between women working in their communities, and finding a way to strengthen that work. Our philosophy is to "work within the framework of the vision of our elders," and through this process, to rebuild our families, communities, and nations. This publication is one part of that process.

**T**he Indigenous Women's Network is a membership organization comprised of Indigenous women (voting members) and others who are interested (supporting members). Membership dues are \$15 annually for voting members and \$25 for supporting members which can be an organization or individual. Both receive periodic updates and our publication which is intended to appear at least two times a year.



Membership information can be obtained at:

Indigenous Women's Network  
P.O. Box 174  
Lake Elmo, MN 55042  
612-777-3629

Indigenous women are invited and encouraged to submit articles, poetry and artwork/graphics within the visions of this magazine. Please do not send originals and include stamped, self-addressed return packaging for your items if you wish them returned.

*Contributors to Volume I, Number IV include:*

*Katsi Cook, O. Seumptewa, Victoria Manyarrows, Cate Gilles, Richard Bancroft (photographer), Mark Dowie, Debra Lynn White Plume, Sarah Lons, Kay Miller, Dr. Melanie McCoy, Mililani Trask, Nora Naranjo-Morse, Buffy St. Marie, Allison Weiss, Ruth White, and Erika Zavaleta.*

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**"W**hen we walk upon Mother Earth, we always plant our feet carefully because we know the faces of our future generations are looking up at us from beneath the ground. We never forget them."

-Oren Lyons, Onondaga Nation

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**CREDITS:** Michelle Lord typed the above article and other info from Mohawk plantswoman Katsi Cook from issue IV (1992) of Indigenous Women's Network magazine. Subscribe or get single issues on-web at: [this distributor](#). Michelle circulated Katsi's 1993 article on *ind-know* mailing list, a listserv whose participants from many tribes and indigenous nations are interested in traditional ways of agriculture, ethnobotany, remedies, foods, and especially environmental-ecological issues on native lands. It's been retrieved from the ind-know archive. I illustrated it with a photo of Katsi by Millie Knapp, and will cross-link it to more info about each of the plants Katsi mentions here.


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***CREDITS: Photo of Katsi by Millie Knapp for Indigenous Woman magazine. Photos of plants from University of Wisconsin Botany gopher. Drawings of moon, certain berry-buttons, by me. Article and other material from Indigenous Woman magazine originally retyped for ind-know maillist circulation by Michelle Lord.***

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**Last Updated: Monday, January 15, 1996 - 9:42:46 AM**

# STRAWBERRIES



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*Wild Strawberries* have many varieties that fit their environment, but their general botanical name is always *Fragaria*. This species is *virginiana*

Mohawk name: *Noon tak tek hah kwa*, meaning "growing where the ground is burned". Many kinds grow in meadows and flourish after a brush burnoff.

Anishinaabemowin name: *Odeiminidjibik*, meaning "root of the heart berry-seeds"; gives its name to the month of June, Odeiminigiizis, strawberry-gathering moon.

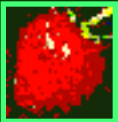
In early spring, as soon as it's safe from frost, the leaves unfurl, and the plant flowers with white flowers like these. Leaves picked when the plant's in flower make the best dried-leaf teas. Use the flowers, too.

But if you pick leaves now for a leaf tea, it will tend to harm the plants; you'll get fewer berries later. It may be better to wait on leaves for over-winter leaf teas till after you've picked the berries.





Wild strawberries are smaller than the ones you buy in the supermarket. Those have been bred to be huge, tough against mechanical picking and packing, and to survive weeks between picking, shipping around the country, and store-cooler purchase. They are rather tasteless compared to small, fragrant, wild berries, which are red clear through, sweet, juicy and indescribably delicious. They are probably much higher in natural vitamin C and other vitamins and minerals, too. In some areas, plants keep producing a few green leaves throughout the winter.



## **Strawberry Fruit and Leaf nutrients/chemicals table from USDA Ethnobotany Informatics (AGIS) database**

Wild strawberries can be cultivated in gardens (if the soil and sun are right for them) and are sold in classy food stores in major cities for \$25/lb. Dig the whole plant, with a soil ball around its roots (after the berries are gone) if you want to try gardening them.

**I**n gathering berry leaves for teas, be aware that a poisonous compound develops in the leaves of strawberries, raspberries, blackberries and others after the leaves begin to wilt, soften and curl. Either make teas right after the green leaves are picked or dry them thoroughly in shade (indoors, don't use the oven!) for about 2 weeks until they are crumbly -- the toxins (poisons) will all be gone then. Crumble them in your hands and store in airtight jars in a dark place. Use a teaspoonful of dried leaves per cup of boiling water poured over.

**T**o make an extract of fresh leaves, pack them into a blender, cover with water and blend at slow speed in bursts, just to cut them up fine, not mush it. Put this leafy soup into a pan, bring to a boil, simmer 15 minutes. Leave the choipped leaves in the water for a day in a cool place, then strain it. By then, the vitamin C (leaves have 4.5 times more of it per unit weight than oranges) which is water-

soluble will have passed into the water. If you have a herbal juicer, a gadget sold in some health food stores, you won't need to boil it and will destroy less of its vitamin and mineral content.

**D**rink it as a cold or hot tea. To freeze it, add 2 tablespoons of lemon juice or cider vinegar per pint to the extract, freeze (dont fill all the way) in small milk cartons. To use, thaw then sweeten to taste with honey or maple syrup.



**T**here's a Midè teaching that after death, on the Spirit Road, the spirit will encounter the temptation of a giant strawberry, and if greedy will remain there eating until turned into a frog. With store strawberries, I figure I'm in no real danger, but a giant tasty wild strawberry....

**M**mmm....and if they have a fondue pot of melted bittersweet chocolate to dip the strawberry chunks into right by it ... well, I can hope to maybe be a *cute* frog anyway with that yummy stuff to pig out, or frog out on ....



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**CREDITS:** All photos are reduced or cropped from the oversize ones on the [University of Wisconsin Botany Department gopher images](#) database. I did the other graphics on this page.

**Last Updated: Sunday, January 07, 1996 - 8:00:18 AM**

# Killer Cranberry Sauce

From: noon@lamont.lidgo.columbia.edu (maureen noonan)

Date: Fri, 29 Oct 1993 19:43:22 GMT

This is the best cranberry sauce I have ever had...

1-1/2 C sugar  
1 navel orange  
1/2 t grated ginger  
4 C cranberries  
1/2 C (2 oz.) toasted pecans

Grate the orange peel and add to a pot with the sugar and ginger. Add the juice from the orange into the pot and simmer over medium heat until the sugar is dissolved. Add cranberries and cook until they pop - about 5 minutes. Add pecans and cool sauce.

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[Carnegie Mellon's School of Computer Science](#) (SCS) graciously hosts the **Recipe Archive**. We encourage you to learn about SCS [educational programs](#) and [research](#).



# TEAS, HERB FLAVORINGS

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## CAUTIONS, DISCLAIMER, AND OPPORTUNITY

**T**here is a lot of modern interest in "Native plant medicines" both from big drug companies and from people who want simple treatments, inexpensive, and without the harmful side-effects that are sometimes manifested in chemical or synthesized medicines. These pages may occasionally mention traditional medicinal values of certain plants, but in general plant medicines is not a topic I'm going to go into here, for several reasons.

**1.** It can be dangerous. If you are a city person, or for that matter a reservation resident ignorant of plants, and go out hunting and trying to use "medicines" you can make yourself or others very sick, even die. Plants are not in and of themselves "healthy" or even necessarily safe. There are very powerful plant poisons, and some of the most powerful chemical poisons were originally developed from those of plants. There is also a consideration of how the plant parts must be processed or treated properly, what parts to use, what proportions, and what mixtures.

**2.** Another reason to avoid this subject is that a sacred or religious aspect is involved in much Native plant medicine, of most kinds, and for most tribes. The principal repository of medical lore for Anishnabeg peoples is *Midè* an untranslatable word, usually translated as Grand Medicine Society. One of the principal teachings of *Midè* is that every plant has a use -- but not necessarily as a medicine or food! All the uses have to be learned, which was part of the instructional lifeways of traditional upbringing -- now almost entirely lost. The *Midè* initiate (usually someone who was sick and needed to be cured that way) used to be taught a sort of general medical course, general health. Other medicines were held by individuals, and most knew only a few. Ojibwe medicines tended to be complex, mixtures of many kinds of different parts of plants (almost always



roots, though), gathered and treated at different times of year, mixed in specific proportions, and administered in scheduled doses of particular size and dilution. This was never public knowledge, and much of it was learned only by apprenticing to a particular doctor to learn his or her particular medicines.

True doctors were all specialists: they knew a few remedies, and those with different problems had to find the right specialist. This means -- for now -- that any old person who claims to be an "elder who knows all about all plants" is inevitably a fake, a charlatan usually involved with New Agers who want to believe everything is easy.

**3.** All native people who really know anything about uncultivated ("wild") plants know that prayers and thanks are to be given to the Great Mystery who provides and reveals their proper uses by people. Usually an offering is made of tobacco, sometimes silver is buried by the "chief plant" of a group, representing the spirit of those particular plants. This isn't just a gabble of some formulaic "prayer". All of this is part of an attitude, a culture, a religious outlook, a local society, and a history which it does not seem to me can or should be acquired on this medium. I will here present and discuss only foods and flavorings -- an adjunct to a cookbook. As in the wild rice section (a sacred gift), I will often try to show some of the history, feelings, etc., from my own experiences. I.e. our involvement with traditional foods shouldn't be like opening a can or microwave package. (but there's the practical aspect of feeding a family or lots of people.) But I'm no anthro, to talk of rituals and ceremonies. Discussions of history, etc., are likely to include accounts of arrests and harassments of Native people, bad laws and land thefts, environmental pollutions, destruction of Native lands and waters in respect of ability to survive from their natural gifts.

**4.** for city dwellers, in most major cities of the U.S. and some in Canada, there are health foods stores -- co-ops, usually -- where many herbal products are carried. Rarely, if ever, are these provided by Native people. There is a whole little industry of herb growers, gatherers, and distributors who provide quality, reliable, clean-processed non-standard plant products for these stores. It has occurred to me that this is an ideal mini-enterprise for some tribal people, including youth during summers. To learn the locally-available plants thoroughly, perhaps to garden larger supplies of some of them, to process and package them and connect with some of these co-ops and co-op product distributors. Such an enterprise would involve youth working with and learning from knowledgeable elders. In the sales and distribution of local herbs, youth would learn practical business methods too.

**U** users of traditional plants for flavorings, teas, and tonics should be aware that all of

them definitely have a certain general health value: nutritional, vitamins and minerals. People of the north did not have green vegetables, fresh fruits, etc. available during the long winters. Fruits and garden vegetables such as corn, squash, pumpkins, beans, were dried, but these do not supply the full range of vitamins and minerals (although drying usually preserves what they do contain better than any other method). Anishnaabeg people mostly drank teas, rather than water, and these contained vitamin and mineral components not available to them during winters from other parts of stored or hunted food. So some of these can be thought of as vitamin/mineral supplements. Unfortunately, scientists usually haven't gotten around to analyzing such wild plants for nutrient content, unless they have become of economic interest to white people or businesses. (What we do know is that unless it were a general starvation winter, Native people didn't suffer from scurvy or any of the other deficiency diseases. They were getting quality nutrition when fresh plant foods were unavailable for many months.)

This is something that the [Herb Research Foundation](#) (associated with the American Botanical Council) may be able to help Native groups with. Read their mission statement, reports, and some ongoing projects on their pages.

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NOTES for the incomplete ones: remove as individual pages are completed.

3. Chokecherry and other cherry twigs *Ikwe Musk* (women's medicine). No pix. I can scan a drawing.

7. Sarsaparilla *Wabos odjibik*. Rabbit root, *Auralia nudicallis*

8. *Sassafras*.

**9. Dried leaves of strawberry, Odeminidjibik, raspberry Miskominaga wunj, blackberry. Odatagago minaga wunj**

**10. Arborvitae (spruce, Thuja occidentalis). Gijikandug**

**11. Pine needles. Jingwauk**

**13. Goldenrod. Adidjidabowano, giizisko mushkiki (when it's medicine) , Solidago aromatic, single pannicle of flowers, more pointed leaves, leaves smell sweet. Dry upside down.**

**15. Wintergreen Winisibugons, Gaultheria procumbens. Ferment leaves and berries in glass or pottery in warm place for several days. Then strain. Do not try to extract with hot water.**

**16. Slippery elm Gawakomisk, Ulmus fulva, a foof more than a drink. Good food (powdered, jelly-like) for people so gut-sick they can't hold down much else.**

**Get names, amounts, and try to find pix of each wild plant. All except swamp tea and the other one are sold in health food co-ops for around \$20-\$30/lb (so city dwellers can try them) and it would make a nice summer business for a few tribal kids, find, dry, package, and get co-op distribution.**



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**Last Updated: Saturday, December 30, 1995 - 11:17:34 AM**



# SWAMP TEA

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Lots of people, many kids, on northern reservations here and west into Montana, can show you what they call "swamp tea" though there are two different plants that different kids will show you. Only one of these is what was the traditional swamp tea, *Muskeegobug*, *Ledum glandulosum*, or Laborador Tea as its main common English name. The other was known as *Odigadimanido*, a special gift of the spirit or Manido powers. That's *Ceanothus ovatus*, or New Jersey Tea in its common English name.

*Swamp tea* or *Muskeeg Anibi*, botannically named [\*Ledum glandulosum\*](#), common name Laborador Tea, is found from Greenland to the Rockies, and Northwest coast. In Minnesota it doesn't usually flower this big. This tea grows everywhere in the north, a weed 1 - 3 feet tall. Most reservation people know about it. It contributes vitamins and minerals, contains both thyeine and caffeine for a pick-up and to still that coffee craving. Tea can be made from crushed green leaves.



*Ledum glandulosum*  
Laborador Tea  
Photo: Hilmi Korup



**H**ere's a swamp tea plant (not in bloom) from around this area. Dried to keep (which few seem to do any more) it is best gathered when the plant's in flower (late July, August), and dried in the shade. Its Ojibwe name, *Muskeegobug Aniibi*, translates directly as "Swamp-growing" tea. The word "muskeg" has entered English, meaning northern swamps.

**T**hat's *Ledum groenlandicum* just above, ometimes called Laborador tea because it flourshes in long snowy winters, comparatively cold wet conditions. It's known, found, dried and drunk by tribal people all over the Anishiiinabeg range, and I've heard that they like it as far nmorth as it grows. This plant's leaves contain both caffein and tannin. On White Earth when some was brought over, I was told "When we can't afford coffee, we can always get this."

**T**his is *ledum palustrium*, another variety which seems to flower more showily than we see around here. Its leaves are perpendicular to the stem -- like Groenlandicum -- but are narrow-rolled at the edges, and darker green. This variety of "Indian tea" grows in the west, in drier areas whose winters are warmer.



**A**round here, the ledum is known as "the real swamp tea" but another plant is also referred to as "the other swamp tea."

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*Ceanothus ovatus*, common name *New Jersey tea*, is called in Ojibwe *Odigadimanido*, top gift from the Manido powers. No use trying to look at a big photo. Herb Foundation's big JPEG is damaged. I extracted this picture full-size from part that was undamaged.

**Y**ou can see the characteristic curving leaf ribs quite well here. This tea (leaves picked when flowering, July here, dried in shade) tastes most like Oriental tea of any, but it contains no theine or caffeine; it isn't a stimulant. It *is* medicinal but the use there is 5 " of the dried root grated, boiled in a pint of water, with a small dose (one spoonful for respiratory problems). Name and dosage both indicate the medicine is powerful and shouldn't be fooled around with. But the leaf tea is just a nice-tasting tea from a common plant. Its range is much wider (further south) than swamp ta and it like sandy, gravelly soil and full sun; it is easier to find among roadside weeds.

The powerful name given to this plant by Ojibwe women indicates the great regard it was once held in as a *medicinal* tea. There is nothing in any analysis of the plant to suggest why this might have been, and no one I know remembers any more anything about preparation (of roots, rather than the leaves). Dried leaf tea (and crushed green) are drunk now just as a good-tasting tea that may be easier to get at -- grows in more accessible places -- than the ledums.

It actually tastes very close to ordinary store-bought Chinese (green, unsmoked). But the one-time medicinal use from which its powerful name is derived seems to have vanished in time with the women who once knew the preparation and uses. New Jersey leaf tea is popularly drunk by hikers and others all across the US. and Canada. Perhaps this is a vague remnant of its once-known medicinal powers, perhaps it only means that it tastes good and is easy to find.

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**CREDITS:** Most photos from [Michael Moore's images database](#). You'll be looking at the main subdirectory, which contains some instructions. In each subdirectory are pix of plants whose scientific botanical names begin with those letters. An HTML file within each of those subdirectories further ID's the plants. To use this database you must know the plants' scientific, botanical names. Several photos on this page were taken by Mimi Kamp for Michael Moore's image database. The *Ceanothus* JPEG is damaged; it does not load properly but a cropped section shows plant ID characteristics. The *ledum groenlandicum* species (with a man's hand for size comparison) is the type that grows around here. That photo is from the University of Wisconsin Botany gopher.

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***Last Updated: Wednesday, December 27, 1995 - 11:20:18 PM***





# MINT FAMILY

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**M**int, as used by Ojibwe women of the White Earth reservation in northern Minnesota, from 1907-1923, when Frances Densmore interviewed them with Mary Warren English of White Earth as interpreter and (really) co-researcher, was identified (in one or two specimens) as *Monarda Mollis* L, with two Ojibwe names: *bibigwunukuk* ("looks like a flute") and *waabinowusk* ("comes from the dawn, east"). I have found no pix of this species. That would be important if the mint were to be considered medically, but its medical uses were not heavy-duty: treatment of burns and boils, and a very strong tea to expel worm parasites (intestinal infestations from bad meat). Densmore identified *Koellia virginiana* (Mountain mint), Ojibway name *Namewuskons* (Little Sturgeon-fish plant) as a food plant, especially used in cooking fish, with another plant that has a fish name, Wild Ginger (*Namebin*) I'll treat on another page.

**W**omen used mint teas for women's medicines, too -- settlers referred to certain mints as "squaw-mint" (a pejorative way of saying the Ojibwe word *ikwe* meaning woman). Usually with medicines there was a mixture of several herbs, and in general root-scrappings were part of most medicines. For pleasure, and a food-value beverage, many species of wild mint were used. They had many names -- individuals often named a plant themselves, and plants were given different names according to the function being named. We are considering herbs and plants only for pleasure/nutrition, here, not medicine.

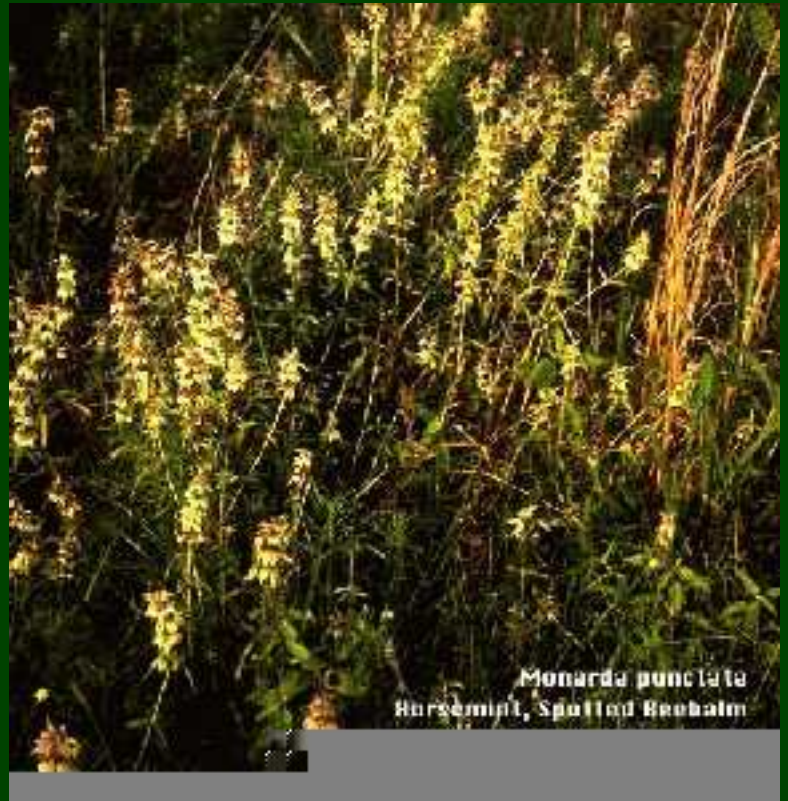
**P**hotos below show some common wild mints. They were taken by several professional photographer-herbalists for the [Herb Research Foundation](#) (associated with the American Botanical Council), and are available in larger sizes on their image database, which is slow to access and slow-loading.



Monarda menthaefolia  
Wild Oregano, Oregano de la Sierra  
PHOTO: Mike Kemp

*Monarda menthaefolia*, Wild Oregano (of the Sierras). See/save [a large original JPEG](#) from the image database. This photo shows good identification characteristics for most of the mint family: the square stem, the opposed lance-shaped leaves. Crushing and smelling are good field tests. Mint species taste somewhat different. This one goes well with tomatoes raw or cooked (used a lot in southwest native cooking). It doesn't have coolness we call minty..

Wild horsemint, *Monardia punctata* (another common name is spotted bee-balm). Big [JPEG original of this photo](#) from the Herb Research Foundation's images database. To recognize this mint by its leaves and stems when it's not in its bright yellow flower (late spring/summer), it would be a good idea to examine the Herb Research foundation's big picture.



Monarda punctata  
Horsemint, Spotted Beebalm

Catnip, *Nepeta cataria*, is a mint family member said to be an import that went wild and now flourishes everywhere. It grows about 2' tall. The leaves are downy above and below, a little larger than peppermint leaves. By the 1890's, Ojibwe women were using it. It had a Native name, *Gajugensibug*, and was said to be a good tea to drink to bring down fevers, as well as pleasant-tasting. [Big JPEG original of this photo](#) from the Herb Research Foundation's images database. *Mentha piperata* (peppermint) and *Mentha viridis* (spearmint) are two other imports -- both quite good and strong-flavored -- that escaped to flourish in the wild.



**T**o use fresh mint in cooking, remove leaves from coarse stems, chop or crush. Because the flavor oil is volatile and driven off by heat, it is best to add mint -- fresh or dried -- near the end of cooking soups or stews. To make a fresh mint tea chop and crush tender stems and leaves both, use about 1/2 cup packed for 4 cups of boiling water. Don't boil the tea, pour boiling water over the leaves and steep for 5 minutes.

**T**o dry mint, remove leaves from stems; dry in shade for about 2 weeks. To make a tea, use about 1 tablespoonful of crushed, dry leaves per cup of water. Pour boiling water onto it, steep, don't boil. Mint tea does not reheat well. Mint teas can be drunk with cream or sugar or honey, but perhaps the best "tea" use of mints is to add flavor to other plant teas.

**T**o grow your own: chop a stem about 4" down from the head off clean slightly on a slant. Place sprig of mint -- found or bought -- in a small jar of clean water in a sunny window. (Almost all members of the mint family like sun.) In 2 weeks, there will be a mass of roots. It's better to root them this way than to try to dig up found plants with their old roots. Pot the mint plant and water well. To keep it bushy cut it off often from the top branches, and use it in cooking most everything, or set the cut tops aside to dry. Leaves (and stems) of all the mints can be gathered any time

during the summer; some feel the flavor is strongest when the plant is not in flower. Fresh young spring shoots from the perennial roots can be cooked and served with butter and salt. Mint leaves and tender springs can be mixed with any fresh salad greens, and are used a lot in Middle Eastern cooking.

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***CREDITS: Photos from Herb Foundation's image database. Two were taken by Mimi Kamp The horsemint/bee balm photographer wasn't identified, but has identified himself recently: Michael Moore.***

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***Last Updated: Wednesday, December 27, 1995 - 7:32:35 AM***

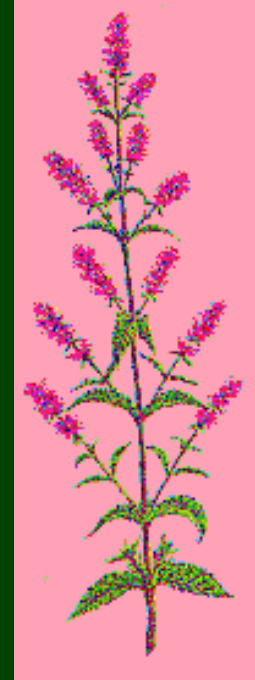


# NATURALIZED MINTS

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**P**eppermint (*Mentha Piperita*) is a mint from Britain that, like the others, was brought over by colonists -- an immigrant like themselves -- for its usefulness in cooking (and medical virtues it was believed to have). Like the other mints here, it escaped, found all sorts of conditions where it could flourish, and is now a welcome weed that likes sun and tends to grow tall and rangy. It has a tangy, minty flavor, that will be familiar from its use in peppermint candy. (Synthetics mimic it now.) It escaped, through seed and through the ease with which it forms roots from cut stems, and is now a wild plant, "naturalized" all over the U.S. and much of Canada.



**L**eft is *Spearmint* or *Mentha viridis* an immigrant that (together with chicle) made the fortune of a man named Wriggley. It's the taste of chewing gum and toothpaste, still.

**R**ight is *Pennyroyal* or *Mentha pulegium*. It grows about a foot high. For European women, Pennyroyal has long been a women's herb taken in teas for menstruation and childbirth ease. As a candy, its strong flavor is not as popular



as peppermint, but as a cooking herb it is excellent.



**N**aturalized means that the plants have gone wild, are weeds (if you so regard them). Gathering and use of any of these 3 escaped immigrants may provide a wild substitute for traditional native mints -- certainly it has to many people. For example, the Great Plains teems with pennyroyal and peppermint, now, that are (by women who still do wild gathering) considered the same as the older native horsemints of the prairies.

**T**here is an *American pennyroyal*, too, which is a native. It's the one most often called "squaw mint" by pejorative types. Its botanical name is *Hedeoma pulegioides*. It smells sweeter and tastes better than the European immigrant, and makes one of the best teas. It likes dry, sterile, acid soil, and is probably the main mint of the Plains. It is small, 6-12" high, with small, oval, edge-toothed leaves. Its lavender flowers are born right where the pairs of leaves join the stem, as in the picture. It's best gathered in June-July when in flower. Dry in shade. Use 1 tsp of dried mint for each cup boiling water poured over it. Generally a women's remedy tea, also said to be good for headaches, colds, etc., but primarily drink it for pleasure.

**I**n supermarkets now, as well as health foods stores, fresh mint will be found. It's not any of these wild species, it's cultivated types with rounder leaves and more succulent stems. But the wild mints can be used in any recipes calling for mint. Since bought mint is pretty expensive, and it's stone easy to grow indoors, sprigs of store-bought mint may be rooted in a glass jar of water in a sunny windowsill, then potted, just as easily as wild mints. In outdoor gardens, store-bought mint likes dappled sun and shade, most wild mints prefer full sun.

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**N**ative cookery made much use of mints, especially where (as here) salt was a rare or nonexistent seasoning, and variety in foods was by herbal or vegetable additions. Fish were stuffed with, and wrapped in, mints. Mints were tossed (along with dried fruits and berries) into soups and stews. Since the flavor oil is rather volatile, little remains of the minty taste when these are boiled, they are a kind of cooked green veggie then. More herbal flavor is held in in a stuffed, wrapped baked fish. Of course lots of fresh mint leaves, chopped with some whole for garnish, improves every fruit salad and most green salads.

**T** eas can be made by crushing fresh mint, then pouring on boiling water to steep, but are better if the leaves are dried until crumbly -- then use about a heaping teaspoonful per cup. Mixing dried mint -- a quarter to half teaspoon -- with other dried herbs and flowers improves the flavor of most teas.

**M**ost health food co-ops sell quite a variety of dried mints -- for \$20 - \$30 a pound. This is indicative of possible small business opportunity for reservation youth.

**M**int, and certain other cooking herbs such as basil and cooking sage are called *carminatives* in old herbals. This means they help to prevent the formation of gas in the gut (that's a traditional joke about beans), a great contributor to gracious living in small, insulated, air-tight winter wigwams, as well as modern elevators. "An excellent remedy for flatulence and colicky pains in the abdomen" as a modern herbalist says. Anti-fart medicine, no one ever talks about it!



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**CREDITS:** All 3 mints were scanned from a paperback recent release of Culpepper's Color Herbal, first published in 1649, edited with "modern" alleged medical uses added (by David Potterton) below Culpepper's amusing, often irascible, remarks on each plant, and illustrated with color drawings/paintings. Reissued many times over 3 centuries, the latest is edition by Foulsham (London, 1983) and this paperback (\$17.95, U.S. ) by Sterling Publishing of Toronto (\$24.95 Can.).

*A beautiful and interesting book, though the herbs are English (a few found on both continents).*

*Culpepper is a fascinating character. A rich clergyman's son, he studied medicine (such as it was in the early 17th century) but instead of making his fortune doctoring the rich, as most did, tried to serve the poor who flocked into miserable London slums under the Land Enclosures (takings) that were going on, evicting country people from their farm villages and lands. Most were used to self-doctoring with country herbs, and were preyed upon in the city by charlatan herbalists. Culpepper's Colour Herbal uses everyday (not latinate, scientific or esoteric) plant names, and especially clear, colored pictures, so the country people could find the herbs themselves in parks or occasional country excursions, and be aware of their curative properties (as Culpepper's studies -- he's big on astrology in relation to plants, too -- best outlined those then).*

*This book has nothing to do with Native American plants or methods but it's still a beautiful school library book, a great gift (for the right person) and a great read.*

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Last Updated: Thursday, December 28, 1995 - 1:47:32 PM





# CLOVER BLOSSOMS

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**C**lover (*Basibuguk* meaning "small leaves" or *Trifolium pratense*), dried flowers, leaves and combinations with other herbs (roots) was used as a medicine (for heart trouble), but its primary use was as food and as a tea. Dried clover blossoms were put in with soups and stews, where they added vitamins and minerals and a hint of sweetness from their honey.



*Trifolium pratense*  
Red Clover  
Photo: Heidi Knapp

**T**his hint of honey-sweetness usually doesn't survive in dried clover blossoms, unless sun-dried, and fairly fresh. At my local food co-op (where they're sold for \$22.50/lb, emphasizing business opportunities here for reservation youth) they are rather tasteless, whatever small content of vitamins and minerals may remain. A clover-blossom tea made by steeping a handful of such dried blossoms with a big spoonful of dried mint, pouring on about a pint of boiling water, though, is quite nice. I tried stewing the blossoms, and find that they dissolve into the gravy if cooked long (presumably adding vitamins, etc.) I also tried boiling them, and eating with salt and butter, and find this an acceptable vegetable, if you don't have anything else in the house, and it wasn't something you paid \$22.50/lb for. Fresh clover blossoms cooked for a very short time in a small amount of water, with butter and brown sugar, is quite good.

**A**s I was researching for these plant pages I learned that apparently non-Indian herbalist types now are dissing white clover and lavender clover, in favor of this red clover I got the pic of. As far as native people are concerned, the clovers are all good eating, good teas. The idea that 4-leaf clover, if you find one, is lucky, BTW is Indian, from the sacred 4 directions. 3 is a sacred number to Christians.

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**CREDITS:** Photo from [Herb Research Foundation image database](#), taken by Mimi Kamp

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Last Updated: Thursday, December 28, 1995 - 4:50:50 PM



# WILD ROSES: HIPS, HAWS, VITAMIN C

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**W**ild roses of many species (*Oginiminaga wunj* rose berries, in Ojibwe) are abundant on the western prairies, especially when water is anywhere nearby. They like sun. The ones I've seen in North and South Dakota all have pinkish blossoms, like this drawing, but I've heard there are white, yellowish, and pale reddish-brown ones also. These roses, blossoming on thorny briar tangles, flower through June and begin to set their haws, hips or berries, which are ripe by early fall, as shown to the lower right of the drawing.



**R**ose hips have been an important food for all Native tribes where any kind of roses can be found. They are extremely high in vitamin C, much more so than oranges, for example. Dried, they keep well, and will always be available in winter. Most health food co-ops sell them (for \$25/lb or so, another economic opportunity for tribal youth in late summers).

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**D**ried rose hips need to be boiled about 10 minutes to make a tea of them; just pouring hot water over them results in a fairly tasteless brew. Use 2 tablespoons per pint of water, boil covered. The hips must expand, split, and let the water get at the soft seeds within. The resulting tea may be pinkish, depending on the type of roses whose berries are used. The hot tea is acid-tasting, but not as sharp as lemon juice. Some like it sweetened. A half-teaspoon of dried mint may be added to give it a different flavor. Purchased rosehips for tea you'll find only the hardened dried shell of the berry. Boil that 15 minutes for your tea.



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**N**ative women didn't brew a tea and throw away the cooked berries. These were used in soups and stews. The "leftovers" cooked out in a largish batch of rose-hip tea (the berries expand a lot) are a good dinner vegetable, with butter and salt. There is still a lot of remaining food value in the cooked berries. At \$25/lb who wants to throw them away?

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**D**uring World War II, when the government urged householders to grow food in victory gardens as part of the war effort, rose hips were stressed as a high-C food. At that time, there were plenty of recipes around for eating the actual berries, as "dinner vegetables" and as various kinds of preserves and jams. But they have gone out of fashion now, and the government would prefer you to buy ascorbic acid, for the quite inadequate C that it states as minimum daily requirement. (The body uses or excretes vitamin C; it is not stored. It is water-soluble, and no harm is done by "overdosing" if there is such a thing. All kinds of stresses apparently increase the need. Mega-amounts seem to promote good health and fight many diseases and effects of aging in a great variety of ways.)

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**I**t is now known that rose hips contain biologically valuable bioflavonoids. Citrus fruits -- usually cited as the best natural source of vitamin C -- have them too, but in the bitter white under-peel that is usually not eaten. Of course, you can buy bioflavonoid pills. A curious thing -- when I was reading and researching for these plant pages, I looked at both "balanced nutritious meals, not pills" nutritionists' books and at books by the kind of dieticians who want you to swallow \$100-worth of vitamin and mineral diet supplements every day. Both types give long (meals) or short (pills) food lists for foods that are good sources for various dietary requirements. Nobody mentioned rose hips.

**Y**et they are quite popular among yuppie health co-op food buyers. By hanging around the big herb area at the neighborhood co-op I belong to and questioning people, I found that rose hips among these people are used only for tea -- no one considered eating the berries! They were quite surprised when I mentioned it could be done.

**R**ecently, I pulled the following table from the powerful AGIS ethnobotanical database of Native traditional plant food phytochemicals. It's a chemical analysis, and doesn't directly compare with USDA food nutrient analyses -- no real way to compare the parts-per-million reported with minimum daily requirements of vitamins and minerals in a certain amount of rose hip tea or cooked rose hips. Too, I think the analysis is old. The table generator does not pull a great manu minerals and compounds that nutritionists have found are important -- and that are retrieved for other plants in this database.

What the table below shows is that rosehips are extremely high in vitamin C (ascorbic acid), have some beta carotene (plant form of Vitamin A), bioflavonoids, and considerable pectin -- soluble form of fiber, which helps to prevent intestinal cancers. lowers saturated fats and triglycerides, helps to control blood pressure and good for the heart. But this table does not state the biochemical analysis in a way that is readily translatable into human nutrition. Disappointingly, it appears the fantastic phytochemicals database has been prepared more with the needs of the medical/chemical industry -- looking for new sources for salable drugs and food supplements -- in mind than of people (such as Native groups) interested in these plants for non-technical practical uses.

The table below is "active". Click on the chemical name for a summary of its use by the body Reffectivenesses or presumed medical uses.

## Table-maker : Phytochemicals of Rosa spp

Chemical	Part	Low (ppm)	High (ppm)
<a href="#"><u>ASCORBIC-ACID</u></a>	Fruit	1,000	12,500
<a href="#"><u>CAROTENOIDS</u></a>	Fruit	100	500
<a href="#"><u>CATECHINS</u></a>	Fruit	8,000	9,100
<a href="#"><u>CITRIC-ACID</u></a>	Fruit		
<a href="#"><u>FLAVONOIDS</u></a>	Fruit	100	3,500

<a href="#">FRUCTOSE</a>	Fruit		
<a href="#">GLUCOSE</a>	Fruit		
<a href="#">ISOQUERCITRIN</a>	Fruit		
<a href="#">LEUCOANTHOCYANINS</a>	Fruit	13,500	17,500
<a href="#">MALIC-ACID</a>	Fruit		
<a href="#">PECTINS</a>	Fruit	34,000	46,000
<a href="#">POLYPHENOLS</a>	Fruit	20,200	26,400
<a href="#">QUERCETIN</a>	Fruit		
<a href="#">RIBOFLAVIN</a>	Fruit		
<a href="#">SUCROSE</a>	Fruit		
<a href="#">TILIROSIDE</a>	Fruit		

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***CREDITS: Wild rose and haws from the Colour Herbal by Nicholas Culpepper, 1649. This neat book has stayed in print over 300 years. The latest edition is a large paperback issued by Sterling Publishing of Toronto, \$17.95 (US), \$24.95 (Can). Culpepper was an interesting character: an early 17th-century doctor who decided to try to serve the poor instead of getting rich doctoring the rich like others of his class were doing. He prepared his herbal to help country people, who were being forced off their land to the slums of London, so they could recognize herbs that could (in the medical thinking of his day) help them. He used common, not scientific, names to organize the plants, and color paintings to help the people identify them. His advice is nonsense, and the modern herbalist who "updates" it isn't much better in a practical sense. The plants are all British, with only an occasional one like this, the wild rose, that's similar everywhere -- but the book is beautiful and a good read. From it, I finally learned what a Mangel-Wurzel is. I'm not telling!***

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**Last Updated: Thursday, December 28, 1995 - 4:50:50 PM**

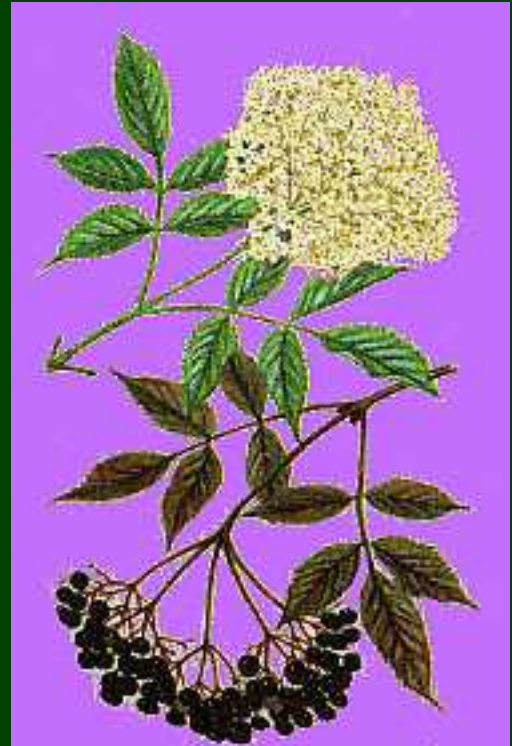


# ELDER FLOWERS, BERRIES

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**E**lder (*Sambucus canadensis*), is a large bush or small tree. I forgot the Indian name, could someone please tell me? There is a name for the tree, for the flowers for tea, for the flowers just to cook, and 3 names for the berries. not-ripe, ready (raw) and dried. This tree flowers in July, big bunches of sweetish white flowers. You can easily pick them by the stems of bunches (they make a better tea if taken when fresh, before the berries set).



**O**n the branches, there are usually more leaves -- 6, 8 or 12 -- than the 4 shown in the picture there. I thought surely the names in Indian would come back to me while I was working on this as they did with some of the others, I left it to last except for wintergreen and bearberry I'm still looking for good pix of. But it didn't come back to me.





**A** large, red elder in full flower, with a small inset of a bunch of flowers. Taken by Michael Moore of Herbal Research Foundation. [Big pic, for better identification](#) of leaves and flowers at the herb Foundation's image database.

**O**K nobody's perfect. At least I still remember how to cook it. The flowers are dried in the shade. After 2 weeks, break and brush them off the stems, then continue drying them until the first frost. Then you can make teas of them. Tea is made of them by pouring 1 quart hot water over 1 cup dried flowers and 2 teaspoons dried mint. Although this is a generally healthful good-tasting tea, OK for men and children (though you would make it weaker then) it has some women's medicine properties I'm not going to go into here. If you use it for that, you should sing or pray when you pick the flowers and in my opinion leave tobacco for the tree. If you are interested in this try to find somebody on your reservation who can show you, and if you learn the names, please email me!

**F**resh elder flowers can be fried into breakfast or dessert fritters. Batter:

1 cup flour  
1 tablespoon sugar  
1 teaspoon baking powder  
2 eggs  
1/2 cup milk  
2 oranges cut in quarters

Heat fat to medium, 375°. Remove the coarse stems from flower clusters, but keep the small ones to hold it together. Dip cluster into batter whole, fry for about 4

minutes till golden, squeeze orange juice over them while still hot, roll in granulated white sugar. Keep warm in an oven on paper towels until all are done. Eat them by picking up, discard the "bones" (stems) like chicken es. Kids especially love to do this.

**E**lder berries fresh are just awful, any way you try to cook fresh berries they're no good. Traditionally, they were dried, (2 weeks in the shade) and I've used some dried ones. They are very good! Sort of between raisins and prunes. If dried, you can soak and cook them with sugar, make pies, etc. Traditionally, dried berries were mixed with deer meat and tallow, they were also used in soups and stews. Elder berries are higher in vitamin C than other high-C fruits such as oranges. They are also a good source of calcium, potassium, and other needed vitamins and minerals. They are really awful-tasting unless the berries are dried. But when they are, they are just about the most nutritious woods fruit there is.

**T**here are various stories about why fresh elder berries taste awful, which maybe I'll tell sometime. It really seems as if almost everyone has forgotten about this tree, and it seems so strange to me I would even forget its name. Here's a couple bits of advice for women: (1) Men and boys shouldn't pick elder flowers, they can pick berries. (2) Elder is women's trees, like wild cherries. Go around among them in spring until you feel attracted to one of them. This is *Ogimauikwe*, the headwoman tree of the group. Talk to her about what's bothering you. Leave her some tobacco to show respect. When they are blossoming, come back and talk to her again about it. Don't pick anything from that tree. Don't tell men or boys anything about elder flowers as women's medicine. And since they read this too probably I won't say anything more about it. Come to think of it, that's probably why I can't recall its Indian name, because I would just automatically put it here to be complete. If I promise not to write it down can I remember? ... No.

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***CREDITS: The photos of the elder tree were taken by Michael Moore. Elder flower pannicle and berries scanned from the Colour Herbal by Nicholas Culpepper, 1649. This neat book has stayed in print over 300 years. The latest edition is a large paperback issued by Sterling Publishing of Toronto, \$17.95 (US), \$24.95 (Can). Culpepper was an interesting character: an early 17th-century doctor who decided to try to serve the poor instead of getting rich doctoring the rich like others of his class were doing. He prepared his herbal to help country people, who were being forced off their land to the slums of London, so they could recognize herbs that could (in the medical thinking of his day) help them. He used common, not scientific, names to organize the plants, and color paintings to help the people identify them. His advice is nonsense, and the modern herbalist who "updates" it isn't much better in a practical sense. The plants are all British, with only an occasional one like this, the wild rose, that's similar everywhere -- but the book is beautiful and a good read. From it, I finally learned what a Mangel-Wurzel is. I'm not telling! -- ... and, I just tried to look it up again there and couldn't find it. What a mysterious and beautiful book!***

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Last Updated: Friday, December 29, 1995 - 3:39:08 AM



# WINTERGREEN HIDES IN SNOW

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**W**intergreen (*Gaultheria procumbens* or *Winisibugons*, dirty-leaf, Ojibwe) is a flavor you probably know from synthetics in gum, or toothpaste. Even when natural, it is not made from this little plant but leached from green twigs of sweet birch.



**W**intergreen is a shrubby plant. Its long stem seems like a rootstock, creeping horizontally just under or on the ground. Leafy flowering and fruiting sprigs 3 - 6 " high, are really branches from the creeping stem. Leaves are oval, glossy green above, lighter below, often blotched with purple and in late fall or winter often entirely red. Fruit, as shown is bright glossy red berries.



**H**ere is a picture of the wintergreen's midsummer bellshaped white flowers. Wintergreen leaves can be gathered any time. They usually grow in woody shade, from northern maritime Canada west to the Dakotas and south to Georgia. In the winter, the plant may be covered with snow.



**B**erries persist (until birds or animals eat them) and the green leaves - liked by deer, moose and elk -- remain when snow is scraped away from the plant. Leaves or berries, chewed on in the woods, make a minty nibble.

**I**t may be hard to find dried leaves to make wintergreen tea in city health food co-ops. Because they are so widespread, easy to gather and to recognize, many co-ops carried them for a while. But they didn't know anything about how to prepare them, so customers were disappointed that teas made of the dried leaves perfumed the air with mint, but were tasteless. Actually, fresh leaves have to be fermented in water to develop the wintergreen in them. Pack a jar loosely with fresh leaves (if mostly red are used, tea will be bright pink) and cover it, set it in a warm place for several days until the water is bubbly. Warm the tea by setting it in a pan of hot water. This will be a strong, good-tasting minty tea. The leaves can be strained out and dried slowly in shade, for a second, boiling water-infusion tea that won't be so strong.

Native tribes -- Mohawks, as well as Ojibwes, and others, knew the tea as medicinal as well as a healthful beverage. It contains methyl salicylates, the active painkillers of aspirin, useful for colds, headaches, and to bring down fevers. Still, such names as "teaberry" emphasize that it was important as a year-round beverage, and as a food flavoring for meat and fish cooked with fermented leaves.

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**CREDITS:** The wintergreen photos are by faculty from the University of Wisconsin Botany

Department and Madison Arboretum. \they are on the univeristy's 5000-image Botany gopher.

Last Updated: Friday, February 16, 1996 - 12:13:10 AM

# N<sub>OT</sub> Q<sub>UI</sub>TE R<sub>EADY</sub> Y<sub>ET</sub>



Oh, how tiresome, another detour. Hey, I'm *growing* my pages, not constructing them!  
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### Latest News

[American Botanical Council Launches First Online Training and Certification Course for Herb Retailers and Health Practitioners](#) (1/23/04).

[Update on FDA Ephedra Ban](#) (2/04/04).

[FTC Issues Reports on Deceptive Weight Loss Advertising](#) (2/04/04).

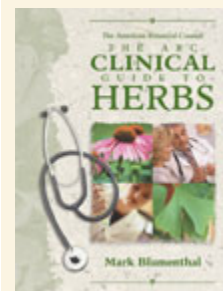
[USA Today Publishes Letter to the Editor](#) (1/12/04).

[Mark Blumenthal quoted in Associated Press article on Ephedra alternatives](#) (1/12/04).

[FDA Announces Ephedra Ban](#) (1/6/04).

[American Botanical Council emphasizes potential benefits of echinacea syrup for children's colds in new clinical trial](#) (12/1/03).

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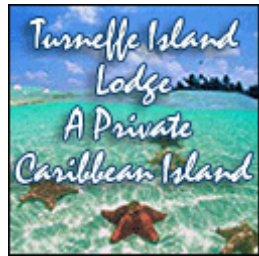
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## □ Ix Chel Farms and the Don Eligio Panti Medicinal Trail

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In 1981, Dr. Rosita Arvigo, an American doctor of naprapathy, moved with her husband and family to Belize, where they were determined to start a farm in the jungles of Western Belize and establish a natural healing clinic. "Dr. Rosita" (as she is fondly known in Belize) had studied herbal medicine in Mexico, and she began to hear stories of an old Mayan traditional healer who was reknown for his ability to cure hopelessly ill patients. Two years after her arrival, Dr. Rosita finally met 86 year old Don Eligio Panti, who eventually became her teacher. For ten years, Dr. Rosita studied and learned from Don Eligio the art of traditional Mayan natural healing. She also studied and learned the Mayan spiritual traditions that are an integral part of Don Eligio's tradition.

The 35 acre farm on which the family grew their food, as well as the healing herbs Arvigo learned about from Don Eligio, is named Ix Chel Farms, in honor of the Mayan Goddess of Healing. She was determined to preserve the knowledge of Don Eligio so that it will not die out when the last traditional shamans are gone. Sadly, Don Eligio died in February of 1996. His death was mourned throughout the world.

In 1987, Arvigo wrote to Michael Balick, the Director of the the Institue of Economic Botany of the New York Botanical Garden about Ix Chel Farms

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and the work she was doing with Don Eligio Panti. Balick, who had just received a contract from the National Cancer Institute to collect tropical plants for study and testing for possible cures for AIDS and cancer, went to Belize to see for himself. From that visit sprang the Belize Ethnobotany Project, which to date has sent over 2,000 plants to the NCI.

The Ix Chel Tropical Research foundation began to hold conferences for practitioners of natural healing in Belize; from those conferences grew the Belize Association of Traditional Healers. Dr. Rosita teaches herbal medicine at the Belize College of Agriculture and holds seminars for community health care volunteers and for nursing and pharmacology at the University College of Belize. She has written a children's book about medicinal plants. She is dedicated to the preservation of the science and art of traditional Mayan herbal healing for the benefit of the people of Belize and the world.

In 1993, the Belizean government established the world's first medicinal plant reserve. This 6,000 acre reserve, dedicated to the preservation of potential lifesaving herbs, is called the Terra Nova Medicinal Plant Reserve. Seedling plants "rescued" from rainforest areas in danger of destruction from development are sent to Terra Nova for transplanting. The reserve is run by the Belize Association of Traditional Healers.

### **The Panti Medicinal Trail**

During one of their walks in the forest to gather herbs, Don Eligio Panti showed Dr. Rosita all the medicinal plants that were growing along the path. That path has been preserved, and it has become one of the major attractions for tourists who visit the Cayo District. Visitors to the Ix Chel Tropical Research Center can walk along the trail, which has signs in front of each medicinal tree and plant describing its history and uses. Near the end of the walk, visitors can view a recreation of Don Panti's home. A fee of \$5 US is charged for a self guided walk. A guided walk and presentation costs \$30, or \$50 if given by Dr. Rosita herself.

Dr. Rosita has also established Rainforest Remedies, a cooperative enterprise that makes and markets herbal remedies in liquid form, as well as dried herbs to be used to make medicinal teas; the company shares its profits with its employees and the traditional healing cooperative. These remedies are derived from the plants that are "rescued" before the bulldozers can get to them. They have colorful names, such as "Traveler's Tonic" and "Belly Be Good." These remedies are sold in most gift shops in Belize (the "Jungle Salve" is especially useful for quick healing of mosquito bites); and are also marketed overseas in the Caribbean and in Europe. They can be ordered individually by mail in the U.S., but federal labelling regulations and the powerful A.M.A. lobby have so far blocked their distribution to U.S. health food stores.

Also available at Ix Chel (as well as in many gift shops in Belize and most bookstores in the U.S.) is Dr. Rosita's recently published book: "**Sastun--My Apprenticeship with a Mayan Healer;**" published by Harper, San Francisco (ISBN 0-06-250255-7); and a paperback edition of "**Rainforest Remedies--One Hundred Healing Herbs of Belize,**" by Rosita Arvigo and Michael Balick (ISBN 0-914955-13-6).

Ix Chel Farms and the Panti Trail is right next door to Chaa Creek Resort. Many tourists get there and back by canoing along the river. Most Cayo resorts and hotels can arrange a canoe rental and will arrange to pick you up when you dock.

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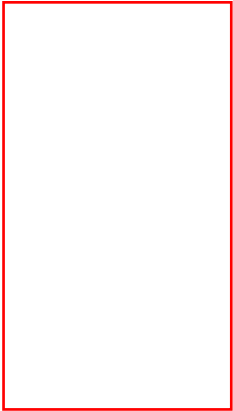
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# MAINE PARABLE: TWO TRIBES DISCOVER \$80 MILLION WON'T BUY INDEPENDENCE



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**HILARY WALDMAN**

**Courant Staff Writer**

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PLEASANT POINT, Maine -- For most of the 20th century, and for centuries before, the isolated Passamaquoddy Indians eked out meager livings on Maine's easternmost tip.

They wove baskets, picked potatoes or harvested blueberries. They fished for herring, cut timber and carved ax handles.

When the nation prospered after World War II, many left Maine, migrating to the Hartford area, where they found work building aircraft parts for Pratt & Whitney and typewriters for Underwood.

By 1970, only a few hundred of the Passamaquoddies' 2,500-member tribe remained on the scrubby Pleasant Point reservation, a 400-acre peninsula where saltwater from the Bay of Fundy licks the rocky shores. A few hundred more inhabited the tribe's other reservation, called Indian Township, about 30 miles to the north.

The Passamaquoddies seemed unlikely pioneers in what was to become a startling revival of the Northeast's long-forgotten Indians.

But in 1980, after a 10-year battle over land claims, the tribe won the largest award of its kind in American history, forcing the U.S. government to compensate the Indians for millions of acres they claimed had been stolen by European interlopers over the past 200 years.

The settlement also applied to the Penobscots, a 2,000-member tribe indigenous to a string of islands in the Penobscot River about 12 miles north of Bangor.

With a combined windfall of about \$80 million and the right to purchase 300,000 acres of woodland, leaders of both tribes were confident that they could finally build a secure economic future for their people. They invested in businesses that they hoped would bring jobs, money and political clout to the reservations.

The Passamaquoddies bought an AM-FM radio station, a wild blueberry farm and a cement factory. The Penobscots built an ice hockey rink and a factory to manufacture audio cassette tapes, invested in a townhouse development, started selling mobile homes and leased 130,000 acres of timberland to logging companies.

The nation's first high-stakes bingo hall had been opened on the Penobscot reservation in 1973. Now, with collateral from the land settlement, the tribe set up a venture capital group that helped a tiny tribe called the Mashantucket Pequot start a bingo hall in Connecticut.

All this would be the ultimate restitution-Indians getting rich on the white man's terms, becoming big employers and investors with the potential to control not only their own destinies, but the financial fortunes of the state in which they lived.

But 14 years after the land-claims settlement, prosperity remains elusive at the Indian reservations of northern Maine.

Through a combination of bad advice, bad judgment and bad luck, the Penobscot and Passamaquoddy investments never made enough money to lift the tribes out of poverty. And none fulfilled the foremost mission-creating large numbers of jobs.

Today on the Passamaquoddy reservation, the most vivid legacy of the 1980 victory is dubbed "Land Claims Day," an event each December when the 2,500 tribe members line up in alphabetical order to pick up a check for about \$200 their annual dividend from the tribe's investments.

### **Chronic unemployment**

Some things have improved at Pleasant Point since the mid-1970s, when many of the remaining Passamaquoddies lived in wood shacks with bare floors and outhouses in the back.

The reservation's streets today are lined with government-built ranch houses and capes. Brick-faced or cedar, they are crammed onto the land helter-skelter, some with a view of the ocean, others with decks overlooking the sewage treatment plant.

Inside they are warm and clean, with all the appliances of any modern suburban household. Outside, things are not as tidy. Built by the low bidder, these homes have no garages to hide the firewood, tricycles and junked cars that, left on front lawns, can make a neighborhood look blighted.

At midday, adults walk along the wind-swept roads and stop for sundaes or cigarettes at the tribe's Wabanaki Mall on Route 1 -- a Texaco mini-mart partitioned to make room for a convenience store, a luncheonette and a video rental place.

Their presence, unhurried even on a weekday afternoon, is evidence of the tribe's chronic unemployment. At Pleasant Point, half of the 386 working-age adults are unemployed, said Rick Doyle, the tribe's director of planning. Among Penobscots, the unemployment rate is only about 15 percent, but that's still twice the rate for non-Indians living in the same area.

Some can't find jobs in these remote, economically depressed regions of the state. Others, plagued by persistent alcohol or drug problems, simply can't hold onto them.

Clifton Smith Jr., manager of the Wabanaki Mall, opens the shops in the morning and is often still there to close up at 11 p.m. He serves as part businessman, part youth counselor, part resident philosopher.

A tall man with tawny skin, black hair and high cheekbones behind wire-rim glasses, Smith was born near Pleasant Point but spent much of his adulthood away from the reservation.

He returned about a year ago so his 11-year-old daughter could be exposed to her heritage. But he refuses to live on the reservation or send her to the Indian school, saying reservation life seems to sap people of their ambition.

"The tribe wants to be independent," Smith said, "but we allow the federal government to bail us out."

One of his first official acts was to convert the service station's two-bay garage into a game room with pool tables and video games so young people would have a safe place for recreation.

### **Wild blueberries**

At 8:30 one spring evening Bennett Stanley was at the old gas station, shooting pool with a friend.

Stanley, 29, hasn't had a steady job since he graduated from high school in Eastport, a small fishing community about 7 miles from Pleasant Point.

He shares a mobile home with a roommate on the reservation and said he's stopped drinking. Between games, he and his buddy duck out to the parking lot to pound down a couple of cold beers they got from the convenience store. They smoke no-brand cigarettes from a plain green-and-white pack.

Stanley grew up in the Hockanum public housing project in East Hartford, the son of Passamaquoddy parents who spoke the Indian language at home but encouraged their children to speak only English.

His father moved the family back to the reservation in 1980, with big plans for his retirement. But he died in a car accident before he had a chance to enjoy his leisure or his homeland.

For Stanley, life on the reservation is not much different from life in the projects, where alcohol can be a balm and a curse-breaking up the drudgery of an impoverished life and always getting in the way of plans to move up.

His best hope came in 1987, when the Passamaquoddies teamed up with a company from Finland to build a \$5 million factory in Eastport that was to manufacture prefabricated homes.

Passamaquoddy Homes Inc. promised to make synthetic homes that would be cheaper to build and more energy-efficient than conventional wooden structures. Stanley lasted until the company closed 10 months later, the victim of new federal regulations that made the building process more expensive than expected, and of a new technology that did not catch on among American builders.

He's kicked around ever since, building conventional tribal homes when a new government contract comes along and, most recently, working in refrigeration.

Summers, he joins about 500 Passamaquoddies and Canadian Micmacs at the tribe's 1,800-acre Northeastern Blueberry farm, where during three weeks in August they can harvest up to 4 million pounds of wild blueberries.

The workers are paid \$2.50 for each 25- pound box they pick, and the tribe clears less than \$1 million for the season, selling the berries to a processor for use in muffin mixes and pie filling.

### **Business ventures**

For a while after the land settlement, it looked as though Passamaquoddy businessmen might have the Midas touch. After buying the money-losing Dragon Cement, New England's only cement factory, in a complex lease-purchase arrangement, they turned it into a profitable business and patented a pollution-control system designed to help curb acid rain.

Five years later, the tribe sold Dragon for more than triple the purchase price-giving the tribe almost \$30 million in cash and \$23 million to be paid off in installments over 20 years.

The tribe used some of the money for social welfare programs, built a community center at Indian Township and distributed the rest to individual tribe members. Each Passamaquoddy received about \$2,000 a year over about five years until the entire lump-sum profit was gone.

Thomas Tureen, a Portland, Maine, lawyer who brought the land-claims suit for the Passamaquoddies and continues to work with them as a financial adviser, acknowledged that distributing the profits on a per capita basis was probably a mistake.

But he said the Dragon transaction was a good one for the tribe, because it provided credibility in the business community. With that credibility the Passamaquoddies have been able to build a factory near Pleasant Point that transforms recycled plastic soda bottles into trunk liners for automobiles.

Because the tribe is using profits to pay off the \$10 million factory, the company won't bring any money into the tribal treasury for several years, Tureen said. But it employs 65 people, about 20 of whom are Passamaquoddies.

But Doyle, the planning director, said jobs for tribe members remain scarce.

``A lot of our investments really were far removed from the reservation," Doyle said. ``The people were just stockholders, and the investment didn't help as far as getting

people to work."

Of the Passamaquoddies' other investments, the radio stations were sold at a loss and only Northeastern Blueberry and the trunk-liner factory remain in tribal hands.

### **Ties to the land**

Like other Passamaquoddies, Stanley figures he probably could do better moving off the reservation and looking for a job with a non-tribal company. But the ties to the culture and the land are just too strong.

"Hey, you got a calendar?" he asks. He's referring to a calendar of old photographs produced by the tribe's museum. "You see my grandfather?" he wants to know. One of the black-and-white photographs in the calendar shows Stanley's grandfather and namesake, weaving a basket.

The museum opened eight years ago. Joseph "Cozy" Nicholas, the curator, said he wants to preserve the Passamaquoddy culture and show the world that his people have a history of hard work and patriotism, not laziness and dependence.

He started by collecting photographs of the boxy old tribal homes, of his people dressed in Plains Indian regalia as they gathered to sell baskets at county fairs. The inauthentic garb helped them look legitimate to outsiders, as did the tepees they would pitch at the exhibitions, even though Indians east of the Mississippi did not use them.

Nicholas, a jolly former barber with a round belly and a shock of white hair swept straight back off his forehead, has learned not to take himself too seriously at age 68.

But one photograph of Passamaquoddy soldiers in World War I makes him angry. They weren't allowed to vote in 1917, wouldn't become U.S. citizens until seven years later. But they readily fought and died for their country, he says.

When Nicholas returned home from the Pacific after World War II, he encountered a similar contradiction. He was welcome to live on the reservation, but if he did he would be ineligible for a cheap mortgage guaranteed by the Veterans Administration.

So why not move elsewhere?

"Forced assimilation," he answers curtly. Then he expounds. "Because I was born and raised here and I will not be forced off by any crazy regulations."

### **Hopes for arena**

On the Penobscot Reservation near Bangor, the pull of the reservation is most evident in the number of people who have left, gone to college and returned to run the tribe.

Most of the land-claims money is gone now-the townhouses and the mobile home ventures lost money, the ice rink shut down, the cassette factory is struggling, although it remains open.

But the tribe's early investments in education are still paying dividends.

More than 77 percent of Penobscots on the reservation are high school graduates, compared with 79 percent in the surrounding community. Fifteen percent of Penobscots have graduated from college, compared with 17 percent in communities off the reservation. Some have advanced degrees.

Fourteen years after the settlement, the Penobscots' tribal lawyer, planner, geologist, court administrator, accountant, personnel director, health director and most other

executives are members of the tribe.

“There's plenty of room for our members to come back,” said Jerry Pardilla, 36, the Penobscot tribal governor.

Still, many people on the reservation are poor and most of the tribe's \$8 million budget comes from the state and federal governments. The high-stakes bingo was shut down in 1982 after a complex legal battle with the state.

In 1990, the per capita income on the reservation was \$8,472 -- 30 percent less than the per capita income in surrounding Penobscot County. One quarter of all the reservation households receive some form of public assistance.

In the middle of the 361-acre island reservation is a monument to the tribe's frustration-the giant Sockalexis Arena, built a decade ago as an indoor ice rink designed for rental to local high school and college hockey teams.

The venture failed, partly because of the high operating costs, partly because tribal members underestimated the reluctance of white parents and school administrators to cross the two-lane bridge from neighboring communities to take their children to hockey practice on the Indian reservation.

The arena is named for Louis Sockalexis, a Penobscot who was a star baseball player for Holy Cross College in the early 1900s. He spent one season in the majors with the Cleveland Spiders before succumbing to alcoholism. The present-day Cleveland Indians are named in his honor.

Now the state has agreed to allow bingo to resume. Sockalexis Arena has become Sockalexis Bingo Palace, and the tribe is hoping that the renovated hall will make money offering weekend bingo outings to bus-trippers every six weeks.

### **Lessons for Pequots?**

The lessons of the Maine tribes cannot be lost on the Mashantucket Pequots.

A decade ago, the Connecticut Indians looked north for advice about bingo and for inspiration to reclaim their ancient land.

As the Passamaquoddies and Penobscots still struggle to move forward, the Pequots must see that it is not necessarily enough to win legal victories and to send tribe members to college. For its long-term survival, a tribe must replace government subsidies with its own source of cash-which, for the most part, the Pequots have done.

Although the Maine and Connecticut tribes share an Algonquian heritage, their histories and geographies are vastly different. While the Pequots were decimated by disease and conquest shortly after the English arrived about 1600, the Passamaquoddies were so remote that they largely avoided white contact until the mid-1700s.

But the rapid population growth that almost wiped out the Pequots centuries ago has turned out to be their salvation, putting millions of people within short driving distance of their Foxwoods Resort Casino.

Today every Pequot is at work or in school. Slot machines at Foxwoods can take in almost as much in one busy month as the whole \$40 million the Passamaquoddies and Penobscots each got in 1980. But the Pequots-instead of passing out all the profits to individual tribe members-have invested most of their earnings in new enterprises, social services and education.

So now it is the Pequots who are the inspiration. Not only are the Penobscots turning back to bingo, but in 1993 the Passamaquoddies asked the Maine Legislature for permission to build a casino in the town of Calais, a depressed Canadian-border city almost exactly halfway between the reservations at Pleasant Point and Indian Township.

Unlike the Pequots or the Mohegans in Connecticut, the Maine tribes cannot build casinos without legislative approval because they signed away their rights under future federal laws as part of their land- claims settlements. The federal law allowing Indian gambling was passed by Congress eight years after the Maine land- claims case.

The Passamaquoddies' hopes were dashed, at least for this year, when the Maine Legislature in mid-April rejected their casino plan.

But before that happened, the Pequots gave the Passamaquoddies a taste of what gambling could do for them, sending a few buses to Maine last year for a free, 20-hour round-trip junket to Foxwoods.

Bennett Stanley had \$35 in his pocket when he boarded the bus, and came home from Foxwoods with \$500 from the slot machines.

Even so, the Maine tribes have no illusions that gambling could ever bring a similar return to their isolated corner of the continent.

``At one time, we stated our goal was not to be reliant at all on federal programs," said Nicholas Dow, the Penobscot economic development director.

``That seems unrealistic. We're always going to be dependent on the federal government."

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# Traditional Food, Nutrient Data Search



Page Navigation Buttons---



Worldguide: Nutrition--A large, rather slow-loading pic of the current 6 major food groups, with a little info about each. This page-set is mainly about exercise, body-building (and biking).

Check out some of my gooier and greasier Recipes

US Department of Agriculture Nutrient Values--Latest version of the searchable database of 5,000+ foods with a detailed nutrient breakdown per 100 grams. You search it by typing in a single word and you may get many foods containing or related to that. I selected *wild rice* out of a long listing of different kinds of *rice*, for instance. For an experiment, try inputting *buffalo*. Hmm, this result won't be useful to tribal enterprises that are regenerating the herds! (You can get deer meat, but you must call it venison.) Note that some nutrients found to be very important today are not included; possibly the most important of these is differentiating between crude and soluble fiber. Vitamin E, K and some B-complex are missing.

- 
- WILD RICE, COOKED -- USDA nutritional database. At the end of the rice breakout, you'll see it's rather close to an *ideal* food!
- 
- MAPLE SUGAR -- You can switch to nutrient content for smaller quantities than 100 grams. You can also compare maple sugar's higher mineral content with the nutritionally nearly-empty plain white sugar, by inputting just sugar.

- **Nutritional Data for SUGARS, GRANULATED** -- See, not so good, nothing much there but the carbohydrate.
  - **Nutritional Data for HONEY, STRAINED OR EXTRACTED** -- Honey's got a bit more nutrient value than white or brown sugar, but not so much as maple sugar.
- 
- **DEER; cooked, roasted**--Traditionally, most deer meat was boiled, and we still mainly make stews and thick soups from deer meat today, so less nutritional value is lost than by roasting.
- 
- **SALMON, many kinds**--Salmon, fresh, dried, some pounded to mush with nuts, berries and herbs added, was the staple food of Northwest Coast tribes until recent times. Nutrient analysis shows that this fish supplies many needed minerals and vitamins. Salmon, which goes upriver to its birth-home to spawn, is environmentally threatened today. Salmon fishery has been the focus of political and legal battles between Native people and government favoring large commercial fishery. Many NWC tribes today have established commercial fishery, hatchery, and processing enterprises, but traditional people doing family river fishing are often still harassed and arrested.
- 
- **PUMPKIN** -- its seeds, flowers, leaves, and as a boiled or baked vegetable; as pie filling
- 
- **Nutritional Data for SQUASH; WINTER, ACORN, CKD, BAKED, WO/SALT**
- 
- **Nutritional Data for SQUASH; WINTER, BUTTERNUT, CKD, BAKED, WO/SALT**
- 
- **CORN**--all kinds here, yellow, white, meal, masa harina, but no indications about dried corn traditionally treated with wood-ash lyewater or lime water to increase availability of proteins and vitamins

- 
- **Nutritional Data for HOMINY, CANNED, YELLOW**--The only hominy that USDA analyzes is canned, and there's not too much nutrient value in that. **RECIPES tells how to make hominy traditional style.**

---

  - **Nutritional Data for SUCCOTASH; (CORN AND LIMAS), CND, WITH WHOLE KERNEL CORN, SOL&LIQ**--Corn and lima beans, the traditional succotash, 2 of the "3 Sisters" (corn, beans, squash)

---

  - **Nutritional Data for BEANS; BLACK, MATURE SEEDS, COOKED, BOILED, WO/SALT** Black bean nutrient analysis might be as close as we can get to traditional, black beans still used in southwestern/Mexican cooking (and a differnt variety for oriental)

---

  - **Nutritional Data for BEANS; GREAT NORTHERN, MATURE SEEDS, COOKED, BOILED, WO/SALT** The commonest dried beans to buy in small baggies in almost any supermarket. Northern area.

---

  - **Nutritional Data for BEANS; KIDNEY, ALL TYPES, MATURE SEEDS, COOKED, BOILED, WO/SALT** another common grocery store type, but they will usually be salted and flavored.

---

  - **USDA Nutrient Database -- All Items** -- Now available in PDF files.
- 



**--RECIPES** for all these foods.

## Navigation Buttons



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***CREDITS: I drew the moon logo.***

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# Exploring Online



**C**hocolate. There are few foods that people feel as passionate about -- a passion that goes beyond a love for the "sweetness" of most candies or desserts: after all, few people crave caramel, whipped cream, or bubble gum. Chocolate is, well, different. For the true chocoholic, just thinking about chocolate can evoke a pleasurable response. You may want to grab a bar or make a nice cup of hot cocoa before you begin exploring here.



This special online-only edition of Exploring takes a closer look at the sweet lure of chocolate. We'll examine the fascinating -- and often misreported -- history of chocolate, follow the chocolate-making process, and take an online visit to a chocolate factory. We'll also look at the science of chocolate, and find out about the latest research into the possible health effects of its consumption. Lastly, we'll explore the somewhat controversial question of why chocolate make us feel so good.



**CONTINUE** ►  
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## WHAT'S INSIDE:

- **CHOCOLATE IN THE FOREST**

A visit to the Amazon, a source for chocolate.

- **AN "AMERICAN INVENTION"**



The Olmecs, the Mayans, and the Aztecs.

- **CHOCOLATE INVADES EUROPE**  
Chocolate conquers the continent.
- **FROM BEAN TO BAR**  
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- **HEALTH HELP OR RISK?**  
Can chocolate help prevent heart disease?
- **"FEEL GOOD" FOOD**  
More than a food, but less than a drug.
- **BIBLIOGRAPHY**

## TRY THIS!

**A QUESTION OF TEMPERATURE:  
"TEMPERING" CHOCOLATE FOR  
MAKING DELICIOUS CANDIES**



In this activity, you'll learn about "tempering" -- a delicate process of melting and cooling chocolate that not only produces delicious results, it's also an opportunity to learn a little science!

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# ChocoLocate : The Chocolate Lovers' Page

Welcome to The Chocolate Lovers' Page - *since 1994*, your guide to chocolate on the web!

Please [support](#) this site, if you find it useful!

You'll find links here to *over 1050* chocolate web sites around the world. We've got chocolate retailers, suppliers, sellers of gift baskets containing chocolate, chocolate recipies, information, fundraising using chocolate, industry associations, personal fan sites, and more.

To find chocolate web sites, search by keyword, category, or geographical area. If you don't know where to shop, try the "[Support Us!](#)" page for a list of places you can buy chocolate to help support this site! Or, scroll down to check out some of our newest additions. If you know of a chocolate site we might have missed, [submit its URL](#) and we'll check it out for a review here!

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## News:

2004-04-10

Even with my experience and connections, somehow I still find myself being sent out the day before Easter to search the candy shelves of local stores (by then cleared out by the ravaging hordes) for the wily and elusive chocolate rabbits. Oh well, at least I managed to offset the purchasing of lots of low-quality mass-market stuff a little bit by picking up a dark organic free-



trade 70% bar from [Green & Black's](#) at the natural foods store. Happy Easter, everybody - and remember, Mother's Day is right around the corner!

If you're in (or from) England or Scotland, please use the [comments](#) form to share your thoughts on this question: Should we list England and Scotland separately in the Country listings, instead of having a single listing for United Kingdom as we do now?

2004-03-30

The manner in which multi-page category, state and country listings and search results are presented has been modified, so that search engines can see listings beyond the first 20.

2004-03-28

ChocoLocate needs your support, so please visit our newly-revised "[Support Us!](#)" page to read about the various ways you can support this site. Thanks!

2004-03-25

Easter is only a couple weeks away, and we're going to try to let you know about special offers for the holiday from sites listed here. For starters, [zChocolat](#) in France (don't worry, they ship everywhere) is offering "buy two, get one free" on their "[Gourmandaise](#)" and "[Violette](#)" assortments for Easter. [Several other sites also have Easter products available](#), though not necessarily with special offers -

we'll keep our eyes out for more of *those* and report them as we find them.

2004-03-16

We passed the 1,000-listing mark - and there are more to come! Also, North Dakota (thanks, Keely) and Mississippi *do* have chocolate.

---

Our most recently added or updated sites:

[Villas by the Sea](#) - Jekyll Island, Georgia, United States

Villas by the Sea has a special "Chocolate Dream Escape" honeymoon package which includes lots of chocolate and even chocolate body paint.

[Chocolate Fountain Resource](#) - Provo, Utah, United States

The Chocolate Fountain Resource is an index of sites that provide chocolate fountains.

[Hauser Chocolatier](#) - Westerly, Rhode Island, United States

Hauser Chocolatier offers handmade truffles and other chocolates. Secure ordering is available.

[Belgian Springs Chocolate](#) - Provo, Utah, United States

Belgian Springs Chocolate rents chocolate dipping fountains in Utah County, with dark, milk or white chocolate. They can also add flavors, like mint, to the chocolate, and even tint white chocolate different colors. People are getting so creative. :)

[Just Temptations](#) - Mississauga, Ontario, Canada

Just Temptations offers a variety of cakes and desserts, many of which involve chocolate, as well as rentals of chocolate dipping fountains for special occasions.

And rounding out the most recent twenty:

[The Chocolate Chick](#) - Herndon, Virginia, United States

[Wendy's Chocolate Fountain](#) - Reading, Berkshire, England

[Bridgewater Chocolate](#) - Brookfield, Connecticut, United States

[Santa's Fundraising](#) - North Pole, Alaska, United States

[Blue Frog Chocolates](#) - New Orleans, Louisiana, United States

[Michigan Chocolate Fountains](#) - Saint Clair, Michigan, United States

[Forget-Me-Not Gift Baskets](#) - Vancouver, Washington, United States

[Cromwells Chocolates](#) - Knutsford, Cheshire, United Kingdom

[zChocolate](#) - Aix en Provence, France

[California Chocolate Fountains](#) - San Diego, California, United States

[The Chocolate Lovers' Page](#) - Hilo, Hawaii, United States

[MacFarms of Hawaii](#) - Captain Cook, Hawaii, United States

[Menehune Mac](#) - Honolulu, Hawaii, United States

[How Everyday Things are Made](#) - Stanford, California, United States

[Chocolate Heaven](#) - Mansfield, Nottinghamshire, United Kingdom



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**Health&Nutrition Letter**



Tuesday, September 7, 2004

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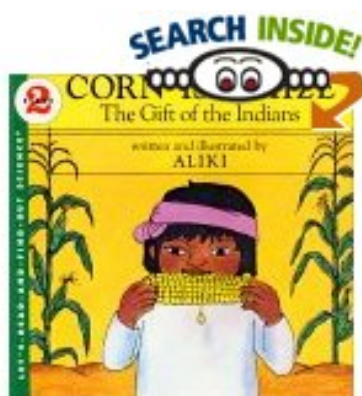
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## Editorial Reviews

### **Ingram**

"An engaging description of how corn was found by Indian farmers thousands of years ago (and) how corn is grown and used today. A successful blend of social studies, science, and history . . . augmented by accurate diagrams and cheerful illustrations."--School Library Journal. Full color.

### **Card catalog description**

A simple description of how corn was discovered and used by the Indians and how it came to be an important food throughout the world. --*This text refers to an out of print or unavailable edition of this title.*

### **Book Description**

#### **What's so great about corn?**

Popcorn, corn on the cob, cornbread, tacos, tamales, and tortillas. All of these and many other good things come from one amazing plant. Alikei tells the story of corn: How Native American farmers thousands of years ago found and nourished a wild grass plant and made it an important part of their lives. They learned the best ways to grow and store and use its fat yellow kernels. And then they shared this knowledge with the new settlers of America.

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Average Customer Review: ★★★★★

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10 of 11 people found the following review helpful:

★★★★★ **A great informational book**, April 6, 2000

Reviewer: [Charlene Howard](#) (Hulen, Ky) - [See all my reviews](#)

Corn is Maize is a great book on corn. It not only shows how corn is grown and the many uses. It teaches the children about Indian culture and how they shared their corn with the prilgrams. A book of history, science, and social development.

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## Auctions and zShops sellers and our other stores recommend:

- ["The Corn Kid"--original oil painting by Sheryl Humphrey \(Price: \\$1500.00\)](#)

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## Listmania!

- [Autumn Picks for the Primary Classroom](#): A list by [Tracy Robert](#), Children's Book Collector
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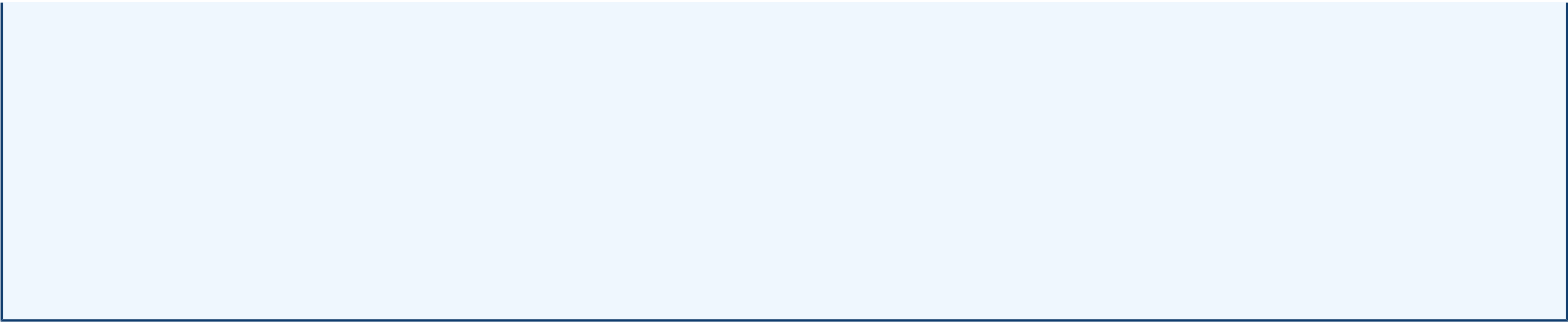
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by Joanne Larsen MS RD LD

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- ▶ **Top Ten Tips to spot nutrition quackery**

If you have or had morning sickness during a pregnancy, please complete the [Morning Sickness - Economic Impact Study](#)

## ASK The Dietitian<sup>SM</sup> Reviews and Awards...

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The answers to frequently asked questions (FAQs) on this web site are based on current nutrition practice and published research as well as Joanne's own clinical practice with patients. Advice or recommendation about specific products is not meant as an endorsement of a particular product and that product may only represent a typical product in a category of products. Further, nutritional supplements with a scientific basis in



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published research may be recommended though food is the preferable source of nutrients in most instances.

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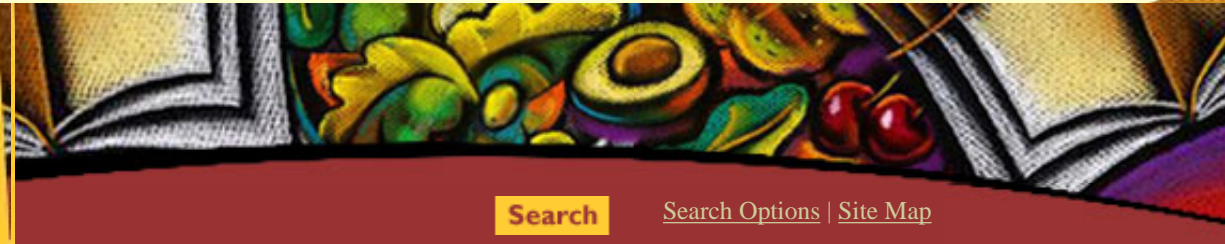
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For the first time since the National School Lunch Program began in 1946, school meals have the goal of reflecting the Dietary Guidelines. Children will be eating lunches and breakfasts that are lower in fat and sodium and have more variety. To help meet the goal of healthier children, USDA launched Team Nutrition, an initiative designed to help make implementation of the new policy in schools easier and more successful. To learn more, read both the [TN Policy Statements](#) and Team Nutrition's [2004 Action Plan](#).



For the Training and Technical Assistance component of Team Nutrition, visit the [Healthy School Meals Resource System!](#) And, if you're in the Child and Adult Care Food Program, be sure to visit [The Child Care Nutrition Resource System](#).



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## Bookstore

# ETHNOBOTANY: NATIVE AMERICAN PLANTS AND HERBS



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Coming out of the book is bearberry, best known by one of its Indian names, *kinikinik*. Its Ojibwe name is *saga-ko-minagunj*, "berry with spikes on it". The leaves were smoked and used as headache remedies. A tea made of dried leaves had various medical uses. Berries, which survive all winter in the snow, were emergency food, and were used to make a tea.

Discover native medical and food uses, and chemical composition of this plant by fooling around with the database, here. And here's a native plants/medical database -- pick a category from the list window -- tribe and you'll see long list of every plant somebody once said they used for medicine. Or problem (what all did everyone use for that?) Then click on a plant (botanical name are used) and find out what use, who said it, when. Just generally fool around and learn about this useful resource.

How Indians Use Wild Plants for Food, Medicine and Crafts; Frances Densmore; Paperback; \$5.56

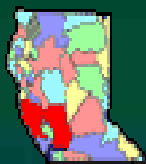
- Dover reprint of report compiled between 1908-20. Despite its general title the Natives are



## Kidbooks



### STAR knowledge, Archaeo- astronomy



### POMO California Tribes



### Associates Letter



### BIG Web Section -- Traditional Plants Herbal Knowledge Traditional

Ojibwe, from White Earth, Cass Lake, Mille Lacs and Grand Portage, Minnesota; Lac Courte Oreilles, Wisconsin; and Manitou Rapids, Ontario, Canada. Densmore, unlike most male anthros, was a musicologist, who was also very interested in foods, medicines and crafts. Her plant compilations are a model that (unfortunately) often wasn't followed by later men collecting plant info. Of course most ethnographers didn't have the collaboration of a Native woman like Mary Warren English of White Earth. Whatever tribe you are, this book is a model, a pace-setter, and a price-bargain. 396 pages, many cross-referencing tables, the best that could be done with that before computers. Densmore is the only ethnobotanist to suggest a little of the complexity of preparing herbal medicines, which for Ojibwe women, were complex compounds of roots and bark prepared in special ways, steeped in particular amounts of hot water, and given in prescribed dosages. Don't fool around with this stuff on your own! There's a brief section on foods (she covers foods in more detail in *Chippewa Customs*), and a lot of very good info on plants used for dyes of quills, and later fabrics (hides were painted with a grease-and-minerals paint, not dyed).

- Frances Densmore on the hawthorn plant, in a special section on beads and beadwork.  
Densmore on bandolier bags. Densmore writes and shows how birchbark patterns were used for bead embroidery and weaving, with patterns often cut from pretty leaves or flowers found.

Los Remedios : Traditional Herbal Remedies of the Southwest; Michael Moore; Paperback; \$7.96;

Medicinal Plants of the Desert and Canyon West : A Guide to Identifying, Preparing, and Using Traditional Medicinal Plants Found in the Deserts and C; Michael Moore; Paperback; \$13.95

## Plants and Herbs



### Native American BOOKS: Reviews, Features BOOK REVIEWS and Features Menu



[Medicinal Plants of the Desert and Canyon West](#);  
Michael Moore; Hardcover; \$19.95 (*Back Ordered*)

[Medicinal Plants of the Mountain West](#); Michael Moore;  
Paperback; \$13.95

[Medicinal Plants of the Pacific West](#); Michael Moore,  
Mimi Kamp (Illustrator); Paperback; \$18.00

[Healing Herbs of the Upper Rio Grande : Traditional  
Medicine of the Southwest](#); Michael Moore (Editor), et  
al; Paperback; \$14.95 (*Back Ordered*)

- [Many plant images](#), are maintained by Southwest School of Botanical Medicine,. headed by Michael Moore, author of the above plant books. Major plant photos, engravings, drawings imagebase gateway. and on-line manuals of use. More than a thousand quality plant pix are accessible by botanic, common name and (some) by Spanish-name indexes. Moore is highly knowledgeable and has studied deeply in native plant lore (but has gone beyond old writings in his own explorations). His approach is scientific, not mystical. Very good color photos, his own, and those by Mimi Camp, accurate habitat descriptions and correct universal botanic names make all of the above books good field handbooks for their respective regions.

[Buffalo Bird Woman's Garden : Agriculture of the  
Hidatsa Indians \(Borealis\)](#); Gilbert L. Wilson;  
Paperback; \$8.95

- [Review of BUFFALO BIRD WOMAN'S GARDEN](#), a fascinating book!

[Keepers of Life : Discovering Plants Through Native  
American Stories and Earth Activities for Children](#);



Michael J. Caduto, Joseph Bruchac; Hardcover; \$16.07  
[Native Plant Stories](#); Joseph Bruchac, Michael J. Caduto; Paperback; \$10.36 -- these are the traditional stories, in a paperback, that are included in *Keepers of Life*.

- [Read REVIEW of KEEPERS OF LIFE](#) and the storybook and Teacher Guide that go with it.

[Kashaya Pomo Plants](#); Jennie Goodrich, et al; Paperback; \$10.36

[Pomo Basketmaking : A Supreme Art for the Weaver](#); Elsie Allen; Paperback; \$6.95

- Read about [Short Pomo history](#) and [Pomo feathered, beaded fancy baskets](#) and a short biography of [Pomo basket weaver Elsie Allen](#) . How the California basketweavers [saved some plants from a dam](#).

[From the Earth to Beyond the Sky : Native American Medicine](#); Evelyn Wolfson, Jennifer Hewitson (Illustrator); Hardcover; \$10.46;

[The Culture of Flowers](#); Jack Goody; Paperback;

[Eating on the Wild Side : The Pharmacologic, Ecologic, and Social Implications of Using Noncultigens \(Arizona Studies in Human Ecology\)](#); Nina L. Etkin (Editor); Paperback;

- These are studies -- mostly pretty technical -- by anthros, paleontologists (study deep layers of earth and bones of earth), primatologists (study monkey and apes and distant furry relatives of us hairless primates ) and ethnobiologists (study indigenous biology knowledge).. They explore from many different scientific perspectives issues such as tribal consumption of



unpalatable and famine foods; comparison of aboriginal and later arrivals' diets; self-treatment with pertain lants by sick animals. Some articles are tough going, some are easy. I liked the one about the so-called cave-man diet (mostly plants) and the argument that all of us are genetically programmed after millions of yearsto eat this way, instead of how we do now.

**American Indian Medicine (Civilization of the American Series, Vol 95),** by Virgil J. Vogel, \$19.96

- Bargain price for this 1990 reprint of Vogel's 1970 classic compilation from masses of old anthros' papers. Every white writer on Indian medicine and herbology has stolen from Vogel ever since. Classic compendium by well-known Native scholar. Vogel uses medical practices as a lens to focus on changing relationships between invading whites and natives, as well as discussing practical and pharmacological bases of plant-based healing and remedies.

**Earth Medicine-Earth Foods;** Michael Weiner; Paperback, \$12

- Emphasis is on medicines rather than foods. Book is organized by condition or problem, listing herbal remedies of various tribes for each. How they were prepared (very sparse) and methods of identification (sketches, not always clear). Last section of the book is more interesting, the plants shown and told about there are usable today. Plants indexed by common and botanical names, and by "remedies" which no one should try to use. No Indian names. Seems simplistic. See my longer review on the amazon.com page.

**Sastun : My Apprenticeship With a Maya Healer;** Rosita Arvigo, et al; Paperback; \$11.20



**Ix Chel Farms and the Panti Medicinal Trail--**

American woman doctor Rosita Arvigio and 92-year-old Belize Mayan healer Don Eligio Panti started school and botanical plant reserve in the '80's. in Belize. Panti died in 1996, but the school he and Dr. Rosita started continue.

**Wild Rice and the Ojibway People;** Thomas Jr. Vennum; Paperback, \$14.95

- **Review of Vennum's WILD RICE AND THE OJIBWAY PEOPLE**

**The Sacred Harvest : Ojibway Wild Rice Gathering (We Are Still Here : Native Americans Today; Middle School);** Gordon Regginti, Dale Kakkak (Photographer); Library Binding; \$19.95

**The Sacred Harvest : Ojibway Wild Rice Gathering (We Are Still Here : Native Americans Today; Middle School);** Gordon Regginti, Dale Kakkak (Photographer); Paperback; \$5.56;

- **Review of THE SACRED HARVEST**
- **Read some stories and recent history of wild rice** -- Maude Kegg tells of when her aunt met Maymaygawesiuk (Little People) ricing
- **Wild Rice Recipes** (including one of my secret ones), and its nutritional values

**Ininatig's Gift of Sugar : Traditional Native Sugarmaking (We Are Still Here : Native Americans Today);** Laura Waterman Wittstock, Dale Kakkak (Photographer); Library Binding; \$19.95

**Ininatig's Gift of Sugar : Traditional Native Sugarmaking (We Are Still Here : Native Americans Today);** Laura Waterman Wittstock, Dale Kakkak



(Photographer); paperback, \$5.56

- [Read about Maple Sugar customs](#) and current Ojibwe practices
- [Maple sugar and syrup](#) Recipes and nutritional value compared with white sugar and honey

[A Handbook of Native American Herbs](#); Alma R. Hutchens, Alma R. Hutchens; Paperback; \$8.80;

[Indian Herbage of North America](#); Alma R. Hutchens; Paperback; \$15.20;



- The Handbook is a portable field companion with plant ID's. 125 North American herbs covered, kitchen as well as medical. Indian Herbage of North America (382 pages, \$17) by Hutchens covers more than 200 plants in more detail, the emphasis there is entirely medical.

[Teachings of Nature](#); Adolf Hungry Wolf, Okan Hungry Wolf (Illustrator); Paperback;

[Nanise' : A Navajo Herbal : One Hundred Plants From the Navajo Reservation](#); Vernon O. Mayes, Barbara Bayless Lacy; Paperback; \$27.00



- Identifies and illustrates (in line drawings and color plates) 100 plants found today on the Navajo Reservation. Each is identified by an English, Latin, and Navajo name. A description of each plant's use as a food, emetic, dye, etc., is also given. Until now, there has been no comprehensive reference on plants of the Navajo Reservation. This book is valuable to both amateur and seasoned botanist in the Southwest, in addition to others interested in health remedies and Navajo folklore and culture. Published by Navajo community College Press.



**Navajo Indian Medical Ethnobotany (University of New Mexico Bulletin Anthropological Series, Vol 3, No 5);**  
Leland C. Wyman, Stuart K. Harris; Hardcover;  
(*Special Order*)

**Ethnobotany of the Navajo;** F. Elmore; Hardcover;

**Traditional Plant Foods of Canadian Indigenous Peoples : Nutrition, Botany and Use (Food and Nutrition in History and Anthropology, Vol 8);** Harriet V. Kuhnlein, Nancy J. Turner; Hardcover;

This outrageously-priced book comes from research (mostly compiled from other people's writings) funded by the Canadian government. The anthros who wrote it on government tick have the nerve to say they know First Nations Reserve people are quite poor -- so here's some info that can help them eat better. Yah, poor reserve residents gonna buy a \$90 book, sure. Turner, BTW is an anthro who thinks kinikinnik and tobacco are "narcotics" when BC Indians smoke 'em, anyway. Look out! Here they come again. . . . See **Review**

**Food Plants of Coastal First Peoples (Handbook (Royal British Columbia Museum).);** Nancy J. Turner; Paperback;

**Food Plants of Interior First Peoples;** Nancy J. Turner; Paperback;

**Plants in British Columbia Indian technology;** Nancy J. Turner; (*Out of Print*)

**Ethnobiological Classification : Principles of Categorization of Plants and Animals in Traditional Societies;** Brent Berlin; Hardcover;

**Thompson ethnobotany : knowledge and usage of plants by the Thompson Indians of British Columbia;**

*(Out of Print)*



**Ethnobotany : A Methods Manual (People and Plants Conservation Manuals, Vol 1)**; Gary J. Martin; Paperback;

**Selected Guidelines for Ethnobotanical Research : A Field Manual (Advances in Economic Botany, Vol 10)**; Miguel N. Alexiades (Editor), Jennie Wood Sheldon (Editor); Paperback;

**Ethnobotany : Evolution of a Discipline**; Richard Evans Schultes, Siri Von Reis (Editor); Hardcover;

**Gathering the Desert.**; Gary Paul Nabhan; Paperback;

**Guide to Indian Herbs**; Raymond Stark; Paperback;

**Humanistic Botany**; Oswald Tippo, Oswald Tipp; Hardcover;

**The Invisible Landscape : Mind, Hallucinogens, and the I Ching**; Terence McKenna, Dennis McKenna; Paperback;

**Medicinal Resources of the Tropical Forest : Biodiversity and Its Importance to Human Health (Biology and Resource Management)**; Michael J. Balick (Editor), et al; Paperback;

**Medicinal Resources of the Tropical Forest : Biodiversity and Its Importance to Human Health (Biology and Resource Management)**; Michael J. Balick (Editor), et al; Hardcover;

**Medicinal Wild Plants of the Prairie : An Ethnobotanical Guide**; Kelly Kindscher, William S. Whitney (Illustrator); Paperback;







**Medicines from Nature**; Peggy Thomas; Library Binding;

**Montana : Native Plants and Early Peoples**; Jeff Hart, Jacqueline Moore (Illustrator); Paperback;

**Native Harvests : Recipes and Botanicals of the American Indian**; E. Barrie Kavasch (Cherokee, Creek descent); Paperback;

- This is a reissue of a book Kavasch published in the early 1970's. It impressed me back then, but I believe its botanic info would now strike me shallow, simplistic and inaccurate. The recipes are better done in Kavasch's newer book, Enduring harvests (on the **Food and Cookbooks** shelf, here).

**The Origins of Human Diet and Medicine : Chemical Ecology (Arizona Studies in Human Ecology)**; Timothy Johns; Paperback;

**People of the Desert and Sea : Ethnobotany of the Seri Indians**; Richard Stephen Felger, Mary Beck Moser; Paperback;

**Indian Uses of Native Plants**; Edith Van Allen Murphey, Edith Van Allen Murphey; Paperback;

**Persephone's Quest : Entheogens and the Origins of Religion**; R. Gordon Wasson, et al; Paperback;

**Plant Spirit Medicine : The Healing Power of Plants**; Eliot Cowan; Paperback;

**Plants of the Gods : Their Sacred, Healing and Hallucinogenic Powers**; Richard Evans Schultes, Albert Hofmann; Paperback;

**Plants, People, and Culture : The Science of**



**Ethnobotany (Scientific American Library Series, No. 60)**; Michael J. Balick, Paul Alan Cox; Hardcover;

**Seed to Civilization : The Story of Food**; Charles Bixler Heiser; Paperback;

**Seed to Civilization : The Story of Food**; Charles Bixler Heiser; Hardcover; (*Special Order*)

**Song of the Seven Herbs**; Walking Night Bear, et al; Paperback;

**Tales of a Shaman's Apprentice : An Ethnobotanist Searches for New Medicines in the Amazon Rain Forest**; Mark J. Plotkin; Paperback;

**Uses of Plants by the Indians of the Missouri River Region**; Melvin R. Gilmore, Bellamy Parks Jansen (Illustrator); Paperback;

**Wild Plants and Native Peoples of the Four Corners**; William W. Dunmire, Gail D. Tierney; Paperback;

**The Zuni Indians and Their Uses of Plants**; Matilda Coxe Stevenson, Marilda Coxe Stevenson; Paperback;

**At the Desert's Green Edge : An Ethnobotany of the Gila River Pima**; Amadeo M. Rea; Hardcover

**Ethnobotany : Principles and Applications**; C. M. Cotton; Paperback;

**Ethnobotany and the Search for New Drugs (Ciba Foundation Symposium, 185)**; G. T. Prance, et al; Paperback;

**Tsewa's Gift : Magic and Meaning in an Amazonian Society (Smithsonian Series in Ethnographic Inquiry)**; Michael F. Brown; Paperback;





[Geraniums for the Iroquois : A Field Guide to American Indian Medicinal Plants](#); Daniel E. Moerman; Hardcover;

[The History and Folklore of North American Wildflowers](#); Timothy Coffey; Paperback;

[Kava : The Pacific Drug \(Psychoactive Plants of the World\)](#); Vincent Lebot, et al; Hardcover;

[Medicinal Wild Plants of the Prairie : An Ethnobotanical Guide](#); Kelly Kindscher, William S. Whitney (Illustrator); Paperback

[Mysteries of the Rainforest : 20th Century Medicine Man \(New Explorers\)](#); Elaine Pascoe; Library Binding;

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SPECIAL ORDER, and HARD-to-FIND (out of print) for scholars and libraries

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**CLOVER** (*Trifolium pratensis* , prairie common red clover) shown in the left margin, like all the clovers, was a common food for all tribes in areas where it grows. Its Ojibwe name is *basibuguk*, "small leaves". In 1919, a U.S. Department of Agriculture survey showed that many tribes had cultivated it by irrigating the areas where it grew. California Pomos held special sacred clover feasts and dances in the early spring to celebrate clover's appearance. New clover was eaten raw, and fresh blossoms were eaten raw or dried, dipped in salt water. The plants were also boiled, usually with other greens, and baked in rock ovens. A report from the Mayo Clinic, in Minnesota, in the mid-1960's indicated that clover contains an effective anti-coagulant, that has found uses in treating coronary thrombosis. [This table shows the chemical composition](#) of red clover. You can fool around with the other databases, and discover many tribal food and medical uses, and a citator of writings about this.

**Native Americans and the Environment** Hundreds of relevant site links, bibliography of published materials; some fulltext articles and booklets reside at this site, maintained by Prof .Alyx Dark

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Last Updated: 6/11/97

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## More info On Katsi's Plants: Native & Botannical Names, Multi-tribal uses, Chemical Analysis



[Strawberries](#)



[Juniper \(Cedar\)](#)



[Raspberries](#)



[Elder Tree](#)



[Blackberries](#)



[Partridgeberry](#)



[Red Sumac](#)



[Bearberry, Kinnikinik](#)



**Blueberries,  
*Minagawunj* not done**



**Wild cranberry,  
*Anibimin* (bog) not  
done**



***Anib* (highbush  
cranberry), not done**



**Wild currant,  
*Wabosodjibik* not done**



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# JUNIPER -- TRIBAL USES



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**T**he data tables below are "live" tables of a different kind than PhytoChem which reports quantities of various substances plants contain. They report (from the AGIS Medical Native America database, MPNADB) various tribes who have used different species of juniper and what they used it for. Clicking on a tree or a tribe produces cites to reports -- often old and difficult to locate -- not direct info about tribal uses of juniper.



In these tables -- in the whole AGIS database -- there are no references to Curly Mustasche, the Dinè (Navajo) healer mentioned by Katsi. To find Mathilda Coxe Stevenson, the 19th century woman anthro who, Katsi says, attended Zuni births, at least cites to some of her writings in the early 1900's that probably describe, perhaps in more detail, the Zuni uses of juniper Katsi described, you have to look under a different species of juniper, *Juniperus monosperma*. That's probably the *Gad* Katsi discusses, but southwestern tribes made considerable usage of all the juniper species.



These tables give the documentary researcher something to get started on, cites to literature you may or may not be able to find. But the tribal oral history researcher can also find that a certain plant once was and maybe still is used in certain ways by her tribe, so it gives you a bit of a start for research with elders, too.

*Juniperus communis* just means "the common kind of juniper-in-general" there may be different species in different areas. Among Ojibwe, the name for cedars-in-general is *giizhik* or *giizhag* the plural, very similar to the word for moon/sky: *giishik*. The ordinary, common sort of juniper is called *gagawan dagisid*, "the deceptive one". This tree is sometimes locally called white cedar, though other species are also known by that common name elsewhere. It was used for general utility purposes,



Another species, *Juniperus virginiana*, is known as *Miskwawak*, red cedar, and is one of the sacred trees. It did and does have medical uses, but the main thing to realize about it is that this tree is sacred.

I've prepared linktables that connect you to the big AGIS databases pre-set to show tribal uses (as recorded by ethnobotanists) for both Red Cedar (*Juniperus virginiana*) and *Juniperus communis* sometimes known as White Cedar to Ojibwe people (also there are several other trees commonly known as White Cedar; these aren't junipers at all). This is followed by a tribal uses table for *Juniperus monosperma*, which grows widely in the southwest, the *Gad* Katsi refers to. These are "live" tables; you can find out a little more by clicking on tribe or tree. What you'll get is not much info, but literature cites.

Following the tribes and trees tables is a link to the PhytoChem analysis of nutrients and other plant chemicals contained in juniper leaves, berries, stems, the starting point for nutritional and medical analytic considerations.





Red Cedar (Juniperus virginiana)--Multi-tribal traditional uses

•  
Common juniper species (sometimes White Cedar, Swamp cedar, other common names) -- Multi-tribal traditional uses

•  
Oneseed Juniper--Used by southwestern tribes, it's most probably the *Gad Katsi* discusses; has the Zuni medical references she mentions.

•  
Explanation of USDA NAL Ethnobotany phytochemicals table use -- please read if you haven't used this database before.

•  
Chemical and Nutrient analysis of juniper berries, leaves, twigs



**O**n the cliff at Hat Point, near Grand Portage Ojibwe reservation's harbor in northeastern Minnesota stands a 400-year-old sacred cedar tree -- *Manido Giizhigance*, Little Cedar Tree Spirit. The cold winds of her long life on the cliff-edge of Lake Superior have twisted and bent that tree, but she has bravely survived.



**S**he represents sacred powers. Her sculptured form is of great beauty and inspiration. It is very annoying to Indian people that this tree has been called "witch tree" by the state of Minnesota hustling tourists. Crowds of disrespectful tourists come out to the edge of the cliff to see it. The tree has been vandalized and its existence is threatened by the hordes.

**I**f you have ever tried to pray, quietly or perhaps with singing, alone or in a group of Indian people, all at some natural sacred place for that sacred purpose, you know the importance of quiet and openness to what is there. Of general respect by everyone in the group. The only time I went there, with a family from Nett Lake to pray for their brother, we were actually photographed and pointed at by repulsive, noisy tourists. I never went back, it was somehow spoiled for me. When I think of that tree, I can't help but feel it is spiritually dead, because for us it was killed spiritually by those tourists, their silly babble, their cameras.

**G**rand Portage Reservation has tried to protect it with blocked trails and limited hours of visitation. The name given the tree by the non-Indian hucksters - - witch tree -- is something like calling Notre Dame Cathedral "Our Lady of Evil Temple of Sin". It is indicative of the way the dominant white society regards everything Indian people hold sacred. If, anywhere near you, there is a landscape feature: lake, rocks, mountain -- named Devil's Anything, you can be sure this was once a sacred place to local Indian people.

**R**ed Cedar is very much alive spiritually. It has the power to help us by purifying our own spirits, our selves. We pass around a shell or little bowl of burning red cedar to purify ourselves for some ceremonies, like Pipe ceremony. Everyone fans the smoke over their hair, face and heart, greets the spirit, thanks it. At sweat lodge, a few bits of red cedar frond are dropped first on the hot rocks. Its fragrant smoke purifies the lodge even if there is not enough cedar around where you had to build it to line the floor around the hole with it, as you should if you can.

**P**eople burn larger amounts of cedar, using branches or bowls, to smudge or purify places, to invite the spirits to help us there. Its fragrant, aromatic smoke helps us clean up our thoughts and emotions of bad, hurtful, harmful things that the world is all too ready to put into our minds and hearts. I smudged the computer lab at school, for example long after everyone had gone home and locked up for the night, I stayed (working) until dawn to do it. Some computer experts might think the cedar smoke would harm the electronics, but in my work life I am a computer expert; I knew this smoke would not hurt them and it didn't.

**C**edar smoke speaks to us of a very old time when plants, animals, and people were all the same kinds of beings, and all communicated together in a very old language our body's cells remember. We cannot remember anything else of that time, but when we smell the aromatic cedar smoke, maybe we do even if it can't be put into words.

**T**here are several ways to tell the difference between Red Cedar and White Cedar ("the deceiver"). Red Cedar likes shallow, limy soil, tends to grow in high or at least rocky places. White Cedar likes swampy boggy soil or at least deep humus and lots of water. The trees' foliages are different too. Compare Red and White Cedar:



**C**ommon juniper may be low-growing, and in swamps, bogs or muskegs can be so thick as to make getting around hard going. When it grows in more open spaces, it is at first low-growing, but if the soil is good for it, will grow into a conical shape. Eventually, if it continues to grow (to about 40 feet), side branches will begin to spread out. So this species, growing in a sunny, open glade may resemble Red Cedar in its general conformation. On rocky areas, ridges, cliffs, the cedar that grows there will usually be the sacred Red Cedar. There is another species of it -- common name Rocky Mountain Red Cedar -- that flourishes to the west of us in drier hills and mountains.

**R**ed Cedar burns with the strong aromatic smell of ceremonial or private purifications. Red Cedar's wood is beautiful and aromatic -- used to line chests, drawers, and closets to perfume clothing and keep moths away. White cedar lacks those qualities, but its wood is rich in preservative oils. White cedarwood makes strong frames, sidings, shingles that weather to a beautiful pale-striped grey, and last a long time against harsh weather. All the cedars are gifts to us people, but for Anishinaabeg peoples, the Red Cedar is especially sacred.

**A**ll this seems to me more important than the chemical components of this biological organism. In comparison, I feel those are true but trivial.

**K**atsi discusses, without giving the botanical name that would zero in on it, a Navajo and Zuni usage of a cedar-juniper plant she ID's by the Navajo name of *Gad*. In searching the big databases, I found many more Navajo women's and childbirth uses of a species called *Juniperus monosperma*. Oneseed Juniper is its

common name. But I don't go just by old ethnobotany reports, especially when they didn't record the Native names of plants (no native names are recoverable from either the AGIS or University of Michigan databases, even if they might have been mentioned in the reports cited).

**R**ough Rock Tribal Demonstration School was the first Native-controlled cultural survival school. It was started by parents (with a lot of opposition from the BIA) around 1969, at Chinle, AZ on the big Navajo rez. In 1986, Rough Rock School put out a cultural cookbook, edited by Regina Lynch. It includes traditional recipes for an infusion (tea) of new branchlets and twigs of the Oneseed juniper to strengthen mothers after childbirth, and several recipes that include grinding its seeds into meal and using them in bread and corncake doughs, as well as using this juniper's leaf ash to make lye water to turn corn and corn meal into hominy. So this species of juniper -- which doesn't grow around here and which I've been unable to find a picture of -- is most probably the Navajo *Gad* whose berries and foliage Katsi discusses. Its berries and foliage probably contain the same vitamins, minerals, and numerous oils and compounds of the species that is analyzed on the USDA Phytochem database, which you can look at by choosing *Juniper ANALYSIS* on the menu above..

As yet, I've been unable to find an ID picture of this species of juniper. If and when I do, I'll post it here. Right now, I wouldn't know what one looks like if I tripped over it! I think [this](#) -- photographed in mountainous desert by some University of Wisconsin faculty member -- might be a Oneseed juniper.

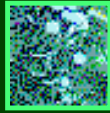
**J**uniper berries were used for flavoring in cooking, especially venison and fish, by many tribes. Ojibwe people used many such flavorings during the period when they had little or no salt, and southwestern cooking still favors their aromatic additions to venison. Juniper is probably best known as a flavoring for its use in gin alcohol, which gets its name from the Dutch word *ginever* for these berries.



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ANALYSIS](#)



[MAIN  
MENU](#)



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***CREDITS: The juniper communis (White Cedar) and virginiana (Red Cedar) photos are from the [University of Wisconsin \(Madison\) botany gopher](#). The large Red Cedar overlooking Wisconsin farmland was photographed by Dr. Virginia Kline, of the Wisconsin Arboretum (Madison). The photo of Manido Giizhigance was taken by Richard Longseth, scanned from a tourist info book called Minnesota Back Roads (American Geographic Publishing, c. 1990) distributed by the state of Minnesota to foster tourism. It is of course ID'ed there as "the witch tree" and nothing is said about how tourists disturb and vandalize it, or the opposition of the Grand Portage Tribe to such tourist visits and publicity, or how all local Ojibwe people hate the name (witch tree) the hucksters have tagged it with.***

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Welcome to the Herb discussion, formerly known as the "Ethnobotany Cafe". This is the one and only connection on the Web which is dedicated to the discussion of plants, their uses, and how they relate to cultures. We invite all herbal and ethnobotany enthusiasts from all around the world to join us. If you're into herbal medicine, you like to collect wild foods for special dishes, wines and remedies, or you just want to learn more about food and how it relates to culture and history, you will feel right at home around here. Please help us in making this an enjoyable net hangout. Have fun!

- [Purchasing bulk herbs for medicinal use](#) **ChrisB** 9 / 5 / 2004 18:53:17 
- [Re:Purchasing bulk herbs for medicinal use](#) **Maranna** 9 / 6 / 2004 12:53:06 
- [Lavender/Chamonile/Ethnobotany](#) **mystprin** 8 / 13 / 2004 1:55:00
  - [Re:Lavender/Chamonile/Ethnobotany](#) **IveyN** 8 / 14 / 2004 9:16:59
  - [Re:Lavender/Chamonile/Ethnobotany](#) **justwannano** 8 / 13 / 2004 23:31:24
- [the use of sweetgrass and sage](#) **seren004** 7 / 19 / 2004 14:08:53
- [lobellia tupa](#) **lemmon** 6 / 30 / 2004 18:38:11
  - [Re:lobellia tupa](#) **healingcircle** 7 / 16 / 2004 14:01:52
- [Chamoile...when to harvest? How?](#) **MommyGinWI** 6 / 20 / 2004 12:01:32
  - [Oops! that's Chamomile....hehe](#) **MommyGinWI** 6 / 21 / 2004 8:17:43
- [Collecting leaves for tea](#) **justwannano** 5 / 3 / 2004 17:25:01
  - [Re:Collecting leaves for tea](#) **healingcircle** 7 / 16 / 2004 14:05:02
- [Hot flashes](#) **Sugarmuffin** 4 / 25 / 2004 0:56:24
  - [Re:Hot flashes](#) **healingcircle** 7 / 16 / 2004 14:09:53
  - [Re:Hot flashes](#) **SunflowerMeg** 5 / 6 / 2004 19:37:08
  - [Re:Hot flashes](#) **Jean** 4 / 25 / 2004 8:40:02
- [Cilantro](#) **SunflowerMeg** 3 / 23 / 2004 10:27:09
- [School Project](#) **lezie** 3 / 12 / 2004 7:37:53
  - [Re:School Project](#) **frontierenginer** 3 / 18 / 2004 21:38:38
- [chaga](#) **crackers** 1 / 22 / 2004 7:58:34
- [American Indian Root Well Known for Cancer?](#) **tochak** 1 / 8 / 2004 23:56:56
  - [Re:American Indian Root Well Known for Cancer?](#) **gigimariet123** 9 / 1 / 2004 8:43:44
  - [Root or BARK? Re:American Indian Root Well Known for Cancer?](#) **Wildlander** 8 / 29 / 2004 18:37:11
  - [Re:American Indian Root Well Known for Cancer?](#) **silverlace** 1 / 13 / 2004 10:02:15
    - [Re:American Indian Root Well Known for Cancer?](#) **gigimariet123** 8 / 17 / 2004 6:44:53
  - [Re:American Indian Root Well Known for Cancer?](#) **silverlace** 1 / 13 / 2004 10:01:11
  - [Re:American Indian Root Well Known for Cancer?](#) **silverlace** 1 / 13 / 2004 10:00:35
    - [Re:American Indian Root Well Known for Cancer?](#) **homesteaders6** 2 / 28 / 2004 17:18:26
    - [Re:American Indian Root Well Known for Cancer?](#) **tochak** 1 / 14 / 2004 17:58:47
      - [Re:American Indian Root Well Known for Cancer?](#) **gigimariet123** 7 / 23 / 2004 18:00:54
- [Herbs still in my garden](#) **pjaspers** 1 / 1 / 2004 19:25:32
  - [Re:Herbs still in my garden](#) **LauraInCA** 1 / 19 / 2004 18:07:53
- [Herbs still in my garden](#) **pjaspers** 1 / 1 / 2004 19:25:17
- [Garlic flavored oil need recipe](#) **Sugarmuffin** 12 / 8 / 2003 12:42:41
  - [Re:Garlic flavored oil need recipe](#) **BarefootBaker** 2 / 11 / 2004 11:01:21
  - [Re:Garlic flavored oil need recipe](#) **Jean** 12 / 23 / 2003 1:25:05

- [Re:Garlic flavored oil need recipe](#) **Peter 2** 1 / 19 / 2004 9:26:30
- [madder berries](#) **pearl** 10 / 10 / 2003 22:55:38
  - [Re:madder berries](#) **Jean** 11 / 2 / 2003 3:09:02
    - [Re:madder berries](#) **pearl** 11 / 4 / 2003 12:20:35
      - [Re:madder berries](#) **Jean** 11 / 11 / 2003 0:44:42
        - [Re:madder berries interesting note](#) **justwannano** 11 / 29 / 2003 0:44:29
- [learning](#) **searcherer** 10 / 1 / 2003 9:07:05
  - [Re:learning](#) **tcranchnoodles** 10 / 12 / 2003 13:51:57
- [Comfrey, anyone?](#) **Jean** 9 / 30 / 2003 3:07:56
  - [Re:Comfrey, anyone?](#) **justwannano** 9 / 30 / 2003 11:17:11
    - [Re:Comfrey, anyone?](#) **Jean** 10 / 30 / 2003 20:27:33
- [use of sage and sweetgrass](#) **lawlvr22** 9 / 26 / 2003 9:46:58
  - [Re:use of sage and sweetgrass](#) **justwannano** 9 / 26 / 2003 11:55:56
    - [Re:use of sage and sweetgrass](#) **seren004** 7 / 19 / 2004 14:05:54
    - [Re:use of sage and sweetgrass](#) **catfish** 4 / 4 / 2004 18:13:51
      - [Re:use of sage and sweetgrass](#) **noodlefish** 4 / 8 / 2004 13:42:03
        - [Re:use of sage and sweetgrass](#) **seren004** 7 / 19 / 2004 14:12:33
        - [Re:use of sage and sweetgrass](#) **seren004** 7 / 19 / 2004 14:12:23
- [gout](#) **philipeb** 8 / 21 / 2003 6:34:22
  - [Re:gout](#) **lynn** 7 / 2 / 2004 11:03:02
  - [Re:gout](#) **gooselady** 9 / 30 / 2003 11:21:19
  - [Re:gout](#) **gooselady** 9 / 30 / 2003 11:19:30
  - [Re:gout](#) **SweetPromise** 8 / 26 / 2003 1:55:27
    - [Re:gout](#) **phillinuk** 8 / 26 / 2003 4:37:54
      - [Re:gout](#) **lawyermomx12** 9 / 18 / 2003 20:58:32
      - [Re:gout](#) **SweetPromise** 10 / 19 / 2003 20:06:47
- [New to drying herbs, any advice?](#) **slj** 8 / 10 / 2003 12:04:57
  - [Re:New to drying herbs, any advice?](#) **kristine12us** 3 / 2 / 2004 22:56:25
  - [Re:New to drying herbs, any advice?](#) **LauraInCA** 1 / 19 / 2004 18:06:50
  - [Re:New to drying herbs, any advice?](#) **Effie** 8 / 12 / 2003 0:40:03
  - [Re:New to drying herbs, any advice?](#) **joonybug** 8 / 12 / 2003 0:27:28
- [Making Herbed Olive Oil](#) **slj** 8 / 10 / 2003 11:37:04
  - [Re:Making Herbed Olive Oil](#) **Effie** 8 / 12 / 2003 0:55:38

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The herb database has moved. The new location is <http://herb.umd.umich.edu>. You will be taken there automatically in 5 seconds. Please update your bookmarks.





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## Native American Ethnobotany

A Database of Foods, Drugs, Dyes and Fibers of Native American Peoples, Derived from Plants.

Your search string may contain "AND" or "OR" in capitals.

For example: *maple AND eye medicine*

**Search String:**

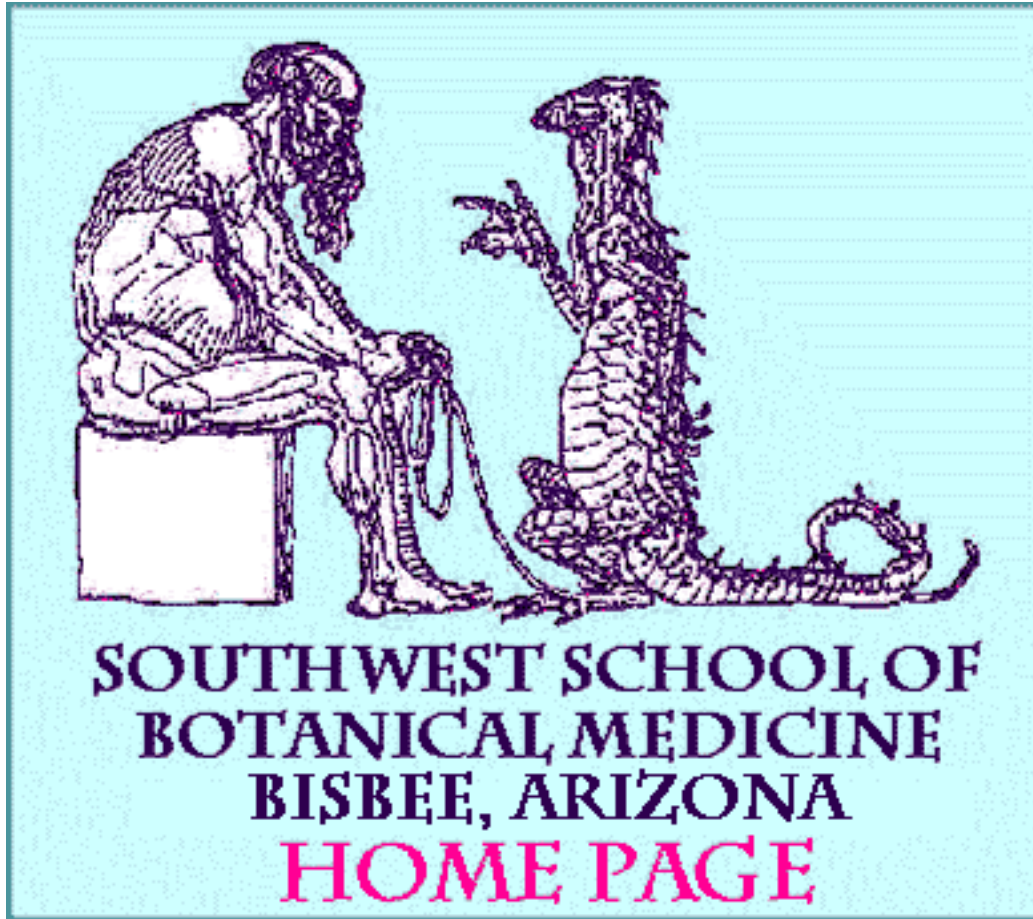
For information about the database, click [here](#).

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[This is our 2004 catalogue and 2005 application form](#)

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[This is Anarcho-Herbalism](#) - an essay by Laurel Luddite

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Information on 2004 Southwest field trips with Charlie Kane of the Tucson Clinic of Botanical Medicine (as well as his new Medicinal and Edible Plants VHS/DVD) [here](#)

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● [Master Genus Index](#) integrating ALL plant photographs, illustrations, maps, abstracts, constituents, monographs, major papers and folios by genus and species. (**updated as of 10/03**) 212K

## Medicinal Plant Images

**NEW!** Medicinal Plant excerpts - Britton & Brown Illustrated Flora - 2nd Edition (1913) "An Illustrated Flora of the Northern United States and Canada"

[VOLUME I - Ophioglossaceae to Polygonaceae](#) - 149 individual plant files, each with illustration, taxonomy, distribution and current botanical name (1/04)

[VOLUME II - Amaranthaceae to Loganiaceae](#) - 451 individual plant files, each with illustration, taxonomy, distribution and current botanical name (1/04)

[VOLUME III - Gentianaceae to Compositae](#) - 368 individual plant files, each with illustration, taxonomy, distribution and current botanical name (2/04)

● [New Images \(10/03\)](#) - 23 color illustrations of drug plants and 57 new photographs and videocaptures by Kate Shane, Greta Anderson and myself, all with linked thumbnails (a *very* strange visual).

● [Video clips of medicinal plants](#) - Some short segments from my personal field videos: Quicktime (.mov) files, 25-50 seconds, 240X180

● [Medicinal Plant Photographs by genus.](#)

Over 2,000 JPEGS of medicinal plants, photographed variously by friends too numerous to list...arranged alphabetically by genus, with complete thumbnail index files.

● [Index](#) of 1200+ plant pictures by North American English and Spanish Names (**as of 7/26/97...MUST update**)

● [Illustrations:](#) 165 classic engravings and illustrations of drug plants and herbs

● [Color Illustrations](#) - 175 elegant lithographs of medicinal plants from the first quarter of the 20th century by Mary Vaux Walcott

● [Color Illustrations](#) from the National Geographic Society, 1915-1924...elegant and articulate representations of 175 medicinal plants found in North America.

● [Pen and Ink Drawings](#) of Western North American plants by botanical artist Mimi Kamp, in both jpeg format (for monitor viewing) and gif format (for computer printing)

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## Texts and Manuals by Michael Moore

● [Herb Manuals](#) by Michael Moore, and other teaching material from SWSBM.

These are available in either ASCII (text) files, or Acrobat PDF files. **New: 2003-2004 Menstrual Calendar**

● [Herb Folios](#) by Michael Moore

Acrobat PDF files of individual plants, with photos, drawings, and a brief discussion of preparations, uses, specific indications and any contraindications.

**NEW!** [Lectures in Botanical Materia Medica](#) - some mp3 excerpts from the 4-CD-ROM set.

## The Dispensatory of the USA, 20th Edition (1918)

The ultimate authority in pharmacy in it's era, the 20th edition, edited by Remington and Wood, is 2000 large pages filled with small type. Though the 19th edition was less judgemental regarding unofficial medicinal plants, the 20th edition is firmer in its science and botany. Although already showing signs of belittling many plant medicines (Remington and Wood were the ultimate mainstream pharmaceutical editors), pharmacists nonetheless still had to prepare medicines for the thousands of Eclectic, Homeopathic and "irregular" licensed M.D.s that practiced, so all plants are dealt with in often painful detail. I am abridging it to include only botanicals and their preparations. It will take a couple of months to finish, so I am breaking it up into alphabetical files...this thing is *huge*.

- [The US DISPENSATORY - 20th Ed. "A"](#) - 144 pages, bookmarked Acrobat (.pdf) file, 110 monographs (including aquas/waters) - 500K
- [The US DISPENSATORY - 20th Ed. "B"](#) - 48 pages, bookmarked Acrobat (.pdf) file, 53 monographs - 165K
- [The US DISPENSATORY - 20th Ed. "C"](#) - 218 pages, bookmarked Acrobat (.pdf) file, 149 monographs (including confections) - 700K
- [The US DISPENSATORY - 20th Ed. "D"](#) - 14 pages, bookmarked Acrobat (.pdf) file, 25 monographs (including decoctions) - 50K
- [The US DISPENSATORY - 20th Ed. "E"](#) - 89 pages, bookmarked Acrobat (.pdf) file, 63 monographs (including emulsions, plasters and extracts) - 280K
- [The US DISPENSATORY - 20th Ed. "F"](#) - 66 pages, bookmarked Acrobat (.pdf) file, 59 monographs (including fluidextracts) - 185K
- [The US DISPENSATORY - 20th Ed. "G"](#) - 73 pages, bookmarked Acrobat (.pdf) file, 46 monographs (including gums) - 236K
- [The US DISPENSATORY - 20th Ed. "H"](#) - 36 pages, bookmarked Acrobat (.pdf) file, 43 monographs - 122K
- [The US DISPENSATORY - 20th Ed. "I"](#) - 34 pages, bookmarked Acrobat (.pdf) file, 45 monographs (including infusions) - 110K
- **NEW!** [The US DISPENSATORY - 20th Ed. "J-K"](#) - 40 pages, bookmarked Acrobat (.pdf) file, 29 monographs - 150K (6/04)
- **NEW!** [The US DISPENSATORY - 20th Ed. "L"](#) - 38 pages, bookmarked Acrobat (.pdf) file, 50 monographs - 135K (7/04)
- **NEW!** [The US DISPENSATORY - 20th Ed. "M"](#) - 69 pages, bookmarked Acrobat (.pdf) file, 50 monographs - 232K (7/04)

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## Herbal Pharmacology in the People's Republic of China

"During the month of June 1974, twelve U.S. specialists in chemistry, medicine, pharmacology, pharmacognosy, pharmacy, and Chinese culture visited a series of major Chinese cities for the purpose of assessing the current status of herbal pharmacology (both basic and clinical) in the People's Republic of China."

So begins this late Nixon-era publication from the National Academy of Sciences. The Red Guards were muttering off in the provinces, China was now "in", acupuncture was being "studied" in the US and many things Chinese were now politically correct. This delegation was sent to the PRC to check out the uses of herbs within Chinese medicine, struggling to its feet after nearly a decade of intellectual and political nihilism, and it offers insights into that time and into how western pharmaceutical folks viewed Chinese herbs. It examined in detail the verifiable effects of over 250 chinese herbs, while missing totally the energetics of therapy. I ate the book up when it first came out, and, with so many more "correct" works since published, the TCM community seems to have forgotten this arcane but sensible first peek into Chinese Herbal Medicine.

🟢 [Herbal Pharmacology in the People's Republic of China](#) - 255 pages, bookmarked Acrobat (.pdf) file - 740K

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## Sturtevant's Edible Plants of the World

🟢 [STURTEVANTS EDIBLE PLANTS OF THE WORLD](#) Edited by U. P. Hedrick with updated botanical names by Michael Moore

Edward Lewis Sturtevant (1842-1898), farmer, botanist, physician and author, was one of the giants of his time in the science of agriculture. His "Notes" were edited after his death by Hedrick and published in 1919 by the New York Agricultural Experiment Station in Geneva, N.Y. I have appended current botanical names (A mixture of BONAPS and Willis, 8th Edition), deleted the 3,000 footnotes but retained the 68 pages of bibliography.

775 pages, bookmarked Acrobat (.pdf) file - 1.6M

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## British Herbal Manuals

🟢 **Prescriber and Clinical Repertory of Medicinal Herbs** by Lt. Col. F. Harper-Shove (1938)

A minor masterpiece, long out of print, Harper-Shove assembled the first British repertory for herbalists. It follows the same model and organization as the classic homeopathic repertories. I've had it around since the early 1970's, and have frequently referred to it over the years. The complex layout and poorly cleaned type necessitated (for my own sanity) scanning the main text as bitmapped images...the rest is as true text. The layout is 11 x 8 1/2, two pages across...appropriate for printing.

**Part 1** - 112 pages (two across) bookmarked .pdf file 2.3M

*Mind, Head, Eye, Ear, Nose, Face, Mouth, Throat, Stomach, Abdomen, Liver, Spleen, Rectum, Urinary, Genitalia, Respiration*

**Part 2** - 110 pages (two across) bookmarked .pdf file 1.6M

*Chest, Back, Extremities, Skin, Sleep, Fever, General, Specific Remedies, Contraindications, Synonyms*

● [Herbal Manual](#) by Harold Ward (1936) 115 page bookmarked .pdf file 288K.

A lovely pocket manual I've used for years. As with many others from the era, the primary influence, besides English and continental herb traditions, was the later Thomsonians. The manual has a good Anglo-centric history of herb usage and 153 concise herb monographs.

● [The Working Man's Model Family Botanic Guide](#) by William Fox, M.D. , 23rd edition (1924)

This book may have been the most widely used herb book of its era in Great Britain. A peculiar mixture of American Thomsonian and physiomedicalist philosophy, "Muscular Christianity," and common sense, the Foxes (three generations were involved in the various editions) took their effort seriously, similar in intent to the American populist medical "everyman" manuals of the second half of the 19th century. It is a refreshing glimpse into late Victorian alternative, and by inference, Standard Practice Medicine.

[Part 1 - Materia Medica, Health](#) - 91 page bookmarked .pdf file, 1M, 70 illustrations

[Part 2 - Diseases - Their Cause and Cure, Formulas, etc.](#) - 148 page bookmarked .pdf file, 970K

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## Eclectic Medicine, Materia Medica and Pharmacy - classic texts

Why do I keep putting up these Eclectic works? In 1990 I visited the Lloyd Library in Cincinnati, Ohio, where, in the basement, I found the accumulated libraries of ALL the Eclectic medical schools, shipped off to the Eclectic Medical College (the "Mother School") as, one by one, they died. Finally, even the E. M.C. died (1939) and there they all were, holding on by the slimmest thread, the writings of a discipline of medicine that survived for a century, was famous (or infamous) for its vast plant materia medica, treated the patient and NOT the pathology, a sophisticated model of vitalist healing every bit as usable as Traditional Chinese Medicine and Ayurvedic medicine...and molding in front of my eyes. Homeopathy survives, and still reprints its classic texts...it doesn't need help. The Eclectics do.

● [History of the Vegetable Drugs of the U.S.P. \(1911\)](#) 560K, 182 pages, bookmarked acrobat (.pdf) file

Lloyd details the introduction, from tradition into Euro-American medicine, of all the plant drugs in the 1900 United States Pharmacopoeia, with a monster bibliography.

● [The Eclectic Practice of Medicine](#) by Rolla L. Thomas, M.D. (1907).

Published by Scudder, this was the primary teaching manual at the Eclectic Medical College. A big book, 1039 pages, it is organized into 9 files.

● [Eclectic Biographies](#) by Harvey Wickes Felter, 1912

[Dr. John King](#) - 118 Pages, bookmarked .pdf file, 8 illustrations - 1.1 MB

[Dr. A. J. Howe](#) - 125 Pages, bookmarked .pdf file, 10 illustrations - 465 K

[Dr. John Milton Scudder](#) - 124 Pages, bookmarked .pdf file, 8 illustrations - 368 K

[Eclectic Medical Institute](#) - 24 pages, bookmarked .pdf file, 15 illustrations - 208 K The alpha and omega of the Eclectic Movement, lasting from 1845 to 1939, this is Felter's "biography" of the Mother School, as of 1912, when it had already graduated 4,000 physicians and was one of the largest medical schools in the midwest.

- [Useful Prescriptions](#) by Cloyce Wilson, M.D. A manual for the use of Specific Medicines, published in 1935 by Lloyd Brothers  
122 pages, bookmarked .pdf file, part text, part bitmap - 2.5 MB
- [Lloyd Brothers plant drug pamphlets](#) (1897 to 1915). Pamphlets and folios on Aloes, Belladonna, Fringetree, Turkey Corn, Wild Yam, Gelsemium, Hydrastis, Alfalfa, Nux Vomica, Pomegranate Night-Blooming Cereus, Damiana, Colocynth, Copaiba, Croton Oil, Calabar Bean, Strophanthus, Coca, Hamamelis, Columbo, Ipecac, and some miscellaneous writings.
- [Sayre's Manual of Organic Materia Medica and Pharmacognosy](#)  
A pharmacist's text from 1917 (4th edition) describing 621 plant and animal drugs, their sources, constituents, preparations and physical nature, with over 300 illustrations. The book is divided into 6 Acrobat files
- [The Eclectic Materia Medica, Pharmacology and Therapeutics](#) by Harvey Wickes Felton, M.D. The classic text from 1922 in an abridged form (botanicals only), by letter or as a single book...acrobat files only, as well as all 24 black-and-white photographs from the original edition.
- [American Materia Medica, Therapeutics and Pharmacognosy](#) by Finley Ellingwood, M.D. The classic Eclectic medical text from 1919, by chapter and group or as an alphabetical botanical-only version.
- [Fyfe's Materia Medica](#) by John William Fyfe, M.D. (Eclectic Manual #6, 1903)  
Besides the clarity of therapeutic uses, this manual is important for the number of little-known but common American botanicals that he treats...such "new" remedies as Ailanthus, Ambrosia, Catalpa, Clematis, Kalmia, Oxydendron, Polemonium and Rhododendron...cool.
- [Culbreth's Materia Medica and Pharmacology](#)  
The classic 1927 pharmacist's textbook, listing all plant drugs that were or had been official in the U.S.P. and N.F....acrobat files only.
- [Materia Medica and Clinical Therapeutics](#) (1907) by Fred Petersen, M.D.  
A delightful and provocative physician's "how-to" workbook that combines botanicals, homeopathics, electricity, even light therapy, written by an insightful rural Californian Eclectic physician.
- [A Therapeutic Guide to Alkaloidal Dosimetric Medication](#) by John M. Shaller M.D - 1907  
This was the best known of the "Dosimetric" medical manuals in the U.S. A widespread rather holistic model of medicine that was practiced in both Europe and the United States, it focused on non-toxic administration of minute amount of refined drugs ("granules") to modify inflammation and fevers.
- [The Eclectic Alkaloids by John Uri Lloyd](#)  
Lloyds careful delineation of how exploitation and bad manufacturing almost killed the Medical Reform Movement of the 19th century - a cautionary tale for herbalists. (1910)
- [Elixirs And Flavoring Extracts: Their History, Formulae, & Methods of Preparation](#), by John Uri Lloyd (1892)

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## Eclectic and Pharmaceutical Journals - classic texts

- [American Journal of Pharmacy](#) (111 issues )

Acrobat files of herb and plant monographs and citations from one of the most influential pharmaceutical publications of the 1880s and 1890s

● [Ellingwood's Therapeutist](#) Complete texts (21 issues)

Acrobat and text reprints of issues of *ELLINGWOOD'S THERAPEUTIST*, from 1908 to 1915, edited by Finley Ellingwood, M.D., possibly the most charismatic and perceptive clinician of the final and most productive decades of the American Eclectic Medical Movement. The Therapeutist dealt *only* with clinical observations, reports, editorial, and materia medica. **NEW ISSUE (2/03)**

● [The National Eclectic Medical Association Quarterly](#) Select papers (8 issues)

● [Transactions of the National Eclectic Medical Association](#)

Select papers on botanical medicine and sundry from the annual convention reports, 1881-2, 1882-3, 1888-9, 1895-6 (vols. 9,10, 16 and 23)

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## Herbology and Herb Growing - classic texts

● [Illustrated Phytotherapy, Vols. 1 and 2 by Thomas Deschauer](#)

These are two delightful books written by a little-known nature-curist and herbalist who practiced in Maywood, Illinois, from the mid 1930s to the end of WWII. I know nothing more about him, but I presume he was one of the German charismatic healers, like Lust, Ehret and Mausert, that immigrated to the USA between the wars. There are over 300 illustrations

● [Mausert's Formulas \(1932\)](#) by OTTO MAUSER, ND

● [Useful Wild Plants of the United States and Canada](#) by Charles Francis Saunders.

● [Ginseng and Other Medicinal Plants](#) by A.R. Harding

Written in 1909 and 1912, and taken from the final revision of 1936, this was THE book on Ginseng and Golden Seal cultivation for many decades.

● [The Cascara Tree in British Columbia](#) by John Davidson.

A 1942 British Columbian Govt. publication discusses how to and not to harvest Cascara Sagrada, how to coppice and cultivate the native bush, and then offers an even-handed method for regulating wildcrafting. A good model for dealing with current overpicking.

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## Thomsonian Medicine - classic texts

● [The Life and Medical Discoveries of Samuel Thomson](#) by John Uri Lloyd - 1909

This review includes Thomson's autobiography, the transcripts of the trial of Dr. Frost, the Thomsonian Materia Medica, and correspondence of involved parties...enough to give one a detailed picture of the importance of the movement and the harshness of its suppression, deriving out of Federalist, class and Anti-Masonic politics .

● [A GUIDE TO HEALTH \(1848\)](#) By Benjamin Colby. Perhaps the best text by any Thomsonian practitioner.



# Ethnobotany and Traditional Plant Uses - classic texts

## ● [DESERT PLANTS AND PEOPLE](#) by Sam Hicks

(Acrobat File) 1.4 M, 105 Pages, 89 black and white photographs, bookmarked, 1966

Hicks was a Cavalryman, rancher and tracker, who worked in the last decades of his life as the outfitter, ranch manager and friend of Erle Stanley Gardner in that author's many excursions into Baja California and Sonora. Hicks learned traditional curandismo and country ways from Mexican and Mission Indians...traditions already then fading. Published too soon (or too late), by a long defunct regional publisher, written by a "layman", it is a remarkable little book about plants and methods little discussed, in a region often ignored. There is also a long excerpt by a friend from Alpine, Texas, W. D. Smithers, discussing similar experiences with healing herbs and the curandismo of the Big Bend area. The book has puzzled many, as the plants are only identified by photographs and obscure local names - I have added the scientific names (no small task!)

## ● [Classic Ethnobotanical texts.](#)

**Materia Medica of the Bella Coola and Neighboring Tribes of British Columbia** By Harlan I. Smith

**Ethnobotany of the Forest Potawatomi** by Huron H. Smith

**Ethnobotany of the Zuñi Indians** By Matilda Coxe Stevenson.

**Ethnobotany of the Gosiute Indians of Utah** by Ralph V. Chamberlin.

**Ethnobotany of the Menomini Indians** by Huron H. Smith

**Ethnobotany of the Tewa Indians** by Robbins, Harrington and Friere-Marreco

## ● [Useful Wild Plants of the United States and Canada](#) by Charles Francis Saunders.

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# Medicinal Plants: Research, Resources, FAQs, Regional plant checklists

● [Plant Constituents](#) Taken from a variety of sources, these are the known constituents for over 250 plant medicines

● [Research Abstracts](#) Abstracts from the last 10 years on 148 different genus of medicinal plants, and links to further information

● [Distribution Maps](#) 294 distribution maps of medicinal plants found in the western United States.

● [Western State Flora Checklists.](#) These are Acrobat and text files of checklists of some of the western states, with special emphasis on changes in taxonomic nomenclature important to field herbalists. Finished states are *Arizona, California, Colorado, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington and Wyoming.*

● [Bioregional Herb Resources:](#) former students and friends that sell ethically wildcrafted or organically grown bulk herbs and tinctures, that are in practice, or that, in turn, have their OWN schools. We MUST avoid centralization of the herb industry...these are herbalists and sources of materials of use for the hundreds of regional herbalists and small manufacturers of botanical products around the United States...as well those that prefer LOCAL herbs. (7/03)

● The remarkably useful [Medicinal Herb FAQ](#) and [Culinary Herb FAQ](#), maintained by Henriette

Kress for the newsgroup alt.folklore.herbs.

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● Link for information and freeware readers for [Adobe Acrobat](#).

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## Commercial publications by Michael Moore: Information and sources

### **NEW!** [Lectures in Botanical Materia Medica by Michael Moore](#)

a 4 CD-ROM set of 150 hours of class and field lectures in mp3 format recorded during the 2002 program .

#### ● [BOOKS:](#)

*Medicinal Plants of the Mountain West (2nd Edition)*

*Medicinal Plants of the Desert and Canyon West*

*Los Remedios*

*Medicinal Plants of the Pacific West*

*Healing Herbs of the Upper Rio Grande (Edited and Revised)*

*Herbs for the Urinary Tract*

...and our Clinical Manuals in hard copy

#### ● [VIDEOS:](#)

MEDICINAL PLANTS: in the field with MICHAEL MOORE

[Volume 1. RIO GRANDE GORGE](#)

[Volume 2. THE SOUTHERN ROCKIES](#)

#### ● [SOFTWARE:](#)

[Herbal Resource Guide](#)

for Windows or Mac

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Before I was an herbalist, I was a musician and composer. Just to learn how, I have been transferring some of my symphonic music from flaking tape to digital files. You can download some [mp3 files here](#).

Now including my **Symphony #2 - The Anasazi**

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Thanks to [Henriette Kress](#), these materials are available from her mirror site at

<http://metalab.unc.edu/pub/academic/medicine/alternative-healthcare/herbal-medicine/SWSBM/HOMEPAGE/HomePage.html>

the ftpmirror, <http://www.ibiblio.org/SWSBM/>

and from the Japanese mirror, <ftp://sunsite.sut.ac.jp/pub/academic/medicine/alternative->

[healthcare/herbal-medicine/SWSBM/](#)

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If you want to check out southeastern Arizona and Bisbee, try [here](#)

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**My favorite (unsponsored) links of the month**

**[Herbal Vade Mecum](#) by Gazmen Skenderi (email)**

Dr. Skenderi has written perhaps the best simple reference book on herbs I have seen in decades...657 1/2 page to full page monographs on herbs, EOs and lipids, using sources ranging from the Eclectics to British phytotherapy, Pacific Rim and European research and personal experience. Drawing on 30 years as a phytopharmacist and pharmacognosist, he has a knack for emphasizing *reliable* research, *practical* uses and *pertinent* contraindications. A compact, dense, authoritative and thoughtful reference book that I highly recommend. It can be purchased by check or money order (payable to Herbacy Press) from Herbacy Press, 144 Wheaton Place, Rutherford, NJ 07070. US Orders: \$24.95 + \$2.95 (S&H; delivery: 3-8 business days) \$24.95 + \$4.95 (S&H; delivery: 2-3 business days) New Jersey residents have to add 6% to the book price. International Orders: \$24.95 + \$14.95 (S&H; delivery 7-10 business days)

**[The Pine Nut People and home of Piñon Penny](#)**

Sources of native Pine Nuts, Piñon Coffee, recipes, and links to lots of information about how poor forest management and drought has laid low the whole idea of renewable forest products. Activists AND merchants...the best combination.

**[Powderz Medical Apothecary](#)**

These folks (two N.D.s) supply bulk supplements, standardized extracts, herbs, presses, capsule machines, and just about everything for the alternative health industry, available only to licensed practitioners.

**[Montina Gluten-free grain and flour](#)**

These Montana folks are growing a variety of Indian Rice Grass (a **perennial** grain...hooray) that tastes fantastic and is gluten free. We had a gluten-reactive friend over for thanksgiving and fixed her up some Montina stuffing...her first in years. Makes great pancakes and muffins.

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**This site is maintained by Michael Moore, and was last updated July 15, 2004**

When my typewriter broke 10 years ago, I grudgingly purchased my first computer at age 53...an ancient used Mac Plus, recommended for low-tech ageing neo-Luddite green hippies such as myself. 10 computers, 4 scanners, 5 powerbooks, 3 digital cameras, 2 LCD projectors and two minis DV cameras later, I STILL have two unused ribbons left over from that Smith-Corona.

All OCR work is done with FineReader 5 Pro by [ABBYY](#) (the best! from crazed Russian software techies)

If an ol' bear like [me](#) can pull this off, imagine what YOU could do for our collective benefit!  
Send comments, complaints, input and new site information to...[hrbmoore@mindspring.com](mailto:hrbmoore@mindspring.com)



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43704880



# Vascular Plant Image Library

## Alphabetical Listing

### 'A' Families

Select Family page: [B-D](#) [E-G](#) [H-N](#) [O-R](#) [S-Z](#) or [string query](#) the index

**Acanthaceae**: *Acanthus balcanicus* (3), *Acanthus hungaricus* (4), *Acanthus mollis* (5), *Acanthus montanus* (4), *Acanthus spinosissimus* , *Anisacanthus quadrifidus* (10), *Anisacanthus wrightii* (6), *Aphelandra lingua-bovis* , *Aphelandra scabra* (7), *Aphelandra squarrosa* (2), *Asystasia gangetica* (2), *Asystasia* sp. , *Barleria oenotheroides* (9), *Barleria prionites* (2), *Barleria repens* (5), *Barleria saxatilis* (3), *Beloperone guttata* (2), *Blechum pyramidatum* (3), *Blepharis linariifolia* , *Crossandra infundibuliformis* , *Crossandra spec.* , *Cryptophragmium ceylanicum* (3), *Dicliptera resupinata* (2), *Hygrophila polysperma* , *Justicia americana* (3), *Justicia aurea* (3), *Justicia betonica* , *Justicia brandegeana* (9), *Justicia ovata* , *Justicia runyonii* (2), *Justicia secunda* (2), *Justicia spicigera* , *Justitia flava* , *Megaskepasma erythrochlamys* , *Mendoncia retusa* , *Nomaphila stricta* , *Odontenema strictum* , *Odontonema nitidum album* , *Odontonema strictum* , *Pachystachys lutea* (2), *Peristrophe speciosa* , *Peristrophe speciosa* (3), *Ruellia amoena* (2), *Ruellia brevifolia* , *Ruellia elegans* (2), *Ruellia inundata* (4), *Ruellia makoyana* , *Ruellia metallica* (4), *Ruellia nudiflora* (3), *Ruellia* sp. (10), *Ruellia squarrosa* , *Sanchezia speciosa* , *Siphonoglossa pilosella* , *Strobilanthes dyerianus* (3), *Strobilanthes* sp. , *Thunbergia alata* (4), *Thunbergia erecta* (2), *Thunbergia fragrans* (3), *Thunbergia grandiflora* (13), *Thunbergia holstii* , *Thunbergia laurifolia*

**Aceraceae**: *Acer campestre* , *Acer capillipes* (5), *Acer ginnala* (2), *Acer grandidentatum* (8), *Acer griseum* (3), *Acer japonicum* (3), *Acer maximowiczianum* (2), *Acer negundo* (4), *Acer opalus obtusatum* , *Acer palmatum* (2), *Acer pensylvanicum* (3), *Acer platanoides* (7), *Acer rubrum* (9), *Acer saccharum* (5), *Acer* sp. , *Acer tataricum* (2)

**Acoraceae**: *Acorus calamus* (3)

**Adiantaceae**: *Adiantum capillus-veneris* , *Adiantum pedatum* , *Cheilanthes marantae* , *Cryptogramma crispa*

**Adoxaceae**: *Adoxa moschatellina* (4)

**Agavaceae**: *Agava americana* (7), *Agave americana* (2), *Agave americanum* , *Agave attenuata* , *Agave fourcroydes* , *Agave lechuguilla* (7), *Agave scabra* (11), *Agave shawii* var. *shawii* , *Agave sisalana* , *Agave* sp. (3), *Agave tequilana* , *Agave victoriae-reginae* , *Aloe vera* , *Beaucarnea recurvata* (3),

*Cordyline australis* (2), *Cordyline fruticosa* , *Cordyline terminalis* , *Dasyilirion leiophyllum* , *Dracaena deremensis* , *Dracaena fragrans* , *Furcraea foetida* , *Hesperaloe parviflora* (6), *Manfreda longiflora* (2), *Manfreda maculosa* (4), *Manfreda* sp. (5), *Manfreda virginica* (17), *Nolina erumpens* (2), *Nolina* sp. (3), *Phormium tenax* , *Pleomele aurea* , *Pleomele auwahiensis* , *Polianthes durangensis* , *Polianthes* sp. (2), *Sanseveria* sp. , *Sanseveria* sp. , *Yucca aloifolia* (2), *Yucca brevifolia* var. *brevifolia* (3), *Yucca elata* (3), *Yucca elephantipes* , *Yucca faxoniana* (7), *Yucca gloriosa* (2), *Yucca louisianensis* (5), *Yucca rostrata* (4), *Yucca rupicola* , *Yucca* sp. (11), *Yucca torreyi* (11)

**Aizoaceae**: *Aizoon canariensis* , *Aptenia cordifolia* (3), *Delosperma cooperi* (5), *Delosperma sutherlandii* , *Dorotheantus belldiformis* , *Dorotheantus bellidiformis* , *Faucaria* sp. , *Lampranthus multiradiatus* (2), *Lampranthus multiseriatus* (2), *Lampranthus roseus* , *Lampranthus roseus* [id not certain] (2), *Lampranthus zeyheri* , *Lithops* sp. (2), *Mesembryanthemum crystallinum* (2), *Mesembryanthemum* sp. , *Mesembryanthemum* sp. (2), *Sesuvium portulacastrum* (2), *Tetragonia tetragonioides* (2), *Trianthema portulacastrum* (2)

**Alismataceae**: *Alisma aquatica* , *Alisma plantago-aquatica* , *Echinodorus berteroi* (2), *Echinodorus grandiflorus* [id not certain] , *Echinodorus isthmicus* (4), *Machaerocarpus californicus* , *Sagittaria graminea* [id not certain] (15), *Sagittaria montevidensis* (5), *Sagittaria papillosa* (2), *Sagittaria papillosa* or *lancifolia* (4), *Sagittaria sagittifolia* (2), *Sagittaria* sp. , *Sagittaria* sp., pr. *S. papillosa* (2), *Sagittaria* sp., pr. *S. platyphylla* (2)

**Alliaceae**: *Agapanthus africanus* (2), *Allium angulosum* , *Allium cepa* , *Allium christophii* , *Allium drummondii* , *Allium flavum* , *Allium kochii* (5), *Allium nevadense* , *Allium nigrum* , *Allium oleraceum* , *Allium porrum* , *Allium schoenoprasum* , *Allium scorodoprasum* , *Allium* sp. , *Allium triquetrum* , *Allium tuberosum* (2), *Allium ursinum* , *Allium victoralis* , *Allium vineale* (6), *Ipheion uniflorum* (10), *Nothoscordum bivalve* , *unknown* (2)

**Aloeaceae**: *Aloe barbadensis* (2), *Aloe ciliaris* (2), *Aloe dichotoma* (3), *Aloe ferox* (3), *Aloe plicatilis* , *Aloe* sp. , *Aloe vera* , *Haworthia limifolia*

**Alstroemeriaceae**: *Alstroemeria pelegrina* , *Alstroemeria aurantiaca*

**Amaranthaceae**: *Achryranthus aspera* , *Achyranthes aspera* (3), *Achyranthes splendens* var. *splendens* , *Achryranthus aspera* , *Alternanthera brasiliana* , *Alternanthera caracasana* (2), *Alternanthera ficoidea* (4), *Alternanthera philoxeroides* , *Alternanthera pungens* , *Amaranthus caudatus* (6), *Amaranthus cruentus* (3), *Amaranthus cruentus* (*A. chlorostachys*) , *Amaranthus hybridus* (2), *Amaranthus hypochondriacus* (5), *Amaranthus retroflexus* , *Amaranthus spinosus* (4), *Amaranthus tricolor* (7), *Amaranthus viridis* , *Amaranthus caudatus* , *Celosia argentea* (3), *Celosia argentea argentea* , *Celosia cristata* , *Charpentiera obovata* , *Froelichia floridana* (12), *Froelichia* sp. , *Gomphrena globosa* (8), *Iresine herbstii* (3), *Nototrichium sandwicense* , *Tidestroemia oblongifolia*

**Amaryllidaceae**: *Alstroemeria pulchella* , *Alstromeria aurantiaca* (2), *Bomarea cf. acutifolia* (2), *Bomarea costaricensis* , *Clivia miniata* , *Crinum asiaticum* (2), *Crinum jagus* , *Crinum purpurascens* (2), *Crinum sp.* , *Crinum spec.* , *Galanthus elwesii* , *Galanthus nivalis* (6), *Hymenocallis galvestonensis* (5), *Hymenocallis liriosme* (2), *Hymenocallis sp.* , *Leucojum aestivum* (7), *Leucojum roseus* , *Leucojum vernum* (2), *Narcissus bulbocodium* , *Narcissus bulbocodium bulbocodium* (3), *Narcissus elegans* , *Narcissus hybrid* , *Narcissus papyraceus* (2), *Narcissus poeticus* (3), *Narcissus pseudonarcissus* , *Narcissus sp.* , *Nerine bowdenii* (3), *Sternbergia lutea* (2), *Urceolina grandiflora* (3), *Zephyranthes citrina* , *Zephyranthes rosea*

**Anacardiaceae**: *Anacardium occidentale* (12), *Comocladia dodonea* , *Cotinus coggygia* (3), *Cotinus obovatus* , *Mangifera indica* (5), *Pistacia chinensis* (9), *Pistacia lentiscus* , *Rhus aromatica* (6), *Rhus glabra* , *Rhus hirta* (2), *Rhus lanceolata* , *Rhus sandwicensis* , *Rhus succedanea* , *Rhus toxicodendron* , *Rhus trilobata* , *Rhus virens* (6), *Schinus molle* (3), *Schinus terebinthifolia* , *Schinus terebinthifolius* , *Spondias dulcis* , *Toxicodendron radicans* (16), *Toxicodendron toxicarium* , *Toxicodendron vernix* (7)

**Anemiaceae**: *Lygodium sp.* , *Osmunda claytoniana* (2), *Osmunda regalis* (4)

**Angiopteridaceae**: *Angiopteris erecta* , *Angiopteris evecta* (2)

**Annonaceae**: *Annona cherimola* (2), *Asimina triloba* (10), *Cananga odorata* (7), *Desmopsis microcarpa* [id not certain] (6), *Polyalthia longifolia* , *Polyalthia sclerophylla* , *Polyalthia suberosa*

**Anthericaceae**: *Anthericum liliago*

**Apiaceae**: *Aegodopium podagraria* , *Aegopodium podagraria* , *Aethusa cynapium* (3), *Ammi majus* , *Ammoselinum butleri* (2), *Anethum graveolens* (12), *Angelica archangelica* (3), *Angelica atropurpurea* (10), *Angelica silvestris* (2), *Anthriscus cerefolium* (3), *Anthriscus silvestris* , *Anthriscus sylvestris* (5), *Apium graveolen* , *Apium graveolens* (5), *Apium inundatum* , *Archangelica officinalis* , *Arracacha xanthorrhiza* , *Astrantia major* (11), *Athamanta cretensis* (2), *Athamantha haynaldii* (2), *Berula erecta* (2), *Bifora americana* (2), *Bowlesia incana* (5), *Bupleurum falcatum* (2), *Bupleurum rotundifolium* (2), *Bupleurum spinosum* (3), *Carum carvi* (4), *Caucalis platycarpus* , *Centella asiatica* , *Centella erecta* (6), *Chaerophyllum bulbosum* , *Chaerophyllum tainturieri* (3), *Chaerophyllum temulentum* , *Ciclospermum leptophyllum* , *Cicuta maculata* (6), *Cicuta virosa* (3), *Cnidium silaifolium* , *Conium maculatum* (8), *Coriandrium sativum* (4), *Coriandrum sativum* (11), *Crithmum maritimum* , *Cuminum cyminum* (3), *Cyclospermum leptophyllum* (7), *Cymopterus montanus* , *Cynosciadium digitatum* (2), *Daucosma laciniata* (2), *Daucus carota* (16), *Daucus pusillus* (7), *Dorema ammoniacum* , *Eryngium amethystinum* (2), *Eryngium amethystinum* , *Eryngium foetidum* (3), *Eryngium giganteum* (2), *Eryngium hookeri* (5), *Eryngium integrifolium* (4), *Eryngium leavenworthii* (9), *Eryngium maritimum* , *Eryngium nasturtiifolium* (2), *Eryngium palmatum* (2), *Eryngium pandanifolium* (2), *Eryngium prostratum* (3), *Eryngium tricuspdatum* (2), *Eryngium variifolium* (2), *Eryngium yuccifolium* (16), *Ferula communis* (3), *Ferula galbaniflua* , *Ferula scorodosma* , *Ferulago campestris* (2), *Foeniculum capillaceum* , *Foeniculum vulgare* (5), *Helosciadium inundatum* , *Heracleum lanatum* (2), *Heracleum maximum* ,

*Heracleum sibiricum* , *Heracleum sphondylium* , *Hydrocotyle bonariensis* (2), *Hydrocotyle bowlesioides* , *Hydrocotyle mexicana* [id not certain] (3), *Hydrocotyle ranunculoides* , *Hydrocotyle umbellata* (4), *Hydrocotyle verticillata* (3), *Hydrocotyle vulgaris* (2), *Imperatoria ostruthium* , *Laserpitium latifolium* (5), *Laserpitium siler* , *Levisticum officinale* (3), *Ligusticum ferulaceum* , *Ligusticum grayi* (2), *Ligusticum scoticum* , *Limnoscium pinnatum* (3), *Limnoscium pumilum* (3), *Meum athamanticum* (2), *Myrrhidendron donnellsmithii* (11), *Myrrhis odorata* (2), *Oenanthe aquatica* (2), *Oenanthe fistulosa* , *Oenanthe phellandrium* , *Oenanthe pimpinelloides* (3), *Opopanax chironium* , *Oxypolis rigidior* (4), *Pastinaca sativa* (5), *Petroselinum crispum* (6), *Peucedanum palustre* , *Pimpinella anisum* (7), *Pimpinella saxifraga* (2), *Polytaenia nuttallii* (10), *Polytaenia nuttallii* [id not certain] (2), *Polytaenia* sp. (2), *Polytaenia texana* (2), *Ptilimnium capillaceum* (2), *Ptilimnium costatum* (2), *Ptilimnium nuttallii* (2), *Ptilimnium X texense* (3), *Sanicula canadensis* (5), *Sanicula europaea* (2), *Scandix pecten-veneris* (3), *Seseli webbii* , *Silaum silaus* , *Sium latifolium* , *Sium sisarum* , *Spermolepis divaricata* (2), *Spermolepis echinata* (2), *Spermolepis echinata* [id not certain] , *Spermolepis hawaiiensis* , *Spermolepis inermis* (2), *Steganotaenia araliacea* , *Tauschia texana* (2), *Thaspium trifoliatum* , *Tordylium apulum* (2), *Torilis anthriscus* , *Torilis arvensis* (3), *Torilis japonica* , *Torilis leptophylla* , *Torilis nodosa* (7), *Trepocarpus aethusae* (4), *Turgenia latifolia* , *Zizia aurea* (8)

**Apocynaceae:** *Aconanthera abyssinica* , *Adenium obesum* (3), *Adenium obseum* , *Allamanda blanchetii* , *Allamanda cathartica* (13), *Allomanda schottii* (2), *Alyxia oliviformis* , *Amsonia illustris* (2), *Amsonia tabernaemontana* (7), *Apocynum androsaemifolium* (5), *Aspidosperma quebracho-blanco* , *Carissa grandiflora* (2), *Carissa macrocarpa* , *Cascabela thevetia* , *Catharanthus roseus* (10), *Cerbera lactaria* , *Cerbera odollam* , *Cerbera tanghin* , *Echites umbellata* (3), *Landolphia comorensis* , *Landolphia watsoniana* , *Mandevilla sanderi* (3), *Nerium oleander* (11), *Ochrosia haleakalae* , *Pachypodium horombense* , *Pachypodium* sp. (2), *Plumeria obtusa* (3), *Plumeria pudica* , *Plumeria rubra* (6), *Rauwolfia sandwicensis* , *Stemmadenia donnell-smithii* (16), *Strophanthus hispidus* , *Strophanthus preussi* , *Trachelospermum asiaticum* , *Trachelospermum difforme* (4), *Urceola elastica* , *Urechites lutea* (2), *Vinca major* (8), *Vinca minor* (6), *Willughbeia firma* (6)

**Aponogetonaceae:** *Aponogeton* sp. (4)

**Aquifoliaceae:** *Ilex anomala* , *Ilex aquifolium* (2), *Ilex cassine* (2), *Ilex cornuta* (5), *Ilex cornuta* cv. 'Burfordi' (7), *Ilex decidua* (7), *Ilex opaca* (11), *Ilex paraguariensis* , *Ilex* sp. , *Ilex vomitoria* (18), *Nemopanthus mucronatus* (5)

**Araceae:** *Acorus calamus* (2), *Agalonema pseudobracteata* , *Aglaonema commutatum* (3), *Aglaonema nitidum* (3), *Aglaonema* sp. , *Alocasia macrorrhiza* (2), *Alocasia sanderiana* (4), *Alocasia* sp. (2), *Amorphophallus bulbifer* (2), *Amorphophallus paeonifolius* (4), *Amorphophallus rivieri* (4), *Anchomanes giganteus* (6), *Anthurium andraeanum* (2), *Anthurium digitatum* (2), *Anthurium* sp. , *Anthurium upalaense* (2), *Arisaema dracontium* , *Arisaema triphyllum* (4), *Arum italicum* (4), *Arum maculatum* (11), *Arum spec.* (2), *Caladium* sp. (5), *Calla palustris* (5), *Collocasia esculenta* , *Colocasia esculenta* (3), *Cryptocoryne beckettii* (6), *Cyrtosperma johnstonii* (4), *Dracunculus vulgaris* (2), *Lysichiton americanus* (2), *Lysichiton camtschatcensis* (2), *Monstera deliciosa* (4), *Monstera tenuis* (3), *Nephtytis*



*afzelii* (3), *Orontium aquaticum* , *Peltandra virginica* (2), *Philodendron* sp. , *Philodendrum giganteum* (2), *Pistia stratiotes* (5), *Spathiphyllum* , *Spathiphyllum cochlearispathum* (2), *Spathiphyllum* sp. (5), *Spathiphyllum cochlearispathum* , *Symplocarpus foetidus* , *Syngonium podophyllum* (3), *Syngonium standleyanum* (3), *Xanthosoma sagittifolium* , *Zantedeschia aethiopica* (2), *Zantedeschia albomaculata* (3)

**Araliaceae**: *Aralia racemosa* (6), *Aralia spinosa* (4), *Cheirodendron trigynum* , *Didymopanax pittieri* , *Hedera algeriensis* , *Hedera helix* (5), *Hedera helix canariensis* , *Oplopanax horridus* (2), *Opolopanax horridus* , *Panax trifolius* , *Polyscias guilfoylei* , *Polyscias scutellaria* , *Pseudopanax lessonii* , *Reynoldsia sandwicensis* , *Schefflera actinophylla* (3), *Schefflera arboricola* , *Tetrapanax papyriferus* , *Tetraplasandra oahuensis*

**Araucariaceae**: *Agathis australis* , *Araucaria araucana* (5), *Araucaria bidwillii* (2), *Araucaria columnae* , *Araucaria columnaris* , *Araucaria heterophylla* (3), *Araucaria* sp. (3)

**Areceaceae**: *Acrocomia aculeata* (2), *Acrocomia mexicana* (2), *Adonidia merrillii* , *Archontophoenix alexandrae* , *Areca catechu* (3), *Calamus draco* , *Calyptrogyne ghiesbreghtiana* (4), *Caryota gigas* (2), *Caryota mitis* (8), *Chaemaerops humilis* , *Chamaedorea oblongata* (4), *Chamaedorea seifrizii* (7), *Chamaerops humilis* , *Coccothrinax argentata* (3), *Coccothrinax crinita* (2), *Cocos nucifera* (26), *Copernicia macroglossa* , *Elaeis guineensis* (5), *Gastrococcus crisper* (2), *Gaussia maya* (10), *Hyophorbe lagenicaulis* (3), *Hyphaene coriacea* (4), *Lantania* sp. (3), *Latania* sp. , *Licuala grandis* (7), *Livistona chinensis* (2), *Metroxylon sagu* (2), *Nolina recurvata* , *Phoenix canariensis* (5), *Phoenix dactylifera* (3), *Phoenix robelinii* , *Phoenix* sp. , *Phoenix theophrasti* , *Pinanga kuhlii* , *Pritchardia affinis* , *Pritchardia arecina* , *Pritchardia glabrata* , *Pritchardia* sp. , *Pseudophoenix sargentii* (2), *Ptychosperma elegans* (2), *Roystonea dunlapiana* (9), *Roystonea regia* , *Sabal gretheriae* (2), *Sabal gretheriae* , *Sabal mexicana* (4), *Sabal minor* (5), *Sabal yapa* , *Serenoa repens* , *Syagrus romanzoffiana* , *Thrinax radiata* (2), *Trachycarpus fortunei* (4), *unknown genus* [id not certain] (3), *Veitchia merrillii* , *Veitchia* sp. , *Washingtonia robusta* (6), *Washingtonia* sp. (2), *Zombia antillarum* (5)

**Aristolochiaceae**: *Aristolochia arborea* (2), *Aristolochia arborea* , *Aristolochia brasiliensis* , *Aristolochia clematis* (9), *Aristolochia clematidis* (2), *Aristolochia coryi* (2), *Aristolochia elegans* , *Aristolochia erecta* (9), *Aristolochia eriantha* (2), *Aristolochia gigantea* (7), *Aristolochia lindneri* (8), *Aristolochia littoralis* (2), *Aristolochia maxima* (7), *Aristolochia serpentaria* (7), *Aristolochia* sp. (2), *Aristolochia tomentosa* (4), *Aristolochia trilobata* , *Aristolochia arborea* , *Asarum canadense* (2), *Asarum europaeum* (3), *Hexastylis arifolia* (5), *Pararistolochia promissa* (4), *Parastolochia promissa* , *Praristolochia promissa*

**Asclepiadaceae**: *Asclepias amplexicaulis* (4), *Asclepias asperula* (5), *Asclepias curassavica* (23), *Asclepias curassavica* , *Asclepias incarnata* (7), *Asclepias oenotheroides* (4), *Asclepias physocarpa* , *Asclepias purpurascens* (2), *Asclepias* sp. (5), *Asclepias speciosa* (2), *Asclepias syriaca* (6), *Asclepias tuberosa* (8), *Asclepias verticillata* (10), *Asclepias viridis* (9), *Blepharodon mucronatum* [id not certain] (3), *Calatropis procera* , *Calatropis gigantea* (2), *Caralluma burchardii* , *Ceropegia chrysantha* ,

*Ceropegia debilis* (2), *Ceropegia dichotoma* (2), *Ceropegia fusca* (3), *Ceropegia sandersonii* (2), *Ceropegia woodii* (8), *Cryptostegia grandiflora* , *Cryptostegia* sp. , *Cynanchum vincetoxicum* , *Dischidia pectinoides* (5), *Gomphocarpus fruticosus* , *Gomphocarpus physocarpus* , *Gomphocarpus semilunatis* , *Gonolobus* sp. (2), *Hoya kerrii* (2), *Hoya* sp. , *Matelea biflora* (3), *Matelea cynanchoides* (4), *Matelea decipiens* (5), *Matelea denticulata* , *Matelea gonocarpos* (7), *Oxapetalum caeruleum* , *Oxypetalum caeruleum* , *Periploca laevigata* (3), *Rhabdadenia biflora* (2), *Sarcostemma clausum* , *Sarcostemma* sp. , *Stapelia gigantea* (3), *Stapelia* sp. , *Vincetoxicum hirundinaria* (3), *Vincetoxicum hirundinarium* (4)

**Asparagaceae**: *Asparagus officinalis* (2), *Tricyrtis hirta* (3)

**Asphodelaceae**: *Asphodelus albus* (2), *Asphodelus luteus* (2)

**Aspidiaceae**: *Dryopteris affinis* f. *crispa* (2), *Dryopteris affinis* f. *cristata* (4), *Dryopteris atrata* (3), *Dryopteris cristata* , *Dryopteris dilatata* (3), *Dryopteris filix mas* , *Dryopteris filix-mas* , *Dryopteris filix-mas linearis* (4), *Dryopteris filix-max linearis* , *Dryopteris phegopteris* , *Polystichum aculeatum* (2), *Polystichum lonchitis* (2), *Polystichum setiferum* (3), *Polystichum setiferum proliferum plumosum* (2)

**Aspleniaceae**: *Asplenium adiantum-nigrum* (2), *Asplenium contiguum* , *Asplenium macraei* , *Asplenium resiliens* , *Asplenium ruta muraria* , *Asplenium scolopendrium* , *Asplenium septentrionale* , *Asplenium trichomanes* (6), *Ceterach officinarum* , *Cyrtomium falcatum* , *Phyllitis scolopendrium* (5)

**Asteliaceae**: *Cordyline stricta* (4)

**Asteraceae**: *Achillea achroleuca* (2), *Achillea asplenifolia* (2), *Achillea clavenae* , *Achillea cretica* (2), *Achillea macrophylla* (3), *Achillea millefolium* (13), *Achillea oxyloba* , *Achillea ptarmica* , *Achillea sibirica* , *Adenostyles alpina* , *Agalinis navasotensis* (4), *Ageratina adenophora* , *Ageratina anisochroma* , *Ageratum conyzoides* , *Ageratum houstoanianum* , *Ageratum houstonianum* (5), *Ageratum microcarpum* , *Ambrosia artemisiifolia* (3), *Ambrosia psilostachya* (3), *Ambrosia* sp. (3), *Ambrosia trifida* (4), *Anacyclus clavatus* , *Anacyclus pyrethrum* , *Anaphalis margaritacea* (3), *Anaphalis margaritaceae* , *Andryala pinnatifida* (2), *Antennaria alpina* , *Antennaria carpatica* , *Antennaria dioeca* , *Antennaria dioica* (2), *Antennaria fallax* (7), *Antennaria plantaginifolia* , *Anthemis arvensis* (2), *Anthemis cotula* (2), *Anthemis nobilis* , *Anthemis tinctoria* (3), *Aphanostephus skirrhobasis* (3), *Aracium paludosum* , *Arctium lappa* , *Arctium minor* , *Arctium minus* (3), *Arctium* sp. (3), *Arctium tomentosum* , *Arctotis venusta* (2), *Argyranthemum broussonetii* , *Argyranthemum canariense* , *Argyranthemum filifolium* , *Argyroxiphium grayanum* , *Argyroxiphium kauense* , *Argyroxiphium sandwicense* (2), *Argyroxiphium sandwicense* subsp. *macrocephalum* , *Argyroxiphium sandwicense* subsp. *sandwicense* , *Argyroxiphium x dubautia* , *Arnica alpina* , *Arnica chamissonis* , *Arnica chamissonis* ssp. *foliosa* , *Arnica cordifolia* , *Arnica latifolia* (3), *Arnica longifolia* (2), *Arnica montana* (4), *Arnoglossum plantagineum* (2), *Arnoseris minima* , *Artemisia abrotanum* , *Artemisia absinthium* (3), *Artemisia alba* (2), *Artemisia campestris* , *Artemisia cina* , *Artemisia laciniata* , *Artemisia maritima* , *Artemisia mauiensis* var. *diffusa* , *Artemisia norvegica* , *Artemisia pontica* , *Artemisia rupestris* , *Artemisia* sp. (3), *Artemisia vulgaris* (4), *Aspilia mossambicensis* , *Aster alpinus* (2), *Aster tongolensis* , *Aster adnatus* , *Aster alpinus* (2), *Aster*

*amellus* (2), *Aster bellidiastrum* (4), *Aster lateriflorus* (3), *Aster linosyris* (2), *Aster pilosus* , *Aster subintegerrimus* , *Aster tongolensis* , *Aster tripolium* , *Asteriscus aquaticus* , *Asteriscus maritimus* , *Asteriscus odoratus* , *Asteriscus sericeus* , *Asteriscus stenophyllus* , *Baccharis genistelloides* (2), *Baccharis halimifolia* (6), *Baccharis neglecta* (2), *Baccharis texana* , *Baileya multiradiata* (2), *Bellidastrum michelii* , *Bellis annua* , *Bellis bernardii* (2), *Bellis perennis* (6), *Bellium bellidioides* , *Berlandiera betonicifolia* , *Bidens alba* var. *radiata* , *Bidens bipinnata* (4), *Bidens hillebrandiana* , *Bidens laevis* (7), *Bidens mauiensis* , *Bidens menziesii* , *Bidens micrantha* subsp. *kalealaha* , *Bidens pilosa* (2), *Bidens pilosa* forma , *Bidens reptans* , *Bidens* sp. , *Bidens tripartita* (2), *Bidens triplinervia* (4), *Bidens triplinervia macrantha* (2), *Bigelovia nuttallii* (3), *Boltonia diffusa* (5), *Borrchia arborescens* , *Borrchia frutescens* , *Bradburia hirtella* (7), *Buphthalmum salicifolium* (2), *Cacalia atriplicifolia* , *Cacalia plantaginea* (4), *Calea urticifolia* [id not certain] (5), *Calendula officinalis* (8), *Calyptocarpus vialis* (4), *Carduus acanthoides* , *Carduus* cf. *nigrescens* , *Carduus crispus* (3), *Carduus defloratus* , *Carduus nutans* , *Carlina acaulis* (7), *Carlina vulgaris* (6), *Carlina vulgaris* (2), *Carthamus tinctorius* , *Catananche caerulea* (6), *Catananche caerulea* , *Centaurea arbutifolia* , *Centaurea bella* (2), *Centaurea cineraria* , *Centaurea cyanus* (2), *Centaurea dealbata* (2), *Centaurea jacea* , *Centaurea macrocephala* (2), *Centaurea montana* , *Centaurea nigra* , *Centaurea nigrescens* [id not certain] (2), *Centaurea polyacantha* , *Centaurea pulcherrima* (4), *Centaurea pullata* , *Centaurea scabiosa* , *Centaurea solstitialis* , *Centaurea stoebe* , *Centauria americana* (5), *Centratherum intermedia* , *Centratherum punctatum* subsp. *punctatum* , *Chaetopappa asteroides* (7), *Chamaemelum nobile* , *Chamomilla recutita* (2), *Chaptalia nutans* , *Chrysactinia mexicana* (9), *Chrysanthemum cinerariifolium* (3), *Chrysanthemum cinerariifolium* , *Chrysanthemum inodorum* , *Chrysanthemum leucanthemum* (5), *Chrysanthemum macrophyllum* (3), *Chrysanthemum marschallii* , *Chrysanthemum parthenium* (3), *Chrysanthemum roseum* , *Chrysanthemum segetum* , *Chrysopsis villosa* ruteri (2), *Chrysothamnus nauseosus* (2), *Chrysothamnus nauseosus* var. *uintahensis* , *Cicerbita plumieri* (3), *Cichorium intybus* (3), *Cineraria palustris* , *Cirsium arvense* (5), *Cirsium canum* (2), *Cirsium coloradense* (3), *Cirsium diacanthum* (2), *Cirsium engelmannii* , *Cirsium eriophora* , *Cirsium erisithales* , *Cirsium horridulum* (15), *Cirsium lanceolatum* , *Cirsium oleraceum* , *Cirsium palustre* , *Cirsium* sp. (10), *Cirsium subcoriaceum* (2), *Cirsium texanum* , *Cirsium vulgare* (4), *Cnicus benedictus* (2), *Commidendron rugosum* (2), *Conoclinium greggii* (5), *Conyza bonariensis* , *Conyza canadensis* , *Conyza squarrosa* , *Coreopsis basalis* (6), *Coreopsis grandiflora* (5), *Coreopsis lanceolata* (8), *Coreopsis nuecensis* (11), *Coreopsis pubescens* (2), *Coreopsis* sp. , *Coreopsis tinctoria* (2), *Coreopsis tripteris* (4), *Cosmos bipinnatus* (9), *Cosmos crithmifolius* , *Cosmos* sp. , *Cotula australis* (12), *Crassocephalum crepidioides* , *Crepis biennis* , *Crepis blattarioides* (2), *Crepis multicaulis* , *Crepis praemorsa* , *Crepis sibirica* (2), *Crepis tectorum* , *Crupina crupinastrum* , *Cryptostemma calendula* , *Cynara cardunculus* (4), *Cynara scolymus* (8), *Dahlia coccinea* , *Dahlia imperialis* (3), *Dahlia laciniata* , *Delairea odorata* , *Dendranthemum* , *Doronicum austriacum* , *Doronicum caucasicum* , *Doronicum columnae* , *Doronicum pardalianche* (2), *Doronicum plantagineum* , *Dracopis amplexicaulis* (2), *Dubautia menziesii* , *Dubautia plantaginea* subsp. *plantaginea* , *Dubautia scabra* x *menziesii* , *Dyssodia acerosa* , *Dyssodia montana* , *Dyssodia tenuiloba* , *Echinacea angustifolia* (5), *Echinacea atrorubens* [id not certain] , *Echinacea pallida* (7), *Echinacea purpurea* (6), *Echinacea* sp. (7), *Echinops hispidus* , *Echinops humilis* (2), *Echinops persicus* (2), *Echinops sphaerocephalus* , *Eclipta alba* , *Eclipta prostrata* (10), *Elephantopus carolinianus* (2), *Elephantopus tomentosus* [id not certain] , *Emilia fosbergii* (10), *Encelia stenophylla* , *Engelmannia peristenia* , *Engelmannia pinnatifida* (3), *Erigeron acre* , *Erigeron acer* , *Erigeron acre* (13), *Erigeron*

*acris* , *Erigeron aurantiacus* (3), *Erigeron bellioides* , *Erigeron eriocephalus* , *Erigeron glabellus* (2),  
*Erigeron grandiflorus* (2), *Erigeron karvinskianus* (5), *Erigeron modestus* , *Erigeron peregrinus* (2),  
*Erigeron philadelphicus* (2), *Erigeron pygmaeus* , *Erigeron sp.* (5), *Erigeron sp.* [id not certain] (3),  
*Erigeron unalaschkensis* , *Erigeron uniflorus* , *Eriophyllum lanatum* (5), *Euchiton sphaericus* ,  
*Eupatorium angulare* , *Eupatorium cannabinum* (6), *Eupatorium capillifolium* (2), *Eupatorium*  
*coelestinum* (5), *Eupatorium compositifolium* (3), *Eupatorium fistulosum* (10), *Eupatorium gregii* (2),  
*Eupatorium integrifolium* , *Eupatorium maculatum* (3), *Eupatorium odoratum* (2), *Eupatorium*  
*perfoliatum* (4), *Eupatorium purpureum* (3), *Eupatorium serotinum* (4), *Eupatorium spec.* , *Eurybia*  
*hemispherica* (4), *Euthamia leptcephala* (2), *Evax prolifera* (5), *Evax verna* (5), *Felicia bergeriana* (2),  
*Filago germanica* , *Filago lutescens* , *Filago montana* , *Flaveria linearis* , *Flaveria trinervia* ,  
*Fleischmannia incarnata* (3), *Flourensia cernua* , *Gaillardia aestivalis* (4), *Gaillardia amblyodon* ,  
*Gaillardia aristata* (3), *Gaillardia pulchella* (8), *Gaillardia suavis* , *Gazania rigens* (2), *Gazania sp.* ,  
*Gnaphalium norvegicum* , *Gnaphalium roseum* , *Gnaphalium sandwicensium* , *Gnaphalium silvaticum* ,  
*Gnaphalium supinum* (2), *Gnaphalium uliginosum* , *Grindelia robusta* , *Grindelia sp.* (3), *Gutierrezia*  
*sarothrae* [id not certain] , *Gutierrezia texana* (4), *Gymnocoronis spilanthoides* (2), *Gymnosperma*  
*glutinosum* , *Gynura aurantiaca* (2), *Haplopappus croceus* (2), *Helenium amarum* , *Helenium autumnale*  
(9), *Helenium elegans* (8), *Helenium flexuosum* (3), *Helianthus annuus* (11), *Helianthus argophyllus* (5),  
*Helianthus debilis* (10), *Helianthus hirsutus* (10), *Helianthus maximiliani* (4), *Helianthus mollis* (5),  
*Helianthus orgyalis* , *Helianthus salicifolius* (2), *Helianthus tuberosus* , *Helichrysum arenarium* (2),  
*Helichrysum bracteatum* (9), *Helichrysum frigidum* , *Helichrysum petiolare* , *Helichrysum petiolatum* ,  
*Helichrysum sp.* (2), *Helichrysum stoechas* , *Heliopsis helianthoides* (3), *Heterotheca latifolia* (4),  
*Heterotheca pilosa* (2), *Hieracium amplexicaule* , *Hieracium aurantiacum* (10), *Hieracium aurea* (2),  
*Hieracium caespitosum* [id not certain] (6), *Hieracium inequidens* (2), *Hieracium pilosella* (7),  
*Hieracium pilosum* , *Hieracium triangulare* , *Hieracium umbellatum* (2), *Homogyne alpina* ,  
*Hymenopappus artemisiifolius* (6), *Hymenopappus carrizoanus* (2), *Hymenoxys grandiflora* [id not  
certain] , *Hypochoeris maculata* , *Hypochoeris radicata* (3), *Inula crithmoides* , *Inula ensifolia* (2), *Inula*  
*helenium* (3), *Inula helenoides* , *Inula hirta* (2), *Inula magnifica* (2), *Inula montana* , *Inula salicina* (2),  
*Inula viscosa* , *Inula vrabelyiana* , *Isocarpha oppositifolia* , *Iva angustifolia* (2), *Iva annua* (7), *Kalimeris*  
*incisa* (2), *Krigia caespitosa* (2), *Krigia occidentalis* (2), *Krigia sp.* (5), *Lactuca canadensis* (5), *Lactuca*  
*hirsuta* (3), *Lactuca muralis* , *Lactuca sativa* (2), *Lactuca scariola* , *Lactuca serriola* (11), *Lactuca*  
*virosa* (2), *Lapsana communis* (3), *Lasianthaea fruticosa* (4), *Launea arborescens* (2), *Leontodon*  
*autumnalis* , *Leontodon hispidus* , *Leontodon rigens* , *Leontopodium alpinum* (2), *Leptinella dioica* (2),  
*Leucanthemopsis alpinum* , *Liabum vulcanicum* , *Liatris acidota* (4), *Liatris cymosa* (5), *Liatris elegans*  
(6), *Liatris microcephala* , *Liatris mucronata* (2), *Liatris punctata* (3), *Liatris spicata* (7), *Liatris*  
*squarrosa* (15), *Ligularia dentata* , *Lindheimera texana* (13), *Lipochaeta integrifolia* , *Lipochaeta*  
*lavarum* , *Lipochaeta lobata* , *Lipochaeta rockii* , *Lygodesmia texana* (10), *Madia sativa* , *Marshallia*  
*caespitosa* (3), *Matricaria chamomilla* (3), *Matricaria inodora* , *Melampodium cinereum* (2),  
*Melampodium leucanthum* (7), *Melampodium sp. cv. 'Medallion'* , *Melanthera nivea* (7), *Mikania*  
*scandens* (7), *Montanoa hibiscifolia* , *Mulgedium alpinum* , *Mulgedium sibiricum* , *Nauplius sericeus* (2),  
*Nothocalais alpestris* , *Notobasis syriaca* , *Olearia macrodonta* , *Oligoneuron rigidum* (10), *Onopordon*  
*acanthium* , *Onopordum acanthium* , *Onopordum bracteatum* (2), *Onoseris sylvatica* , *Osteospermum*  
*fruticosum* , *Othonna capensis* (2), *Oyedaea verbesinoides* , *Packera obovata* , *Palafoxia hookeriana* (6),  
*Palafoxia reverchonii* , *Palafoxia rosea* (4), *Pallenis spinosa* , *Parthenium argentatum* (2), *Parthenium*

*hysterophorus* (3), *Pericallis cruenta* (2), *Petasites albus* (2), *Petasites frigidus* , *Petasites hybridus* ,  
*Petasites ovatus* , *Petasites spurius* , *Phagnalon graecum* , *Phagnalon purpurescens* , *Picris hieracioides*  
(2), *Pinaropappus roseus* (3), *Pityopsis graminifolia* (4), *Pluchea carolinensis* (3), *Pluchea indica* ,  
*Pluchea xfosbergii* , *Porophyllum ruderales* (4), *Pseudogynoxys chenopodioides* (2), *Psiadia arabica* ,  
*Psilostrophe gnaphalioides* (3), *Pterocaulon virgatum* (3), *Pulicaria canariensis* , *Pulicaria dysenterica*  
(3), *Pulicaria prostrata* , *Pyrrhopappus* sp. (2), *Pyrrhopappus grandiflorus* , *Raoulia glabra* (6),  
*Ratibida columnaris* , *Ratibida columnifera* (9), *Ratibida pinnata* (3), *Reichardia ligulata* , *Rudbeckia*  
*fulgida* (2), *Rudbeckia grandiflora* (7), *Rudbeckia hirta* (7), *Rudbeckia laciniata* (7), *Rudbeckia laciniata*  
[id not certain] (4), *Rudbeckia maxima* (10), *Rudbeckia occidentalis* var. *occidentalis* , *Santolina*  
*chamaecyparissus* (2), *Sanvitalia procumbens* (2), *Saussurea alpina* , *Schizogyne glaberrima* ,  
*Sclerocarpus uniserialis* (5), *Scolymus hispanicus* , *Scorzonera cretica* , *Scorzonera hispanica* ,  
*Scorzonera humilis* , *Scorzonera purpurea* , *Scorzonera purpurea rosea* , *Scorzonera spec.* , *Senecio*  
*ampullaceus* , *Senecio abrotanifolius* , *Senecio ampullaceus* (2), *Senecio aureus* , *Senecio confusus* ,  
*Senecio echinatus* (2), *Senecio glabellus* (3), *Senecio greyi* (3), *Senecio jacobaea* (2), *Senecio kleinia* (3),  
*Senecio madagascariensis* , *Senecio megaphyllum* , *Senecio oerstedianus* , *Senecio petasites* , *Senecio*  
*rivularis* , *Senecio rowleyanus* , *Senecio* sp. (2), *Senecio squalidus* , *Senecio steedzii* , *Senecio sylvaticus* ,  
*Senecio tussilaginus* , *Senecio vulgaris* (3), *Senecio webbii* , *Senecio* [id not certain] , *Serratula tinctoria*  
(3), *Silphium gracile* (9), *Silphium radula* (7), *Silphium terebinthinaceum* (7), *Silphium trifoliatum* (9),  
*Silybum marianum* (2), *Solidago canadensis* , *Solidago patula* (3), *Solidago sempervivens* , *Solidago* sp.  
(7), *Solidago stricta* , *Solidago virgaurea* (3), *Solidago virgaurea minuta* (2), *Soliva sessilis* (3), *Sonchus*  
*arvensis* (2), *Sonchus asper* (5), *Sonchus aspera* , *Sonchus canariensis* , *Sonchus congestus* , *Sonchus*  
*filifolius* , *Sonchus leptcephalus* , *Sonchus oleraceus* (3), *Sonchus palustris* , *Sonchus regis-jubae* ,  
*Sphagneticola trilobata* , *Stevia* sp. (2), *Stokesia laevis* (3), *Symphyotrichum ericoides* (3),  
*Symphyotrichum oblongifolium* (5), *Symphyotrichum patens* (3), *Symphyotrichum subulatum* (3),  
*Syntrichopappus fremontii* , *Tagetes lemmoni* (3), *Tagetes lucida* (2), *Tagetes microglossa* , *Tagetes*  
*patula* (2), *Tagetes* sp. , *Tagetes tenuifolia* , *Tagetes x erecta* (4), *Tanacetum parthenium* , *Tanacetum*  
*vulgare* (7), *Taraxacum officinale* (14), *Taraxacum officinalis* , *Taraxacum palustre* , *Taraxacum*  
*rubicundum* , *Taraxacum* sp. , *Taraxacum* sp. [id not certain] , *Tegetes tenuifolia* , *Telekia speciosa* ,  
*Tetramolopium humile* , *Tetraneuris linearifolia* (12), *Tetraneuris scaposa* (6), *Thelesperma filifolium*  
(5), *Thelesperma flavodiscum* (7), *Thelesperma simplicifolium* , *Thelesperma* sp. , *Tithonia rotundifolia*  
(4), *Townsendia hookeri* , *Tragopogon dubius* , *Tragopogon dubius* , *Tragopogon dubius* (13),  
*Tragopogon hybridus* , *Tragopogon longirostris* , *Tragopogon porrifolium* , *Tragopogon porrifolius* (4),  
*Tragopogon pratensis* (2), *Tragopogon* sp. (3), *Tragopogon spec.* , *Trichocoronis rivularis* , *Tridax*  
*procumbens* (8), *Tussilago farfara* (13), *unknown* (2), *unknown genus* [id not certain] (5), *Urospermum*  
*dalechampii* , *Verbesina alternifolia* (8), *Verbesina encelioides* (9), *Verbesina gigantea* (5), *Verbesina*  
*turbacensis* (2), *Verbesina virginica* (6), *Vernonia arborescens* , *Vernonia argyropappa* , *Vernonia*  
*baldwinii* (7), *Vernonia cinerea* , *Vernonia gigantea* (8), *Vernonia* sp. (4), *Vernonia texana* (2), *Viguiera*  
*stenoloba* (10), *Wedelia calycina* , *Wedelia hispida* (2), *Wedelia texana* (12), *Wilkesia gymnoxiphium* ,  
*Wyethia scabra* , *Xanthium spinosum* (3), *Xanthium strumarium* (5), *Xeranthemum annuum* , *Zexmenia*  
*longipes* , *Zinnia elegans* (2), *Zinnia grandiflora* , *Zinnia peruviana* , *Zinnia species* (2), *Zinnia violacea*  
(2)

**Athyriaceae**: *Athyrium filix-feminum* (3), *Cystopteris fragilis* , *Diplazium molokaiense* , *Diplazium*

*sandwichianum*

[Azollaceae](#): *Azolla caroliniana* (5), *Azolla filiculoides* (3)

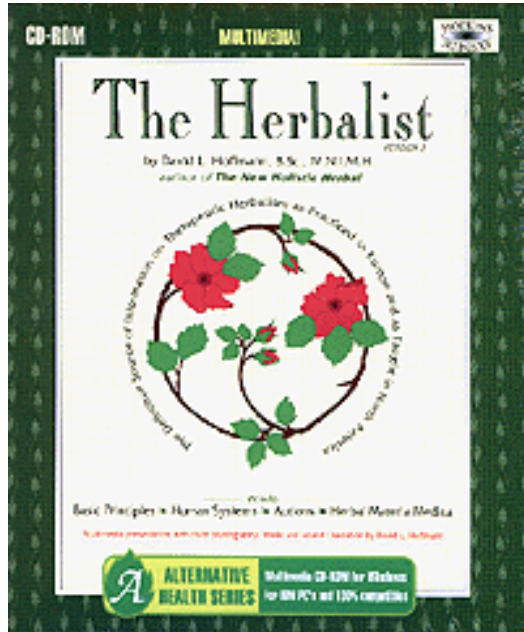
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# The Herbalist® Version 2.1M



## by David L. Hoffmann Multimedia CD-ROM for Windows or Macintosh

This multimedia CD-ROM is intended for all involved in health care, whether practitioner or patient, designed to introduce the skilled use of herbal medicines within a holistic perspective. In addition to the expansive text, written by David L. Hoffmann, it contains beautiful color photos, songs and verse by Jim Duke and narration by David Hoffmann describing the herbs and their medicinal uses.



For thousands of years medicinal plants have been at the core of alleviating human suffering and promoting health and well-being through the use of common plants. The essence of this accumulated knowledge on medicinal plants is practiced in Europe under the name of Phytotherapy.

David L. Hoffmann, a leading authority on Phytotherapy, is a clinical herbalist from Britain where he was a member of the National Institute of Medical Herbalists and faculty member of the School of Herbal Medicine. He was the inaugural president of the American Herbalist Guild and has taught Phytotherapy throughout the English speaking world. David brings hands-on experience to his wealth of detailed knowledge and practice of Herbal Medicine. As a teacher, author and herbal consultant in North America, he blends the experience of generations of herbalists with the insights of modern medicine, making powerful healing tools accessible to today's health-conscious public. David is the author of many popular books, including *The New Holistic Herbal*, *An Elders Herbal*, *An Herbal Guide to Stress Relief*, and *The Elements of Herbalism*.

The Herbalist® Version 2.1M CD-ROM covers the following information:

- Basic Principles Herbalism,
- Gaia in action Selection Criteria -- How to choose the right herb.
- Phyto-Pharmacology
- The Classification of Medicinal Plants
- The Formulation and Preparation of Herbal Medicines
- Action Strengths
- Sources of Phytotherapeutic Information
- Human Systems
- The Digestive System ulcers, gastritis, hiatus hernia, constipation, diarrhea, appendicitis, the liver, diverticulitis, jaundice, hepatitis, cirrhosis, hemorrhoids, cholecystitis, and more...
- The Cardio-Vascular System
- The Lower Respiratory System cough, bronchitis, pertussis, asthma, emphysema
- The Upper Respiratory System common cold, influenza, hay fever, sinusitis, laryngitis, tonsillitis, and more...
- The Nervous System stress, relaxation, depression, insomnia, headache, tinnitus, motion sickness, shingles, and more...
- The Urinary System diuretics, frequency, dysuria, hematuria, cystitis, water retention, edema, urinary calculus, and more...
- The Reproductive System menstrual problems, child birth, miscarriage, PMS, menopause, infertility, endometriosis, and more...
- The Musculo-Skeletal System arthritis, systemic lupus, gout, bursitis, tendinitis, ...
- The Skin lesions, eczema-dermatitis, psoriasis, acne, dry skin, dandruff, bruises, and more...
- Immunity, Holism and Phyto-therapy infections, shingles, fungus, cancer, and more...
- Phyto-therapy and Children measles, chicken pox, colic, constipation, indigestion, nausea, hyperactivity, diaper rash, cradle cap, mumps, impetigo, ear infections, bedwetting, fever, and more...
- Phyto-therapy and the Elderly prescription drug reactions, body systems, and more...
- Actions - Main Herbal Actions and Their Activity Mechanisms



- Primary Herbal Examples
- Secondary Actions
- Materia Medica A-Z Herbal ([example of herb listing: Agrimony](#))
- AND... Includes scientific citations, a herbal glossary, English/Latin & Latin/English, prefixes & suffixes, herb names & plant taxonomy.

[To view actual contents page, click here](#)  
[Reviews](#)

Sample Screens



The Herbalist - David Hoffmann [Version 2]

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**Adrenaline antagonists**

Ergot alkaloids *Claviceps spp.*

Many plants are used in traditional systems of medicine around the world for the oral treatment of **diabetes**. However, the chemistry and sites of their activity is very unclear. Among such plants are Karela fruit (*Momordica charantia*), Cumin, *Panax ginseng*, *Teucrium oliverianum*, Neem (*Azadirachta indica*), *Allium spp.*, *Trigonella foenogreakum*, Jobs tears (*Coix lachryma-jobi*) and *Galega officinalis*.

**Diuretics**

Xanthines *Thea, Coffea*  
 Cardiac glycosides *Digitalis spp., Convallaria majalis*  
 Terpenes *Arctostaphylos uva-ursi*

Saponins *Astragalus membranaceo.*  
 Polysaccharides *Echinacea spp.*

on the Skin :  
 Besides acting as covering for the body, the skin performs a nu affecting the skin may be of an emollient nature or they may act as absorbents, astringents, vulneraries, irritants

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- Generalized Cardio-Vascular Disorder
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- Osteo-Arthritis

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# Millions of Dollars Worth of Information About Food, Nutrition and Health

[\(posted by Hopkins Technology\)](#)

Here are a bunch of booklets and pamphlets the production of which cost millions and which we have all paid for. Well, US taxpayers, anyway. They are from various government agencies. There are a total of 96 publications.

■ = Very Popular

1. [Nutrition And Your Health: Dietary Guidelines For Americans](#)
2. [Preparing Foods & Planning Menus Using Dietary Guidelines](#) ■
3. [Sweetness Minus Calories = Controversy](#)
4. [FRUIT - Something Good That's Not Illegal, Immoral or Fattening](#)
5. [Caffeine Jitters: Some Safety Questions Remain](#)
6. [The 'Grazing' Of America: A Guide To Healthy Snacking by Cheryl Platzman Weinstock](#)
7. [A Simple Guide To Complex Carbohydrates - by Dale Blumenthal](#) ■
8. [Planning A Diet For A Healthy Heart Do Your Heart A Favor - by Chris W. Lecos](#)
9. [A Word About Low-Sodium Diets](#)
10. [Walking For Exercise And Pleasure](#) ■
11. [Food & Drug Interactions](#)
12. [Fitness Fundamentals Guidelines for Personal Exercise Programs](#) ■
13. [Diet, Nutrition & Cancer Prevention: The Good News](#)
14. [Eating for Life](#)
15. [Fish and Seafood Made Easy](#)
16. [Talking Turkey](#) ■ (in November/December)
17. [Smart Advice For Women 40 And Over - Have A Mammogram](#)

18. [Getting A Second Opinion - Your Choice Facing Elective Surgery](#)
19. [Gallstones](#)
20. [Fever Blisters And Canker Sores](#)
21. [Calories & Weight - The USDA Pocket Guide](#)■
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48. [Food News For Consumers](#)

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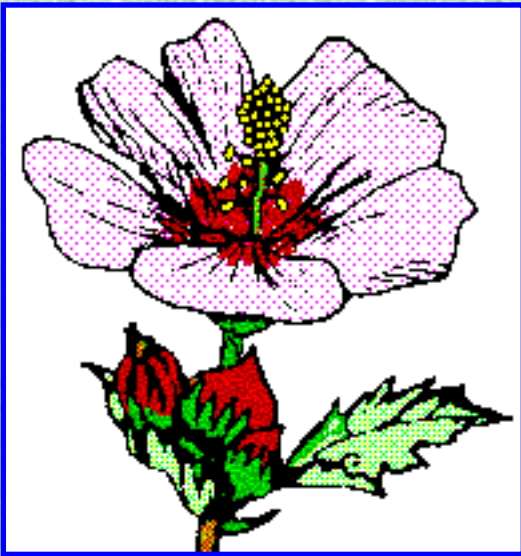


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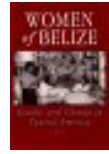
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Webmaster  
Feb. 2001



# MAPS: GIS Windows on Native Lands, Current Places, and History



[Page Buttons](#)

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***NOTE: All imagemaps here are client-side (browser pull) not server push. All maps, graphics large and small, and tribal data linklists are a great deal of work on my part. ALL OF THEM ARE COPYRIGHT. They may NOT BE DOWNLOADED for use on any other website; link-to, but don't steal them! A few large-screen maps are prepared for classroom printout-handouts. These may be downloaded for THAT PURPOSE ONLY, not for web or print reproduction.***



**NATIVE GIS** -- GIS are Geographical Information Systems, where maps are used as windows to organize and examine data of various kinds that relate to location, to places. Canadian cartography grad student collects some basic explanations of GIS and what some tribes are doing (mostly finding out they can't afford it; been seeing the wrong consultants!) GIS is what I'm doing in a small way here. Best current example of how an info-magagement GIS works will be found in MINNESOTA. (1/23).

- [What is GIS?](#) ESRI, an engineering-consulting firm that specializes in GIS, provides the full scoop. ESRI has about 20 tribal customers, including the Navajo Nation. GIS is expensive, but they'll also help a Native Nation get started with grants of the (very expensive) ArcInfo software, training scholarships and extensive help -- and if need be, a Big Mac and the special scanner needed for the biggest effort, which is the time and efforts required to digitize the local data for a real GIS. A good way for tribes to get started may be through conservation management, using the easier (and much cheaper!) ArcView. ESRI has [a conservation program](#) offering get-started grants and training, that they'd like to see more Native Nations and Indian environmental groups get involved in.
- [GIS Implementation Experience in Wisconsin Ho-Chunk Nation](#) -- an article by the former tribal GIS director explains how they got started (with an ESRI grant), what it's being used for in tribal decision-making and planning, and why the implementation succeeded so well.
- [Computer scientist writes on protecting Native Nations](#) from spy satellite GIS data. Colville tribe was denied such data by the BIA
- [EarthSat North American Project Listing](#) -- Here's all the satellite detailed photography projects -- all except the CIA's, which the Navajo Nation recently signed up for.
- [Intertribal GIS Council](#), a national non-profit organization dedicated to promoting tribal self determination by improving management of geographic information and building intertribal communication networks.



[British Columbia First Nations GIS Map](#) -- not beautiful, but works very well to provide several kinds of info access on the many First Nations in BC. NOTE: INAC's more complex (and intellectually defective) attempt at a GIS and Bands database has been down since they moved to a different server last year. It probably still exists, but they lost it on their server.

- 
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***CREDITS:**The "putting the Indian Sign on North America" map-graphic was originally designed by Akwesasne Mohawk Jim Berenholz in 1976. It's half of a black and white poster for Awkesasne Notes "Bicentennial". The original also has South America (as does my big AIM poster). In 1993, I spent about 3 weeks tracing this (from an old issue of Notes). I colored it in FreeHand and it was a poster for the AIM 25th anniversary and International Indigenous Peoples' Summit meeting then. I've made some changes in the "signs", to suit the low-rez web, and my desire to animate all parts of RedMap. Additional anis will be done one at a time, to celebrate the completion of major jobs of tribal info-on-line in the tribes-by-statemaps section here. Now pl;aying on the RedMap: "Raven Eats the Impossible Star," a trad legends I made up for the occasion of the ani.*

*Last Updated: 5/27/97*

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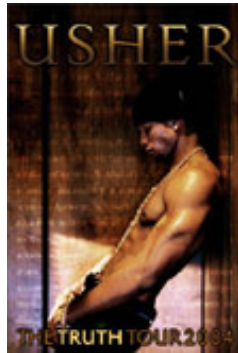


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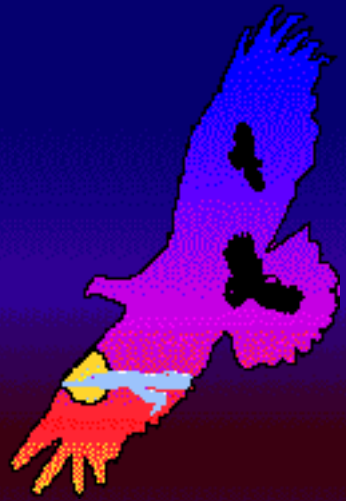
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# DIBAAJIMOWINAN

## idash

# AADIZOOKAANAG



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**T** rue Stories -- Many truths. The first word -- *Dibaajimowin* -- in Anishinaabemowin (Ojibwe language) means just a story -- but the first part of the word -- **dibaa** -- is a meaning-part that suggests its words are measured, thoughtful, observed, judged. Here, those are are histories, personal narratives, experiences -- truths of that kind. The second long word -- *Aadizookaan* -- means "a traditional story", what anthros and all sorts of people seem to like calling legends or myths. And **idash**? That's "and". You'll also find Native language resources here. Did you know there's a word for "computer"? But I don't like it! See why. Items on this overmenu are themselves menus.



**The BOOK REVIEWS SUBJECT INDEX**  
for the **NATIVE AMERICAN BOOKS**  
section has many reviews of books for all  
ages -- from pre-readers to adults --  
including contemporary Native fiction and  
myths and legnds. Purchase info for all reviewed books is  
provided. See **BOOKS MAINMENU** for many other  
features.

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**<=== Native Stories**   **Many Truths ===>**



**Dibaajimowinan** -- Native Narratives, true stories, contemporary,  
humorous, tragic, and older 19th century narratives about traditional  
tribal lifeways.



**Aadizookaanag** -- Traditional stories, myths, legends, tall tales, teaching  
stories



**Mazinaajim** --Picture-stories; storyrobe (interpreted), cartoons, image  
sequences that tell Native stories. 



**Native Author Bios** -- essays or just notes, depending on what info I can  
find. Initial bios are of late 19th and early 20th century authors.





**Oochigeaskw and Cinderella -- Mi'kmaq and European Myths** -- Values-instructive comparison: of a 19th-century Native revisioning with its source, a durable myth of WestCiv. The Native revisioning becomes a cautionary tale, with values that actually *oppose* those of the fairy tale. Even today the European version has Disney, computer, and Harlequin Romance versions, 300 years later, a durable myth indeed.

Pages below can also be accessed in this order from their own page-bottom menus.

- **Introduction: Problems, sources**
- **The European Myth's Values** -- education of a proper young woman
- **The Mi'kmaq 19th-century Revisioning** -- A very different tale, one for our time, too.
- **A comparison of Native vs. European Values** in these two tales. Rviews of 2 modern children's story versions of the Mi'kmaq revisioning.



**Waasamoo-mazina'igan** -- Native e-texts, electronic books, transcribed in full from copyright-expired publications of the 19th and early 20th century



-- **Mayan stories**, here on MayaPages, by a Guatemalan Q'uanjo'bal Mayan elder, now a refugee from the terror there. His stories are partly "political myths" used to hide messages from spies. Also: a chapter of a book on traditional Mayan village life, by a Mayan author, story of the birth of a child there. From the page bottom menubar, access many links to ancient and current Mayan events



**The Pocahontas (Disney film) story** -- As seen by Native people, from film-voice actors to kids to the tribe the real historical woman belonged to.

# Native Languages



**STORY (by links) of Native Languages** -- A page of resource links for those interested in Native languages.

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**A Narrative About A Word -- "Computer"** showing how native languages -- here, Anishinaabemowin (Ojibwe language) -- carry rich meanings in a network of language and history. Like all living languages, it is able to create new words for new things, experiences, concepts -- but these creations are especially rich in meanings.

Narrative-dialog by Paula Giese.

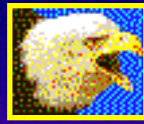
- **N**ative language speakers, teachers, computer folks -- It would be nice to create the word for all our languages. In the essay, you see why I reject the one that's been adopted in the Ojibwe dictionary (a recycling of "typewriter") and propose "**Draws designs of light**". Propose (or explain by tracing meaning-connections as I did) a word for computer in your own language. If you like my proposal, translate it with such connections. Translations should be quite easy (and similar) for all the Algonquian language-group, though probably there will be different histories of word-creations. (Please read the essay first!)
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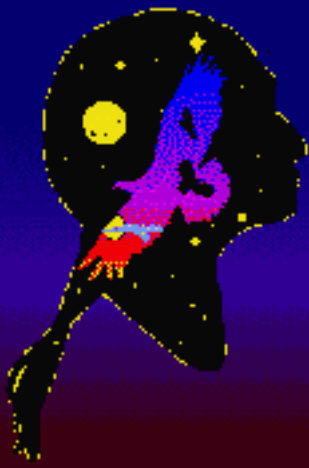
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**If you are not of Indian ancestry, your Indian stories must come of your personal experiences with Indian life--not myths. I encourage creativity in everyone, but there is unfortunately all too much InterNet fakery of phoney "Indian" myths that misrepresents Indian people, cultures, histories, and abuses our heritage. So if you have not had experiences with Indian people and life about which to write, do not make up Indian stories. To most Indian people, such mis-creations, especially when they promulgate alien forms of spirituality, as many "New Agers" are doing, are as bad as or worse than the robberies of land and natural resources.**

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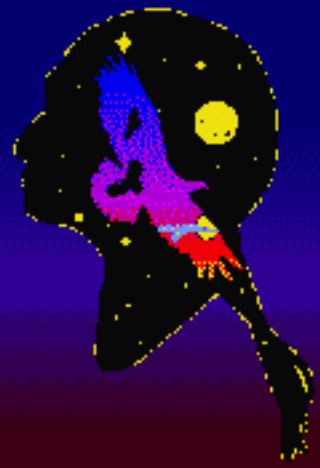
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# DIBAAJIMOWINAN

## Native Life Narratives

## Contemporary Stories



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**T** rue Stories -- Many truths. *Dibaajimowin* -- in Anishinaabemowin (Ojibwe language) means just a story -- but the first part of the word -- **dibaa** -- is a meaning-part that suggests its words are measured, thoughtful, observed, judged. Here, those are are histories, personal narratives, experiences -- truths of that kind. These may be humorous, they may be artistic recountings of personal experiences, they may be stories that tell in narrative fashion of how it was to live in the traditional lifestyle before it was disrupted. Just about any sort of true story by native persons can be educational and interesting for those (especially young people) of other tribes.

**I** f you want to email contemporary Native authors, some said they'd like to hear from Indian young people, their emails at the time they wrote those stories -- which may be valid or not, by now -- are beside the starts..

**T** he first two stories are true ones of Native people -- a woman and a man -- who have been imprisoned 20 years, unjustly. **Leonard Peltier** is famous, **Norma Jean Croy** is little known. For both cases, there are links to the official defense committee pages, support groups for these political prisoners. But I have also provided background info missing from those websites, which is part of a history all Native youth should

learn.

<=====Stories Menu  
=====>>



-- **NORMA JEAN CROY** -- A woman of the Shasta Tribe (California), has been imprisoned since 1978. Her story, as Indian history, is more important than Peltier's (below). She's been imprisoned as long, but there are no books, movies, demonstrations, expensive lawyers, working on *her* case. Her crime? Being shot in the back, being an Indian woman. Norma Jean's story is part of that huge body of Indian history that nobody knows except those few who lived it. The forgotten people. Federal Court petition!



**Leonard Peltier** -- Turtle Mountain Ojibwe, longest U.S. political prisoner, His story and Defense Committee page link. New article from Harvard, no new facts. New info on his Defense Committee page (linked-to) about upcoming support activities



-- **Miracle: The White Buffalo of Prophecy** -- STORY has MOVED! to Arvol Looking Horse's Pages. June 21 World Peace Prayer Ceremony updates



-- **Wendjidu Zinzibahkwud, Real Sugar** -- was a staple of the diets of Anishinaabe peoples, and probably all who lived where sugar maples (there are many species) grow. Some traditional sugaring is still done today. Anishinaabemowin vocabulary-builder. Not new on server, but part of the **FOOD** section, though new to **STORIES**.



-- **Mahnomin, sacred seeds** wild rice, is still a staple of the diets of a few (mostly Anishnaabeg) people who live near the Great Lakes. Anishinaabemowin vocabulary-builder, for many of the processes of ricing. You should be able to read it even if uninterested in the language. Not new on server, but part of **TRADITIONAL FOODS** page.



-- Story Robe by He Dog (Percy Creighton), Blackfoot. Glenbow Museum special exhibit. After reading explanation, chose imagemap page for closeups of the robe with the story of each part translated.



-- Don Monet, -- author-artist-cartoonist of Colonialism on Trial now works in Toronto and posts a (political) cartoon a day on his studio website; no telling what's there now. These cartoons may be downloaded (in zipped form) for free use in non-profit org periodicals. Browser archive yourself here, ;see Indian cartoons breakout on Picture Stories menu here.



-- Death of an Eagle--by Brooke Craig, Cherokee. Who really is the Eagle here? You can access from it the Federal Dead Eagle Repository she visited.



-- My Blackfeet Grandma, My Afro-American Relatives--and Me in Between-- by Francine Mathews, one-fourth Blackfeet. Saddening effects of racism -- not just of white people.

- Fences Against Freedom -- Acclaimed Laguna Pueblo - mixed-blood writer Leslie Marmon Silko explains some particularly bitter experiences of racism she and her family have experienced.
- Mixed Blood -- by well-known Modoc writer Michael Dorris explains identity problems, and how he applies his solutions to such books as *Morning Star Girl* (Columbus arrives), *The Crown of Columbus* Bicentennial best-seller written with his Ojibwe wife Louise Erdrich, and *Yellow Raft in Blue Water* whose main character is a girl of mixed Indian and Afro-American blood.



Campbellton Fire -- True story of a big early 1900's fire told by Canadian Mi'kmaq elders who remember it. Prepared by Mike Sack, Indian Brook Mi'kmaq, Nova Scotia, Canada.



Cherokee Trail of Tears John G. Burnett, a friend of many Georgia Cherokees, was a private assigned to be interpreter on the largest and last removal. In 1890 he describes what happened 60 years before, a crime, many murders committed by U.S. troops , on the forced death marches to

## Oklahoma



**-- The Geow-lud-mo-sis-eg (Little People) --** Pat Paul, Maliseet Nation, father of 6 (2 girls still at home), lives on the Tobique Reserve in New Brunswick, Canada, teaches at the Adult Learning Center there. He writes often on native topics. In this true story, Pat researched Little People as seen and told of by elders of his reserve. Their cave-home is unfortunately drowned now by a dam.



**-- The Tribes Need Heroes: Where Are they Today?--**A discussion in Cyberspace (on the InterNet) among 5 young men, who wonder about heroic figures of old times, as they continue their education and responsibilities of leadership themselves without really realizing it.



**Inuit Ironic Joke Story** -- Trade survival for fashion, and see how Polar bears like your new coat. 🖐️



**Inuit Woman's Story** -- by Jean Koonmak from *Native Women Writing the Circle, Canadian Arctic* 🖐️



**Inuit Mayor of Griese Fiord** -- town in high Canadian Arctic to which people were moved in order to stake Canadian land claim tells of midnight sun summer sealing on edge of ice. 🖐️




**Displaced Navajo Woman Tells hardships** -- Florence Luna, intrviewed in 1980, tells of difficulties and pain on being removed from land Navajos have lived in more than a century. 🖐️



**An Indian Boy's Story, Daniel La France, Mohawk, Born in the 19th century on St. Regis-Akwesasne Reserve, which is divided by the Canada border, he was persuaded by a "honey-tongued" government man to join the student population they needed to finance a government Indian boarding school (probably Carlisle, in Pnnsylvania, under Capt. Richard Pratt, "From Savagery to Civilization" was its motto.). A lot of interesting inside poop on the conduct of the school, where Indian students were "green scalps" just as they are today for Federal Impact Aid funds to just-outside- reservations public schools. He ends with a plea to keep reservations. Written in 1903.** 🖐️




**On the Indian Girl in Modern Fiction** -- E Pauline Johnson, Tekahionwake (1861-1913) grew up on the 6 Nations Resrve, near Brantford, Ontario. She becam a stage personality, reciting her own

**Indian and nature poetry.** [Web section on her life](#) is part of Canada's SchoolNet Digital Discoveries, prepared with grants to do research and create such pages by Industry Canada. 




**Nedawi: Real Life Story of An Indian Girl**, Osage activist Susette

LaFleshe reaches out through St. Nicholas Magazine in 1881, to white youth. This was a very popular children's magazine with the upper middle classes. She attempts to build sympathy for Indian people and a feeling that the old Native lifeways were beautiful and worthwhile. Etext. 




**Gray Wolf's Daughter** -- Autobiographical story of original Lakota Plains lifeways as seen by a young girl who decides to go to a boarding school to learn white ways, despite her grandma's opposition. By Angel DeCora

(Lakota), 1899; Etext. 

- **The Sick Child** -- a True life story of 19th-century Lakota life, medicine ways, and hardships. Autobiographical story by artist-writer Angel Decora, 1899. Etext. 



**Sun Dance at Spotted Tail Agency**, In 1889 Willian Schwatka published -- just on the eve of the Ghost dancing and Wounded Knee Massacre of 1890 -- a story of his observations of the Sun Dance he saw conducted in the 1880's by bands who considered themselves bound to peace by Red Cloud's 1868 Fort Laramie Treaty. Despite the usual 19th century racism, the 19th-century Sun Dance he observed (allowed by military officials at the agency) is interesting. 



**The Basket Maker, Seyavi, Paiute Woman** -- A true-lifestory written by Mary Austin, a talented writer of the southwest, in 1903. Story focuses on Seyavi's life, values, harmony with environment, that enables her to make

her beautiful, time-consuming baskets. Etext 



**An Indian Allotment.** -- Osage scholar, writer Francis LaFlesche, writes in 1900. He shows the allotment process (which he depicts as friendly), after Oklahoma (the Removal Indian territory) had been opened to white

settlers. 



**A Narrative About A Word -- Computer** showing how Anishinaabemowin (Ojibwe language) carries rich meanings in a network of language and history. By Paula Giese. 





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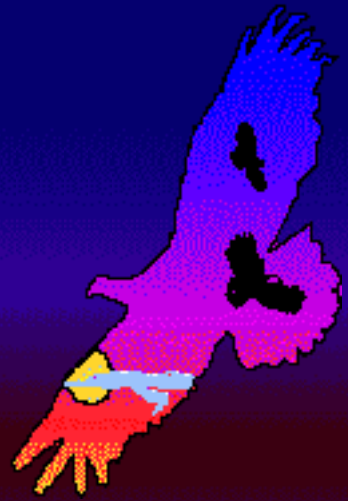
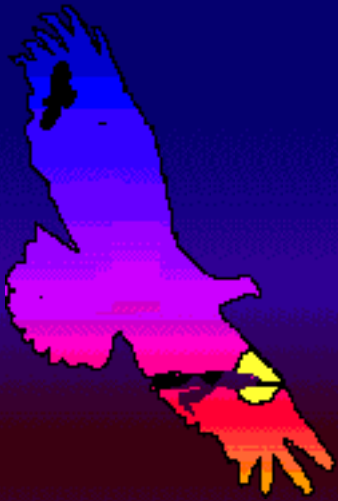
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# AADIZOOKAANAG --

## Traditional Stories, Legends and Myths



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*Aadizookaan* -- means (in *Anishinaabemowin*, or Ojibwe language) "a traditional story", what anthros and others seem to like calling legends or myths. These are -- or in their original, were -- often sacred. Those represent large themes of human existence: where we came from, how we should live, reconciliation to the tragedies of life, thankfulness There are smaller stories: teaching, humorous, answering "Why?" questions about natural phenomena and behavior. Finally, traditional indigenous peoples had no TV, no books; stories were entertainment, too.

**TO THOSE WHO TRANSCRIBE NATIVE MYTHS:** Our myths appear popular as NuAge web page fillers. Native myths, as opposed to tall tales and little stories for children, are not entertainment. It is important that you cite the source from which you transcribed it, the collector or non-Indian reteller-translator of the myth, and if given, the original teller. And, of course, the tribe.

I think Native myths are meaningless removed from cultural context, but if there is any educational value to them, they must be identified with a specific people, time, and place. Some retellers are reliable. Others sanitize and restructure stories, making them worthless as a means to learn about a culture -- a kind of racism, where retellers believe Native myths (which are often owned by specific individuals or families) are merely primitive raw material for their own literary

efforts, often crude and condescending. There are cultural property (individual, tribal, cultural patrimony) and religious issues involved as well. Link is to a new web page discussing those issues.

For most myths linked-to below, I have usually had to make such identifications as my small personal library will provide. I'm no expert, so if anyone from those tribes has more info, I'd be glad to get it.



## OUTSTANDING SPECIAL EDUCATIONAL INTEREST



Innu Nation Official Site Located in Labrador, Canada, this site provides the best way to approach Native culture or to learn about that of other tribes. You can learn tribally-prepared history, about the mineral exploration-exploitation going on, and the damaging overflights of European jets from a nearby military training base. Cultural and historical background, and the current situation, not just isolated "myths and legends" is provided, Too often in attempts to present "historical context" for a tribe's stories, it is as if their history stopped 500 years ago -- never true. The Missatinni website fosters real understanding. Explore everything, not just the stories. This site is a fine blend of both *Aadizookaanag* -- traditional, and *Dibaajimowinan* -- carefully-weighed

contemporary facts and narratives. You can help their story continue by contributing to their Defence Fund, maybe buying a poster.

- **How Anikunapeu Took A Wife** from Sebastien Nuna of Sheshatshiu, concerning events at Michikamau Lake
- **Mashkussuts** adventurous bearcubs saved by grandma porcupine and grandma seagull from monster
- **Why Fart Man is more Powerful than Caribou Master** -- Caribou Master was greedy and selfish, that's why.
- **How Muskrat Hill Got its Innu Name** -- remembrance of the defeat of a dangerous monster.
- **Kushapatshikan: the Shaking Tent** -- recollections of these ceremonies by elders, and by some youths who took part. It is interesting to compare this shaking-tent to one which they used to have in Northern Minnesota (Ojibwe).
- **Jiisakaan: Shaking-tent in Minnesota Ojibwe Tradition** -- this is part of an essay honoring Canadian Ojibwe painter Norval Morrisseau, from ArtPages (First Nations) here.



**STAR STORIES** -- Many Tribes Excellent large collection of star (and solar, lunar and similar) stories. These are almost Little Why Stories for children. They are IDed by tribe, not by teller and no sources are given (all are transcribed from a couple of books). Page is maintained by an astronomer at the University of Western Washington, who may further annotate, expand and reorganize them -- he seeks more info, versions, and additional star stories. The rest of the site is astronomy, physics, space, but **Cosmological quotes** -- short sayings from India-Indian, Native, Chinese, and many other cultures (such as the Tribe of Scientists) generally philosophical as well as cosmological and interesting to compare.

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# Mi'kmaq Indian Cinderella vs Perrault's Durable Myth



**A**n Indian Cinderella? It seems faintly ludicrous -- the idea of a Native-told tale like that -- what? cruel stepmother and envious step-sisters? The Fairy Godmother with fashion-sense, access to pumpkin-model 12-mousepower Mercedes coach? Prince Charming? The elaborate, expensive, magically-provided ball gown and jewels? The glass slipper? The whole thing seems to have nothing to do with any uncorrupted Native culture. Nevertheless, there are several versions of *Cinderella* retold in the mid-19th century by Mi'kmaq storytellers of Hantsport, Nova Scotia, and others told by Maine Passamaquoddies. These were peoples who were acculturated for more than 200 years, but are among the poorest and most "Native" -- often described by the tale collectors as requiring interpreters. There were also some educated, literate tribespeople who wanted to preserve these surviving bits of knowledge. So, before the end of the 19th century, many of these stories were collected.

**C**ontrasting what Native storytellers did creatively with the European Cindereella myth -- and looking more closely than kids do at the values underlying that durable myth -- will provide insights about Native cultural survivals, showing what values may still survive. It helps to show how those values survive, too, by adaptations, by creative modifications.

**A** whole literature of Native storytellers' creative interactions with European folk-tales is mostly ignored, excluded, by anthros and ethnologists, hell-bent on collecting "myths and legends" of what they want to believe are uncontaminated pre-contact indigenous cultural expressions. They exclude or comment extensively on the effects Christianity has had on the "pure" religion, its mythic expressions. It usually *is* Christianity -- for instance. ministers and preachers vigorously pushed the "Great Spirit" as the Christian God -- because hardly anybody else was socializing with Indian people telling them their stories, other than preachers.

**T**here's only one area where a lot of European folk-tales, fairy tales, ghost stories, were even *heard* by Natives. That is the Woodland peoples north of the St. Lawrence, in Canada, and west to the Canadian Plains, and southerly of the Great Lakes in Michigan, Wisconsin, and Minnesota. Anishinaabeg peoples, and relatives: Mi'kmaq, Penobscot (and other New England so-called Algonquians), Potawatami, Menomini, Cree.

**T**hese people mixed closely with the Frenchmen of the fur trade period. The Frenchmen -- voyageurs, coureurs du bois, loggers, farmers in the Atlantic colonies -- liked to party hearty. They were singers, fiddlers, dancers, storytellers -- not preachers. They intermarried with local Natives to form two unique cultures: the Acadians (who were forced out of Canada, mostly to Louisiana -- Cajuns) and in the west, the Metis. Among the Frenchmen who liked and lived with Indian people of the 17th through 19th centuries were those who told stories to their Indian friends and families. They were not hell-bent on "civilizing" them. Unlike the English, they got along well, they intermarried often.

**M**i'kmaq people had an unusually close and good social relationship to an early French Canadian Atlantic seaboard colony -- Acadia. thousands of whose members were forcibly expelled by the English resulting in tragic family separations deaths of at least 1/3 of the people, in 1755. Since this history will be unknown to many, including most U.S. people, you could [check out an overview now](#) or wait for another opportunity at the end of the Mi'kmaq Cinderella story page. The unique good relations, for more than 100 years, between the French Acadians and the Mi'kmaq and Maliseet peoples resulted in cultural exchanges without the usual robberies, deaths, devastations.

**C**harles Leland, a journalist and folklorist, in 1882 amassed a large collection of

surviving myths and tales among the Passamaquoddy of Maine, and received manuscript copies of tales collected by others (including some written down by various educated Indians of the time). Leland said he had "enough of these French Indian stories to form what would make one of the most interesting volumes of the series *Contes Populaires*." but he never got around to it. In the collection he did publish *Algonquin Legends* (see [Book Review](#)), there is just the one tale that he thinks might be "an old solar myth worked up with the story of Cinderella, derived from a Canadian-French source."

**I**n a curious (but very typical of his misreadings) non-review, Canadian children's lit prof (and "Indian lit expert") Jon Stott chastizes the 1992 children's book *The Rough-Face Girl* (by Rafe Martin, gorgeous illustrations, David Shannon):

**"P**icture books must be culturally accurate. *The Rough-Face Girl*, a beautiful picture book written by Rafe Martin...is, as the Author's Note states, about an Algonquin Indian Cinderella. Yet the opening sentence sets the story 'by the shores of Lake Ontario', even though the shores of that lake were peopled by tribes speaking Iroquoian, not Algonquian, languages. In addition, the term 'Cinderella' implicitly brings with it the European cultural values associated with the French and German versions of a story familiar to most young readers." Of course, that's exactly what the Mi'kmaq storyteller wanted -- to play off against the well-known Cinderella.

**T**hroughout his recent book, *Native Americans in Children's Literature*, Stott shows almost total blindness to Native cultural values, as well as inability to read plain text (or anyway to report accurately what is said) and inability to see what a picture plainly shows. ( See [book review](#) of Stott.) Stott is either unaware or considers it unimportant that the European Cinderella tale was raw material for the Mi'kmaq storyteller, he probably isn't aware of the actual source. (He pays attention to actual Native sources only if it fits his model of (Joseph) Campbell canned chicken soup myth-analysis.) Too, it doesn't matter where non-existent Algonquians (this is a pejorative term -- "bark eaters" -- applied by Mohawks to some enemy tribe or other) lived.

**T**he Native storyteller might just be doing a "far away" conventional placement of the story's locale. Since the Mi'kmaq opening phrase about the locale is actually given parenthetically (in the original source) we'll see there's more to the question



of where this story takes place. That it's not part of some traditional old myth, but a 19th-century revisioning of *Cinderella* is not only indicated by Leland's remarks, but also by the fact that in other actually traditional tales, Mi'kmaq storytellers begin with a conventional phrase, "*N'karnayoo* -- of the old times" which isn't done with the Cinderella re-fit.

**R**ead the [European Version](#) page -- a critique that links-to multiple early versions of the European Cinderella. From that page, the Mi'kmaq story link is on the page bottom menubar.

**C**[inderella Stories](#) -- a page of references to many variants and world-wide versions by Canadian Children's Lit professor R. Brown, includes a version of Mi'kmaq tale that made it into something called *The Red Indian Fairy Book* , 1914.

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Navigation Buttons  [TOP of page](#)



[European  
Version](#)



[Mi'kmaq  
Revision](#)



[STORIES  
Menu](#)



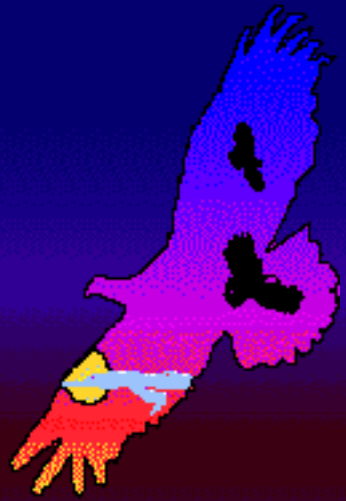
[--MAIN  
MENU](#)

Page prepared by *Paula Giese* graphics and layout copyright 1996.

Last updated: 1/11/97



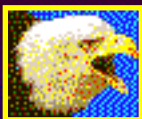
# INWEWINAN -- Native American Languages



Page Navigation Buttons

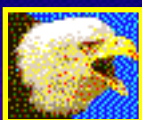


**I**nwewinan -- is the general Anishinaabemowin (Ojibwe) word for language, word root is "characteristic sounds". This page contains AmerIndian language resources.



Native Language Act of 1992, 42 USC 2291(b) -- basic legislation providing for funding to preserve Indian languages.

- U.S. Federal Register -- Native Language Development Grants -- This is the November, 1995 text. You have to get the update to prepare proposals to submit in early January 1997.

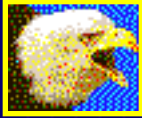


Places that Teach Indian Languages -- this will link-to pages maintained by the University of Minnesota's Less Frequently Taught Language Project. For each Native language there is info listing colleges and universities, levels

offered, contact people.

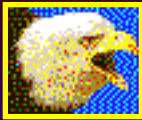
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## Ojibwe -- Anishinaabemowin



**English - Anishnaabemowin and Anishinaabemowin - English Dictionary** lookup word translation. Not too many words in there yet. Try 'HELLO'. Fond du Lac Ojibwe Tribal College project.

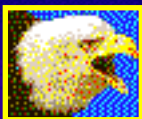
- **Verbs, numbers, money, animals** from the Fond du Lac Anishinaabemowin translator program
- **Startup page** -- explains program and project



**Oshkabewis Native Journal** -- emphasis is on Ojibwe language and culture. Tables of contents and subscription info for 2 issues only, no actual content.



**Woodland Cultural Centre Language Statistics** -- Iroquoian and Anishinaabeg. Tables, graphs -- and some recommended language learning materials



**Prairie Band Potawatomie Language Project** -- With support of a grant from Iowa Humanities Commission, University and Reservation-based group is attempting to construct a lexicon, a grammar, and other tools to keep this Algonquian language alive. It is to be hoped they may coordinate on issues like spelling with other Algonquian language groups. They tell the story of their efforts, valuable sketch of methods and procedures can be helpful for others in devising their own language preservation programs.

- **Potawatamie Files** Stanford linguist posts English-Potawatamie and vice-versa dictionaries and text-form dictionary database file. Story recorded in Potawatamie.



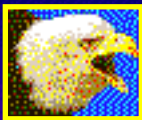
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## 6 Nations (Iroquois)

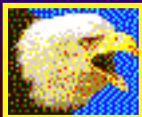


[EGADS, Seneca Language](#) translator startpage with explanations. (Dictionary lookup engine has been down since April, supposed to be back up with new programming later this summer.)

- [Seneca Stories with translations](#) -- created by Tom McEwan from Finland. These are very short, suitable for children or teachers. Each sentence has a clickable explanation of the Seneca grammar. A model of how this can be done.

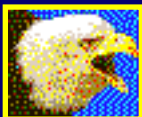


[Oneida Indian Language Project](#) -- Interesting pictorial and sound vocabulary of a few important animals. On amazing [Oneida Nation](#) server.

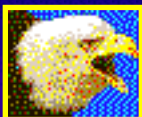


[Mohawk language page](#) -- Just getting started.

- [Two-Row Wampum](#) -- the oldest Treaty, belt of beads, explained as language
- [Mohawk Language Page](#) by Chris Deere



[Cheyenne Language Page](#) with many language learning resources and Cheyenne-related links, by Wayne Leman



[Hawai'ian Language](#) -- interesting presentation that interweaves culture, legends, history, places with vocabulary and pronunciation

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**Lushootseed (Upper Salish)** -- Language facts, how it is being recovered, Vi Herbert's efforts

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## Mayan Languages



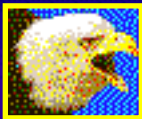
**Yucatec Mayan, pronunciation guide, everyday phrases**

- **Maya language**--My table (above) gives contemporary pronunciation and vocabulary, this Canadian Museum of Civilization page explains the glyphs of archaeologists working with the ancient languages.



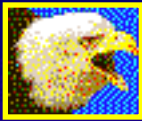
**Number Glyphs and words** for base-20 numbers 1-20

- **Maya numbers**--My table (above) gives their names and glyphs; this Canadian Museum of Civilization page explains a bit more about the base-20 Mayan number system.
- 



**Universal survey of Languages Project** hopes to have summaries and samples of many indigenous languages. Only a few Native ones in there so far.

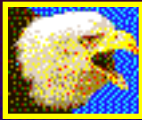
- **Blackfoot language** -- A brief description and sound sample.
  - **Navajo language** -- Brief description and short sound sample.
-



**Navajo language page of Navajo (tribal) Community College; has many resources.**

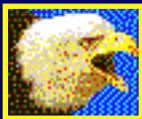
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- **Navajo Font in Lucida Sans downloadable for (at present) Macs only. It's STUFFed. Developed by Greyhills Navajo Academy.**



**Native American Languages Center of American Indian Studies Program, University of California, Davis**

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**Lakota language page By Father Bucko as part of his Lakota pages**

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**Dakota Language Lessons innovative teaching method with on-line interactive lessons from Sisseton-Wahpeton tribal developers. For on-line interactive sound, you'll need to download (they provide a link) the Vivo-Active Player plug-in.**

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**Cree Language Home Page -- prepared by a grad student. Has some stories in Cree. No additions or changes in nearly a year.**

- **Cree Fonts downloadable from Yamada language center**
- **NIPEHTEN NIPEHTAWAW -- Cree - English reader for children. - One of a group of Cree language publications for various ages, offered by the Saskatchewan Indian Cultural Center. Ordering info and access to a complete catalog of SCC publications from this page.**
- **A catalog of Native language readers for elementary**

students with facing pages in Cree, Dene, and Salteaux Ojibway, produced by Lone Wolf Multimedia (Canada) for Reserve and other Native schools

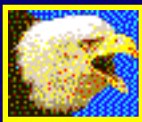
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**The Yamada Language Guides** with locally available information on several Native languages, and several special fonts available

- **Inuit/Inuktitut** -- Inuit language syllabary fonts
  - **Choctaw and Cherokee resources** -- links to rather old and uninformative general culture pages, no language focus.
  - **Tsalagi** Downloadable English / Cherokee Dictionary for Windows
- 

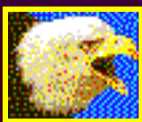
## Cherokee



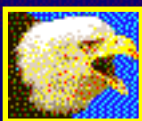
**Cherokee syllabary fonts** for PC's, Macs, OS/2.

Explanation, history and interesting story of how electrical engineering student came to make these fonts.

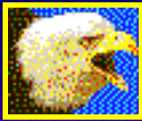
*BIG* table file displaying all syllables with pronunciation guide, mapped onto the fonts for keyboard use. Keyboard keys to evoke syllables. Excellent Cherokee language printing resource.



**Cherokee Syllabary** -- just a few of the syllable-symbols, with clickable sound pronounced for each; don't know why they never finished it. Try it out, get the longer one (above) which doesn't have soundfiles, but has everything you need to know to computer-write with the syllabary.



**Cherokee Moons** words for each month, with pronunciation guide, from *Cherokee Messenger*



**Cherokee Language tapes** -- includes tapes of books read aloud some in Cherokee language, some in English about Cherokees. I would like to receive an evaluation of these from (1) a serious Cherokee student and (2) A fluent speaker.



**Cherokee word list** produced by Cherokee Cultural Center technical worker, must be downloaded as a file, not currently legible as a html document.

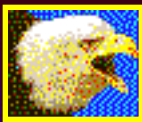
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**Danny Ammon's Hupa Language Web Page** -- Hupa tribal member is both language revival and computer whiz/math expert. His pages show some simple reconstructions, vocabularies, grammar. Perhaps later he will provide 2-language versions of stories or histories.

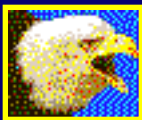
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## Statistics on Many Native Languages



**Native Languages in Canada** -- An Ethnologists' database (kept in England) , provides statistics of language use by tribes; mostly old stats.

- **Native Languages in the USA** -- Same ethnologists' database for U.S. tribes, also mostly outdated stats



**Summer Institute for Linguistics -- Canadian Native languages** -- Same statistics (Ethnologue) as above, but presented in a single scrollable data table. A jump-menu at the top of this page accesses a bibliography of publications (mostly from SIL itself) for various Native languages.

- **Ethnologue Native language stats for USs. tribes**, presented in format of alphabetized, scrolling single table.
- **SIL bibliography of Native Language publications** -- non-



technical and technical are on same page, separated by a top of the pag jump anchor.

- [Greenlandic Inuit language statistics](#) -- from SIL, tabular format for data: east, West, Polar Inuit dialects.



[Preserving Native Languages](#) -- Montana Prof writes of whys and wherefores; explains a native language teacher certification program started by Montana State U.

U.



[Speaking Out Keep Native Tongues Alive](#) -- 1994 Washington Post feature article, postd by a Linguistics prof at Princeton.

- [Language and Culture](#) -- Feature article on why Native stories often lose all point in translation, posted by Linguistics prof.



[Native Language Learning Tapes](#) -- Generally both tapes and workbooks of some sort are included in the Audio-visual learning aids evaluated here. Scroll down the file past CDROM's and videotapes to audiotapes.


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## Native Word for Computer

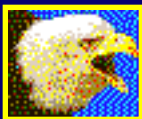


[A Narrative About A Word -- "Computer"](#) showing how native languages -- here, Anishinaabemowin (Ojibwe language) -- carry rich meanings in a network of language and history. Like all living languages, it is able to creat new words for new things, experiences, concepts -- but these

creations are especially rich in meanings. Narrative-dialog by  
Paula Giese. 

- **N**ative language speakers, teachers, computer folks -- It would be nice to create the word for all our languages. In the essay, you see why I reject the one that's been adopted in the Ojibwe dictionary (a recycling of "typewriter") and propose "**Draws designs of light**". Propose (or explain by tracing meaning-connections as I did) a word for computer in your own language. If you like my proposal, translate it with such connections. Translations should be quite easy (and similar) for all the Algonquian language-group, though probably there will be different histories of word-creations. (Please read the essay first!)
  - **View NATIVE WORD FOR COMPUTER proposals** that tribal people have entered here.
  - **YOUR NATIVE WORD FOR COMPUTER proposed definition** Your own native language word for "computer" explaining the meaning connections or history.
- 

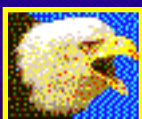
## Dictionaries, Grammars



### **A CONCISE DICTIONARY OF MINNESOTA**

**OJIBWE** by John D. Nichols and Earl Nyholm, a paperback dictionary at an amazing bargain price.

Aided in compilation and funded in publication by Minnesota's Mille Lacs Ojibwe tribe (and their casino). See review.

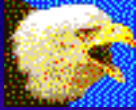


### **PORTAGE LAKE: MEMORIES OF AN OJIBWE**

**CHILDHOOD**, by Mille Lacs elder Maude Kegg, has stories of life in the old days with facing pages in

English and Ojibwe. Much of the book analyzes verb forms, a grammar supplement. See Review.

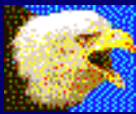
## Semantic, Philosophical Language Concerns: Interesting Books



**'IN VAIN I TRIED TO TELL YOU': ESSAYS IN NATIVE AMERICAN ETHNOPOETICS**, Dell Hymes, University of Philadelphia Press, 1981. Hymes' essays (and collected book reviews) attempt to show why essentially any English translation will fail to capture meanings -- and of course the poetry itself -- of Native poetry. Hymes tends to focus more on loss of cultural context than on language.



**NATIVE AMERICAN MATHEMATICS**, edited by Michael P. Closs. Mostly on systems of numeration within several native languages, a couple of articles on gemoetric concepts derived from architectural analysis. Focus is primarily linguistic. See review.



**LANGUAGE, THOUGHT AND REALITY: SELECTED WRITINGS OF BENJAMIN LEE WHORF**, ed. John B. Carroll, NY: John Wiley and Sons, 1956. How does the way a people talks affect how they think? Language is our prime (though not only) medium of thought -- the way the world is conceptualized. Converseley, how does a people's lifestyle affect the form, structure, and content of their language? Linguist Whorf was one of the first to raise these important questions within the discipline of linguistics (book is a reprint of work done mostly in the 1920's).

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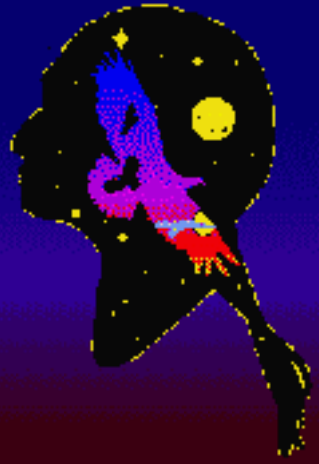
Page prepared by Paula Giese graphics and layout copyright 1995, 1996, 1997  
Eagle photo modified from native animals in nature furnished for download by  
Mi'kmaq Mike Sack, from his interesting homepage, animated by me.

Last updated: 5/27/97



# MAZINAAJIM

## Native American Picture-Stories




Page Navigation Buttons

**T** rue Stories -- Many truths. *Mazinaajim* -- in Anishinaabemowin (Ojibwe language) is a word I compounded. The first part -- **mazinaate** -- is a meaning-part that derives from the old root "design, is or has a design". The second part, **aajim** is a simple verb meaning "to tell any kind of story."

**I**'m looking for more of these -- interpreted storyrobes, modern cartoon or drawing sequences, birchbark scroll interpretations, and the like. Native cartoonists -- inquire! (No pay naturally.)

# <<====Picture Stories Menu =====>>



**Story Robe** painted and stories told in 1909 by He Dog (Percy Creighton), Blackfoot-Blood. Glenbow Museum special exhibit. After reading explanation, choose imagemap page to click on for closeups of the robe with the story of each part translated, expressed in words. 



**Raven's elaborate trick** Gwich'in elder tells a Raven story -- which is first illustrated as a picture story by Gwichin artist Ron English, then retold in full in text.



**Don Monet, cartoon of the day** -- author-artist-cartoonist of **Colonialism on Trial** now works in Toronto and posts a (political) cartoon a day on his studio website; no telling what's there now. These cartoons may be downloaded (in higher resolution black and white zipped form) for free use in non-profit org periodicals. From Don's archives, here's some Native ones: 

- **Colorful modification of a Colonialism trial cartoon** -- shows communications problems between "quantitative" legalistic way of thought and curvilinear nature-oriented Nativ way. This cartoon shows the communications gap as probably more general than white/Indian -- two very different ways of thought -- artistic vs statistic, numbers vs. meanings; money vs. values are all suggested
- **Evolution of colonialist justice** -- from Columbus to today's courts
- **NATO plays war games** on Cree territory. Overflights have had greatest negative effects on **Innu people** whose elders have been arrested blocking runways.
- **Colonialism changes face, but not nature** -- Caricature of election of new rightist politicians
- **Ontario police murder Dudley George** -- Ipperwash, Sept. 1995: Stoney-Kettle Point Ojibwe tribe attempting return of land illegally taken for local park
  - **Background on 1995 Ipperwash incident** -- scroll down to docs #4 portion of archive menu. Return here with Go-History button.

- Cree vote NO to Quebec -- YES for Native land rights obligations of Canadian government to continue
- Delgam Uukw is this color of sky in Gitksan language. Land and skyscape oil painting from Monet's home in B.C. when he was working on the Gitksan Wet'suwet'en land rights trial book, first of his paintings gallery. The name is also a hereditary High Chief title and the name of a Gitksan district. The formal name of the land claims court case is DELGAMUUKW VS. THE QUEEN.



Wet'suwe'ten Images, Greetings -- Enrichment Project 8th graders from a school at Smithers, (British Columbia) -- where the trial began in 1987 before the judge moved it 1300 kms. away -- mentored by artist Ron Mitchell (Hagwilnekh) -- continue the Gitksan-Wet'suwet'en land claims story with traditional learning modern style: the Bulkley Valley cyberhistory project in a town school.

- Philosophy of History -- Court unable to deal with a native philosophy of history. Canadian law journal article, abstract only. This provides some historical-legal background to the Gitksan-Wetsu'weten land claim law cases.



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Ledger CDROM Project-- background, general info, table of contents.

- Black Hawk Dream Visions Ledger Index -- overview and a few images from a project to create CDROM from Native ledger art. Explanations, table of contents, references. The pages of these ledgers are torn out, sold by different dealers. The project aims to try to reconstruct the ledgers entirely.
- Cheyenne Morning Star 19th Century ledger apparently historical, uninterpreted, 9 images posted.

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## Stereotype Image Stories



## **Chief Wahoo Story -- Protests continue on the caricature mascot of the Cleveland Indians baseball team**

- **Chief Wahoo Caricature -- Drunken Indians -- Cleveland Indians don't only flaunt the racist caricature, but the Team shop sells it on highball and shot glasses, the racist merchandising of the stereotype that Indians are drunks.**

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The Google logo in its multi-colored font, positioned on the left side of a white rectangular search bar.

### **Navigation Buttons**



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***CREDITS: Ledger drawing is left half of double-page drawing (another mounted warrior's lance spans the two pages) from the ledger, "Black Hawk, Sans Arc Lakota Dream Visions" copied to the ledger art CDROM project from Thaw collection of the New York Historical Society, Cooperstown, NY. Chief Wahoo: mascot and racist caricature trademark of Cleveland Indians baseball team, has been focus of continuing protests and a never-finished AIM lawsuit since 1978.***

**Page prepared by Paula Giese graphics and layout copyright 1995, 1996**

**Copyrights to the individual items are held by their respective creators, 1996.**



**Last updated: 5/27/97**

# Mazina'iganan (Books -- fulltexts) and E-Texts



Page Navigation Buttons


*University of Virginia's etext project has people busily scanning old books whose copyrights have expired -- mostly early 20th-century, some 19th. I've picked out the Native ones. Also included here are articles e-textified, mostly from the late 19th and early 20th century.*

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**About the Authors: Some biography and history -- who they were, what they wrote, what was going on at the time.**


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**Old Indian Days: TOC chapter by chapter Charles A. Eastman (Ohiyesa), a Dakota Wahpetonwan (Sioux) was raised by his tribal grandmother in the traditional way, in Minnesota until he was 15. He then attended school and college, and became a physician -- the only one available to the survivors of Wounded Knee, in 1890. You can also download the entire book, a much bigger file. First published in 1907, currently in print as ?Dover, or University of Oklahoma Press paperback. **


- **Indian Boyhood: TOC -- By Charles A. Eastman (Ohiyesa), Wahpetonwan**

**Dakota. Culture of an undisturbed eastern Woodland Sioux tribe, some stories. Table of contents for chapter by chapter reading. You can also [download the whole book](#), a much longer file. First published as 2 slightly different books in 1902 (revised 1913). Currently in print as a Dover paperback.** 



- **[The Soul of the Indian: TOC](#)** -- By Charles A. Eastman (Ohiyesa), Wahpetonwan Dakota. Table of contents for chapter-by-chapter reading. He tries to show early 20th century readers that his Indian relatives are human beings with rich spiritual lives (shouldn't be massacred). He was in private practice in St. Paul by this time, having been pushed out of the government's Indian Health Service because of his advocacy that Indian people should not be massacred, as the survivors he treated at Wounded Knee had been. You can also [download the whole book](#), a much longer file. First published in 1911; currently in print as a Dover paperback. 



**[Old Indian Legends: TOC](#)** -- Zitkala-Sha (Red Bird), or Gertrude Bonnin.

Born in 1876 to a Yankton-Nakota Sioux mother, she was an accomplished writer, musician and orator. See [her biography](#)) This is a chapter by chapter (story by story) link to her 1901 book of *ohunkankan*, traditional stories. Or you can [download the whole thing](#) a much longer file. The book was illustrated by Angel De Cora (Hinook-Mahiwi-Kiinaka), a talented painter (who also wrote [short stories](#)) of the same period. It is currently in print as a University of Nebraska Press paperback, 1985. 

The sequence of stories below, (and some other writings) e-textified from their original turn-of-the-century magazine publication were combined as a book, *American Indian Stories*, in 1921 when Bonin had become a political activist. University of Nebraska Press reissued this, and her 1902 legends collection simultaneously, in 1985, as Bison paperbacks.

- **[Impressions of an Indian Childhood:](#)** -- Zitkala-Sha, 1900 publishes an article on recollections of the culture in which she was born and her girlhood days. 
- **[The School Days of an Indian Girl:](#)** 1900. Another article carrying her life forward through a typical government Indian boarding school's approach to "civilizing" the young students. 

- **An Indian Teacher Among Indians:** , 1900. Zitkala-Sha explores almost the only job available for an educated Indian woman of her time. 🖱
  - **The Soft-Hearted Sioux,** -- Harpers' 1901. This story was denounced by Zitkala-Sha's government-backed employer as "morally bad" in an editorial in March, 1901 not long after her story was published in the prestigious Harpers' magazine. Why? Read it and take a guess. 🖱
  - **Why I Am a Pagan: 1902** -- Zitkala-Sha picked up on literature, art, music, oratory -- but they didn't make a Christian of her. Later, she and her Yankton Nakota husband were to become advocates for all Indian people in Washington, lobbying for better deals. 🖱
  - **The Trial Path:** 1901 -- A short story, where Zitkala-Sha shows (via a tale told by her grandma) how traditional law and order functioned among her people. 🖱
- 



-- **Indian Superstitions and Legends,** By Simon Pokagon, Michigan Potawotami, 1898. This has abbreviated material from 2 books of Algonquian legends (Potawotami are related to this large language group) published after his death. This title was undoubtedly imposed by white publishers; he probably titled it spiritual beliefs or something like that -- see distortion below of his World's Fair speech title. Pokagon lived to see his novel, *Queen of the Woods/O-Gi-Maw-Kwe Mit-I-Gwa-Ki* in print (1899) just before he died. 🖱

- **Simon Pokagon on Naming the Indians:** 1897 various Indian geographical names 🖱
- **An Indian on the Problems of His Race:** Pokagon, 1895, land, booze, racism. Urges that Indian land be protected from white buyers. 🖱
- **The Future of the Red Man:** Pokagon, 1897, as Pokagon sees it, Indian people (if educated) will become assimilated, otherwise they'll die out. 🖱
- **Review of Simon Pokagon at World's fair 1893,** Written in 1898. Contains Pokagon's speech, reprint of "Red Man's Greeting" (1893) -- Pokagon had titled this "Red Man's Rebuke", which they changed to "Greeting"; and "An Indian's Observations on the Mating of Geese," an 1896 essay that is

naturalistic or scientific observational, and also metaphorical. The article's white author calls him "an interesting representative of a vanishing race" as if he were a specimen, rather than a writer and thinker.. 🖱

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**Black Elk Speaks** -- **Black Elk**, Oglala Lakota. Table of contents and a couple of chapters of this famous book, with intro by Vine Deloria Jr. From th University of Nebraska Press website. See **Book Review** of this very influential book. **John G. Neihardt's daughter** (who took the notes her father used in compiling Black Elk's book) has new info to contribute also. 🖱

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**Remaining Causes of Indian Discontent**, Cherokee writer **John M. Oskison**, 1874-1947, *North American Review* 1907, writes about problems as a very acculturated person (living in New York) saw it. Oskinson's writings mostly were not about Indians or Indian life. He wrote dime novel type westerns, potboiler stories -- and one more sensitive Western novel (*Three Brothrs*), in which the Indian themes are very muted, but often the downfall of mixed-blood, acculturated characters comes about from forgetting that respect for the land is their heritage. 🖱

- **Friends of the Indian.**: Oskinson, 1905, Indians need to vote, if they are to have any political influence over their destinies. Oskinson describes the abandonment of several court cases started by Indians to pursue rights and land claims. He says that a few Congressmen could get more done than all the "friends" -- he's responding to a specific meeting of such a group. 🖱
  - **The Quality of Mercy**, : *A Story of the Indian Territory* by John Oskison. This is typical of Oskison's commercial potboiler-stories. He wrote potboiler dime novels and stories like this for his living.. Rarely were Indians more than minor characters in pulp Westerns. 🖱
  - **The Biologist's Quest**: -- John Oskison story, 1901. A little less of a potboiler (but still typical pulp). There's an interesting Indian character, but the story centers on the biologist who is defeated by the desert. 🖱
-



**Voices from a Troubled Land** -- an on-line book composed almost entirely of interviews/translations of statements, testimony and letters from Navajo elders who have been (are still being) forced to relocate from parts of the partitioned Navajo-Hopi Joint Use area (Black Mountain) where they have lived for over 100 years. The underlying cause is Peabody Coal, mining the sacred mountain. Many photos.

- **Navajo government's Position Papers** -- on the Navajo-Hopi Land Use dispute, collected by 4th World Documentation Project.
- Would like to link to or get Hopi position papers. I heard they are unhappy at all the Internet publicity given the Navajo side, but find nothing relevant on several sites about Hopi. If anyone's in contact with their Council, they can send me a disk or you arrange to email it, and I'll put it on this server and link-to it here, and on a *Tribes -- Nations*

*page I'm working on.*



**-- Myths and Legends of the Sioux** 38 stories collected in childish, bowdlerized forms by Marie McGlaughlin, a U.S. Army wife of some Indian ancestry (she was on the Army payroll too, prepared those bad McGlaughlin rolls for hubby and the government), published in a S.D. newspaper in 1916, loved by white South Dakotans for nearly a century as examples of primitive childish Injun thinkin'.

- **The Legend of the Peace Pipe** as Marie McGlaughlin tells it in *Myths and Legends of the Sioux*. Compare this short, sanitized, homogenized, bowdlerized kiddie story version with the two more recent tellings from real traditional people here. This should tell you McGlaughlin's myths are in no sense authentic.
- **John Fire Lame Deer** in 1967 told this story of the coming of the sacred Pipe to the Lakota people. 
- **Joseph Chasing Horse** Oglala elder told this version of the coming of the sacred Pipe in 1994 on the occasion of an elders' gathering where the White Buffalo Calf had been born in Wisconsin, as prophesied.



The **BOOK REVIEWS SUBJECT INDEX** for the **NATIVE AMERICAN BOOKS** section has many reviews of books for all ages -- from pre-readers to adults -- including contemporary Native fiction and myths and legends. Purchase info for all reviewed books is provided. See **BOOKS MAINMENU** for many other features.

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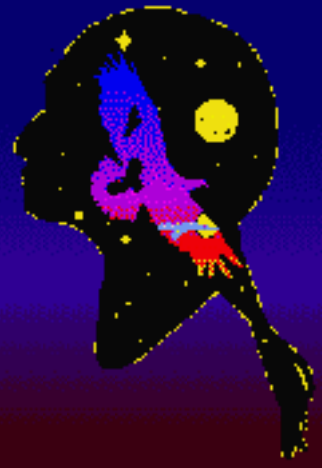
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# Native Authors: Biographical Notes



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**N**ative American myths, legends, children's teaching stories, tall tales, are treated by many writers -- especially of children's books for the multicult school trade -- as mere raw material to be mined, adapted. This form of cultural theft is criticized elsewhere, often (here) in [reviews of books](#) for children created that way. There seems a general tendency for the dominant society to believe that Indian people are still primitives -- whether their belief is that this is crude or whether it is the romanticism of Nuagers, who create stereotyped Noble Savages, who are Everyseeker's Spiritual Teacher.

**T**he dominant society prefers to ignore the fact that from many Indian societies and tribes have come writers and published intellectuals, not only storytellers who sit around campfires and murmur tales to anthros. In partial attempt to remedy the lack of knowledge about these people, and the parts they have played in indigenous intellectual history, I am preparing bio notes on some of them, here. For starters, some of the authors whose writings are represented in Native STORIES. This is in itself useful info, but also part of an attempt to demonstrate the idea that our stories are a literature, not raw material for non-Indian "re-tellers"





**Zitkala Sha, Gertrude Simmons Bonnin** -- Yankton Nakota (Sioux), 1876 - 1938; political activist, essayist, short story writer, musician, orator, editor.

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**Ohiyesa, Charles A. Eastman,** -- Santee Wahpetonwan Dakota, 1858-1939; on santee reservation (near Redwood Falls, MN). Raised traditionally until a young man, became physician, writer, orator, activist.

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**UNDER CONSTRUCTION**

**Marie McGlaughlin, Santee Mdewakanton Dakota.** McGlaughlin rolls controversy, her help to her husband and th Army in preparing those rolls, she was on the Army payroll as interpreter. Her book of little stories was published by white SD newspaper in 1916.



**Simon Pokagon, 1830-1899, Michigan Potawatomi. Novel: Queen of the Woods. Other writings.**

**Storytellers: Native American Authors Online** Web sites for many current day Native American authors.

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## Bookstore

# NATIVE AUTHORS : FICTION -- NOVELS AND SHORT STORIES



### Info About

[ON-LINE  
BOOKSTORE](#)

[1. Author Lastnames A - L:](#)  
Sherman Alexie to Thomas King

[2. Author Lastnames M - Z:](#) Lee  
Maracle - Ray Young Bear

### Bookstore Shelves

 [STAR  
knowledge,  
Archaeo-  
astronomy](#)

Books here are adult (reading level) or Young Adult (either written as YA or have been used successfully in h.s. classes). There will be a shelf for children's books eventually. Some poetry and some nonfiction -- when part of an author's literary oeuvre -- are included.

Since my index is by author lastname, you may be looking by a title. You can look up titles to find their Native authors at [Native Authors InterNet Library Project](#) This is a 90L fo;e' ot wo;; tale sp,e to,e to load. Be aware that the IPL bibliography is very incomplete, and also that my "shelves" list only those books carried by amazon.com. A faster file is their [start-page](#),



**Ethnobotany** but you still have to load 90K of alphabetical titles.  
**Native**  
**Plant**  
**Knowledge**



**Native**  
**FOOD,**  
**Cookbooks**



**Pomo**  
**California**  
**Tribe**



**BIG**  
**Web Section --**  
**Traditional,**  
**Contemporary**  
**Native**  
**Stories**

Q's that nobody yet asked F or even once: How did you select these books for the fiction shelf?

These are novels, short stories (and some poetry and lit-crit or author biographies) of (mostly) 20th-century Native authors -- U.S. and Canada -- who are generally considered important for a variety of reasons. Additionally, I have read most of these books, or at least several by each author, and can evaluate them. These are the books that should be considered for use in Native Studies college courses and (if suitable at reading or interest levels) high school and sometimes junior high. They might also be used to give a Native minority literature coverage in any general literature course. And all of them are interesting! for people looking for a good read. These books are all by Native authors/editors.

Q: Are you going to have specials, sales, like that?

A: No. Amazon.com, with 2.5 million titles on-line, is selling these books, not me. Please read the BOOKSTORE page (on the sidebar menu here) for further info. If amazon.com has a sale price on it, you will see this on the amazon.com catalog card when you select its title from my shelves. Most regular orders (through regular distributors) are discounted about 10-18%, but special orders (direct from publishers) are list price. Hard-to-find (search) orders are a matter of chance and you are told the price for your approval before shipping/billing if your hard-to-find order is found.

Q: I'm in Canada. What about those prices?

A: Amazon.com gives prices in US dollars, though I asked for cross-pricing Canadian on *all 2.5 million books* and you can too. (See BOOKSTORE page, sidebar menu for more info). I think credit card companies must have some way of handling the "international shopping" that InterNet makes possible, but I don't know what it is. I believe (but am not sure) there is no duty on books; Canadian books will be drop-shipped from Canadian distributors or booksellers (i.e. won't cross the border). I would like to hear from Candian book-buyers what



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American  
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the results of your amazon.com book order are for both Canadian books and US books.

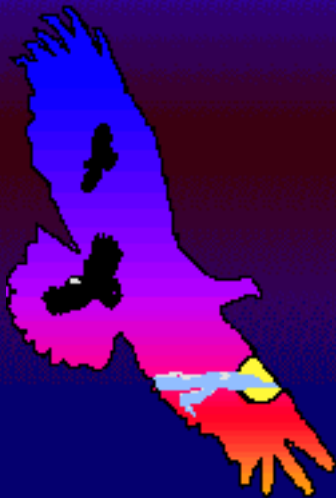
**Q: Can you help me with problems with my order?**

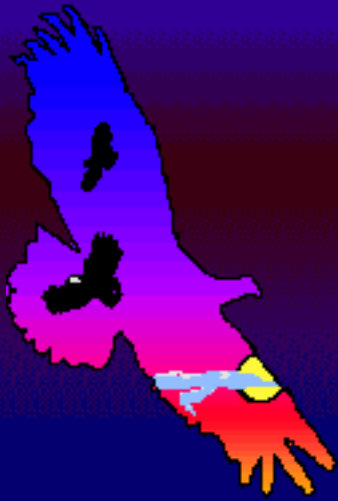
**A: NO! Amazon.com (not me) is selling these books. As you place an order, there will be info about it -- there is email for various help desks, and an 800 number to call them. I want to hear about problems only to decide if this service of my website is causing hassles and should be dropped.**

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You can also read [On-line Traditional Stories, 19th century and contemporary narratives, and fulltexts of certain e-books](#) here.

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# NATIVE AMERICAN INDIAN ART

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**CONTENTS**

Definition of Indian, Native, Indigenous Artist; Native American Arts and Crafts Act; Philosophy of Inclusion Here

Beads and Beadworking techniques -- Honoring elder Maud Kegg

Norval Morrisseau, Daphne Odjig, Legend Painting -- Canadian Ojibwe, Woodland painters

Pottery, Clay Sculpture--Honoring Nora Naranjo-Morse

3 Pottery Books Review-essay that's self-guided Internet student research project -- or trip



American Indian Artists (U.S. Tribes) -- Honoring Oglala Lakota Vic Runnels



[Minnesota Indian Artists -- Honoring Patrick DesJarlait](#)

[Indigenous Textiles, Clothing and Regalia](#)

[Young People's Art \(local\) and BIA Young People art gallery](#)



[History in Poster & Button Art](#)

[Texts: Essays and Book Reviews about Native Art](#)

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[Photography -- old historic and current news photos as well as Art Photography by Native People](#)



[Basketry -- history, environmental problems, plants, galleries](#)

[Picture stories -- ledger, robe, comix art by Native artists](#)

[Indigenous Art Resources on the Internet-- Compiled by Karen Strom on the Hanksville server](#)

[Native American Fine Arts Movement \(Heard Museum\)--Complete text, curriculum guide, illustrations, special offers for teachers](#)

[Index of Southwestern Indian artists whose work and writeups reside on Hanksville](#)

[Native Art Museums and Museum Exhibits -- web pages from real, physical institutions you can visit](#)

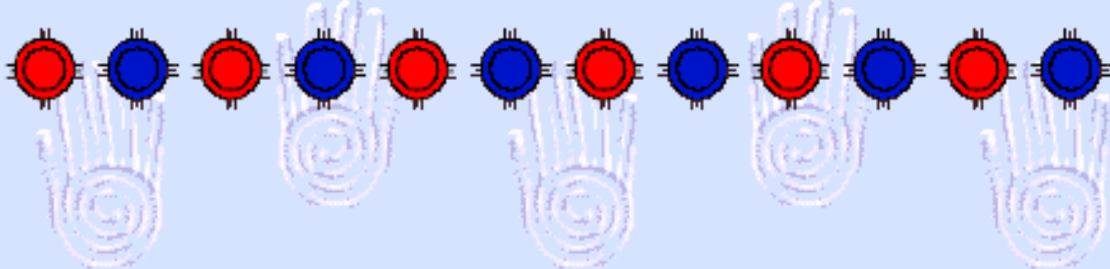




[Links to non-Indian museums and Galleries for Comparison and Studying Techniques;](#) the indefatigable Bill Henderson's elegant presentation is linked-to for this. Be sure to check out the huge Virtual Louvre.




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**HONORING and MEMORIAL:** All these Pages are dedicated to the memory of Martin Panamick. "Two Fish", logo of the ArtPages, is by Martin Panamick, (1956-1977) a talented Ojibwe-Odawa from West Bay Reserve, Manitoulin Island, in Lake Huron, Ontario, Canada . Martin was one of the young artists from Manitoulin who participated in the revival of Medicine Painting, which is influenced by the style (and cultural interests) of Norval Morrisseau, Canadian Ojibwe. It is similar to "Whitefish", a mural in the tribal gallery of the Ojibwe Cultural Foundation at Manitoulin. The Council Chamber at West Bay contains 2 large panels by this highly talented young genius. Many of his pen sketches from the nature sketching walks he loved to take illustrate publications of the Cultural Foundation, among these a cookbook, *Nishnabe Delights*, of recipes collected from Manitoulin and the northern shore Reserves. He designed the eagle symbol, still used to identify crafts sold through the Cultural Foundation. His untimely death was a great loss to all who knew him, as well as anyone who loves art.

His beautiful and interesting picture, drawn when he was 19 -- which is all I have

by him now -- is used as a logo on these pages. Partly it is a memorial to a wonderful person and fine artist. Partly it is a memorial to the still-difficult lives of many Indian youth. In spite of some limited recognitions of National Sovereignty by governments of the U.S. and Canada, which have led to improved conditions for many tribal people, many still lead lives that are very hard and bitter -- and the suicide rate among Indian youth is still higher than that of any other ethnic group of the 2 countries. Yet out of this still comes art of great beauty and vision, like Martin's.

 **SMALL IMAGES (top down): Pottery Owl, Jackie & Mike Torivio, Acoma; Oil painting, "Ptesanwin," Vic Runnels, Oglala Lakota; Silkscreen, "Drum Singers," Daphne Odjig (Beavon), Manitoulin Odawa-Ojibwe; 19th century Haida hat, NMAI collection; 1855 Lakota woman's dress, NMAI collection; 1973 AIM logo, artist unknown.**

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# Norval Morrisseau and Medicine Painting



In traditional fur hat,  
Morrisseau photographed in a  
Paris gallery

Mishipeshieuw seems unimpressed by Paris,  
gallery splendors, success

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**Norval Morrisseau, Copper Thunderbird, born March 14, 1932 on Sand Point Ojibwe Reserve, near Beardmore, Ontario (now Thunder Bay). Founder of Woodland school (style) also known as Legend or Medicine painting. Received Order of Canada, 1978. Elected to Royal Canadian Academy of Arts. Only Canadian painter asked to exhibit in Paris French Revolution bicentennial, 1989.**



**Norval Morriseau -- Biography, influence of grandfather (Midèwinini, Jissakaan traditional knowledge); early visions.**



**Nanabozho, the sleeping giant of Thunder Bay -- spirit of the land**



**Beginnings of Medicine or Legend Painting -- rock art (petroglyphs) and birchbark scrolls**



**Skyman -- ink drawing Morriseau made from petroglyph found on rock on Bloodvein drainage, between his grandparents' home and Lake Winnipeg.**



**Missipeshieuw (Mishibizhii) -- Cultural preservation, the Shaking Tent (jissakaan)**



**Gallery 1 of Morriseau's later paintings, storytelling, modification of x-ray vision; decoration begins to substitute for power**



**Gallery 2 -- Colorful romantic tributes to women, love, family, growth**



**Gallery 3 -- Colorful posters of water animals and fish -- may illustrate Creation story**



**Gallery 4 -- Powerful and colorful restatements of old, original themes of traditional spiritual powers**



**Bibliography**

## Woodland Painting and Painters



[Daphne Odjig \(Beavon\)](#) -- Wikwemikong Odawa painter, Manitoulin Island, Lake Huron, Ontario. Honored artist, elder, teacher.



[Manitoulin Island](#) -- Cleansing the sacred Dreamers' Rock, poem by Basil Johnston; Francis Kagige paintings



[Manitou Arts Gallery](#) -- 4 generations of Woodland Painters: Leland Bell, Blake Debassige, Roy Thomas; others will be added.



[Martin Panamick](#) -- Memorial Honor Essay

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# Manidoominens BEADS and BEADWORK Manidoominensikaanag

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**Manidoominens** -- Anishnaabemowin for "seed beads" means "little seed (-minens) that's a gift of the spirit (Manidoo), or Spirit Seeds. "*Miinens*" is the fruit of the hawthorn tree, *miinensagaawunzh*. Perhaps seed beads were named for this tree because its 5-lobed leaves reminded the women of hands. They may have learned from the Ursuline nuns -- who taught bead embroidery in the early 1700's -- that the hawthorn's thorny branches were used for Christ's crown of thorns, and so felt the tree was sacred to the Europeans, who brought seed beads, this gift of beauty and skill.

**I**ts white or pink 5-petaled flower is actually the "daisy" motif, the first thing young girls learn to bead because it's easy and fast. See [more about this tree,](#) cultural meanings, natural wildflowers in floral beading.

## Manidominens Menu



[Honoring Mille Lacs Ojibwe elder, culture preserver, bead artist, MAUD KEGG -- DOWN.](#) This was running on another server, which seems to have disappeared, and of course the developmental files were lost with my big hardware disaster. I expect to be getting a new scanner in about 2 weeks and will reconstruct it then.



[EXTENSIVE GALLERY OF BEADWORK BANDOLIER BAGS](#) -- high point of Woodland beadwork art; cultural meanings of bandoliers (Exhibit menu--currently 12 web pages, including detail photo pages)



[Fancy contemporary powwow outfits,](#) -- dancing beads of Indian identity



[History, cultural values of beads](#) -- general background, example illustrations



[Wampum shell beads and treaty belts](#) -- The first United Nations (1300 AD, Haudenosee League).



[The Turquoise Road](#) -- Anasazi civilization's growth and fall



[Pueblo Bonito](#) -- Chaco Canyon capital of the turquoise trade with Toltec Empire.



[Anasazi Diaspora](#) -- a Grandfather's story by Shonto Begay



[Heishii and other shell beads](#) -- trade from seacoasts into the high desert country





**[Hair Pipes in Plains Indian Adornment](#)** -- Essay with some illustrations by Smithsonian Institution expert of a type of beadwork common among Plains tribes and much seen today as powwow outfit breastplates and everyday chokers, though he discusses it as a dead art.



**[Beadwork and Spirituality](#)** -- the whole beads section is about that, I hope you can see this for yourself.



**[How seed beadwork is done](#)** -- methods, illustrations



**[Beadwork examples and info at other sites](#)** -- where to get beadwork supplies



**[Bibliography](#)** -- books on the craft methods, and on the history and art of Native beadwork



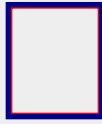
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*CREDITS: I did the "beadwork" group of fantasy-hawthorn flowers that starts this page. It's not based on a photo of actual beadwork, I did this (and some other beading used as titling for the Bandoliers exhibit) on the computer. It was very picky work, just like real beading, and it took almost as long to get it right. When I was satisfied, I found the pic file was too big to load completely (when on the server -- it was fine on my development system), so I had to keep compressing it down finally to 25% JPEG. It's lost some sharpness and sparkle thereby, though it still seems to look fairly 3D. I also "painted" the hawthorn flowers and fruits here.*

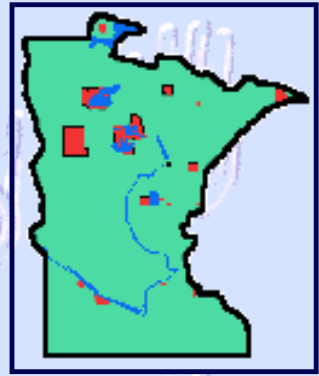
**Last Updated: 2/8/97**





# U.S. INDIAN ART

## Minnesota Indian Artists



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## Patrick DesJarlait & Family: Red Lake Ojibway Tradition

### Biographical Sketch by Robert DesJarlait

"My earliest memories of Red Lake have a storybook quality," wrote Ojibway artist Patrick DesJarlait. "I remember beautiful pure white snow. There were acres of forest lands on the reservation and the clear blue lakes held almost every kind of Minnesota fish. Nature provided a perfect setting for a young Indian growing up. I spent many hours of my childhood wandering through the woods, either by myself or with my friends. And in the forests that surrounded my home, I found the animals and woodland scenes that became the subjects of my first drawings."



As a little boy growing up on the Red Lake Indian Reservation, he was called Nawa-bo -- Boy in the Woods. He was given this name because he could always be found in the woods, always alone, and either quietly sketching or thinking. Patrick DesJarlait found beauty in his surroundings. He found beauty in the faces of his people. He found beauty in their way of life. He found beauty where he was not supposed to find it. In boarding school, where his Indian name was taken away, his teachers told him repeatedly there was no value in an Indian way of life. He did not listen. He continued to sketch the woodlands, the animal-beings and the people he came to know so well.

The DesJarlait family consisted of his parents and four brothers and two sisters. Patrick's father worked as a woodcutter for the Red Lake Lumber Mill. His mother died when he was seven. After this very sad event in his life, he spent much

of his time in boarding schools at Red Lake and Pipestone, Minnesota. He did not begin to think seriously of taking up a career in art until he entered high school. At Red Lake High School, he became a student of Miss Ross, an English teacher. She encouraged his interest in art. She even purchased special supplies for him on her trips to the cities.

**A**fter graduating from high school, Patrick got a scholarship to study art at Arizona State College in Phoenix. A year later, during World War II, he entered the government service. He was sent to teach an art workshop at a nearby Japanese Relocation Camp.

**W**hen the U.S. declared war on Japan in 1941, Japanese Americans were taken from their homes and moved to special prison camps. They had done nothing wrong but in the months that followed the declaration of war, Americans became panicky. They demanded that Japanese Americans be carefully watched. Too, many of these families had developed fine farmland or stores, mostly in California. Their properties were seized and sold.

**P**atrick felt sorry for these people. Their plight reminded him of what had happened to his own people a century earlier. Months later, he joined the Navy and was assigned to a naval base in San Diego, California. Here he worked with artists from Walt Disney Studios creating films for the Navy.

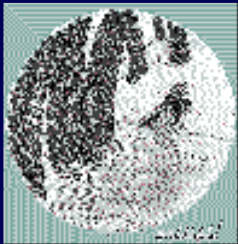
**W**hen the war ended, Patrick returned home to the Red Lake Reservation. Here he completed what was to become his favorite painting. He called his watercolor "The Red Lake Fisherman". He felt this painting brought together all the artistic concepts he had been working so hard to perfect. At the same time, his painting captured an important part of the way of life of the Red Lake people. In this and subsequent paintings, the influence of the Spanish artist Pablo Picasso, and the Mexican muralist Diego Rivera can be seen. He considered both men to be great artists.

Bio continued after picture insert.



*I don't have a copy of DesJarlait's favorite Red lake Fishermai painting. But Patrick did two paintings around the same time in a similar style that were bought by a Tulsa museum.*

**"Maple Sugar Time," 1946.** This painting also uses a dynamic symmetry of the 4 directions, here centered on the white-hot syrup kettle being stirred by the woman, at almost the exact center of the canvas. At the rear, a man stirs a kettle of thickened syrup which is being further reduced to sugar. Right front, one seated woman stirs and pounds cooling sugar in a wooden tray, and left front, another prepares a birchbark makuk to store sugar in. Again, the facial features are cubistic, angular, influenced by Picasso. Again, all the human elements of a traditional work process are organized in a formal, balanced structure. This tightly organized painting of action-in-balance is quite different from a realistic photo of the Martin Kegg family sugaring at Mille Lacs in 1946. In fact, the artist's eye conveys far more to us of what the actual work processes are than a series of photos would, even though in reality sugar isn't made all at once like this, with people very close together. The picture conveys the feeling of sugaring, not just its appearance.



**T**apping maple trees shown in this wash drawing by Robert DesJarlait, is done with hollowed spiles.

Traditionally the watery sap would have been collected in birch containers like those shown, but pails are actually used nowadays. The woman gliding through the deep snow has collected a load of downed wood. Sugaring requires huge amounts of downed wood for the long-burning fires to reduce the watery sap. It takes a dozen gallons of sap to make just one quart of syrup.

**R**obert's curved trees that make a formal pattern, the still, soft snow, the circular focus, all convey the sacred, timeless, spiritual aspect of this food. Families who traditionally prepared sugar as an important food would have a "900-tap bush" on the average, but some larger families might sugar from a bush of up to 3,000 maple taps. That's no longer possible, there aren't enough maple trees left.

**M**aple sugaring is still done at Mille Lacs and a few other places. In this 1946 photo (which I false-colored) the Martin Kegg family is shown sugaring at Mille Lacs. Today sugaring is done mostly by Indian youth, under the guidance of several elders, such as Walter "Porky" White. Traditional stories are told at night in the camp, and everyone has fun as well as working. This traditionally-made real maple syrup is sold in jugs to raise funds for Indian organizations, or is used at big pancake breakfasts. To anyone who has tasted the real thing, syrups sold in stores (made from corn sugar and chemicals) are pitiful, tasteless. Both DesJarlait artists, father and son, have captured for us a true "taste of the woods".



--Maple Sugar -- the Boiling Moon return to the story or read it now, then return here to see the DesJarlait Wild Rice pictures and account..

**"M**aking Wild Rice," 1946, is a dynamic watercolor whose 4 sections show 3 people close together doing the major activities of processing wild rice traditionally. At the top, a man is parching the newly-gathered rice in a large kettle. At the bottom right, another man is "jigging" or dancing the rice which is in a special barrel sunk in the ground. He wears new soft deerskin boots, and can hang onto the handle to help with the hard work of loosening the hulls without breaking the long grains. At the bottom left, a woman prepares this rice on a birchbark tray to toss in the wind and blow away the hulls. The sharp features -- partly real, partly abstract -- of the people's faces show a cubist influence of the modern painters whose work Patrick studied carefully.





**P**atrick's paintings of life and activities of Red Lake people from this period tend to have an underlying structure of the 4 directions held in balance. The Harvard art historian Jay Hambidge was later to analyze this kind of artistic form as "dynamic symmetry" (Hambidge never looked at American Indian art, of course.) Robert DesJarlait's ink drawings of scenes from traditional Indian life are organized quite differently. Almost all of them are focussed within a circle. His drawings

emphasize and symbolize the mystical, sacred character of traditional Indian life in its relationship to nature and the spiritual. Here a woman in the foreground contemplates the sacred mahnomen (wild rice). A timeless stillness pervades this drawing, unlike his father's activities of preparing the harvested rice. This particular drawing was used by the Ikwe (women's) marketing collective, which was formed in the late 1980's at White Earth Reservation to help Indian people realize more economic rewards from their work. Robert has helped many Indian groups with his art in this way.



**READ** [more about wild rice](#)



**F**rom Red Lake, the DesJarlait family moved to the Twin Cities. Patrick found employment as a commercial artist. His experience in helping to create animated films for the navy began to serve him well. He was selected to help create an animated television commercial for Hamm's Brewery. Soon, the comical and gentle Hamm's bear he created became a familiar part in the lives of television audiences of the 1950's. He thought of his bear as "One of the most delightful accomplishments I've had in commercial art."

During his 26-year career as a commercial artist, his work was always in demand. The art and business community alike recognized him as a very versatile artist. He could do fine art, commercial art and even very technical drawings.

**P**atrick DesJarlait got a chance to pursue his real dream during the last few years of his life. He wanted to combine art with education. His dream was to teach non-Indian people about the beauty and dignity of the Ojibway traditions. With this dream in mind, he traveled throughout Minnesota talking to students about art. His passion for art began to affect his children. Three of the five DesJarlait



children are actively engaged in art careers.

**H**is oldest son, Robert, finds comfort in the fact that his father was able to realize his dream. "Through art," Robert says, "my father found a way of giving something back to his people."



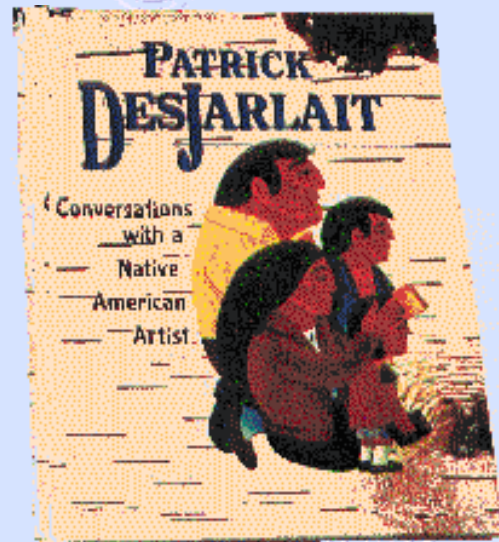
*Larry J. DesJarlait, Peace Chief 22-inch stoneware sculpture, from the Institute of American Indian Arts museum collection in Santa Fe. IAIA funding is 100% zeroed out in the upcoming Indian federal budget cuts. IAIA has helped many Indian artists get their start, and has preserved a fine collection of contemporary work by young artists.*

**Wanted: Color stills from Patrick DesJarlait's 1955 Hamm's beer TV commercial "FRUhhum-m-m-m the LA-A-A-nd of SKYBLUE wah-HA-ters..." showing the bear that Patrick liked so much**

**A** book about Patrick's life -- and Indian family life on the Red Lake Ojibway Indian reservation, in the old days and through the '70's -- is available and highly recommended for Native schools and all schools with multicultural social studies or art education programs. It has been favorably reviewed by *School Library Journal* and *Booklist* of the American Library Association.

**P**atrick DesJarlait: *Conversations with a Native American Artist*,

56 pages, \$21.50; Runestone Press, Lerner Learning Group Publishers, Minneapolis, 800/328-4929. Lerner discounts 25% to school purchasers on its hardcovers. There is a Canadian distributor, too. Grade/reading level: 5+. Call for their free, extensive catalog. They carry many authentic and attractive Native American books for elementary and high school, as well as attractive school supplementary books on all subjects, for all grade levels. Many parents who want their children to learn about other cultures will find many beautiful books here pertinent to African-Americans, and immigrant groups, as well as Lerner's Native series: "We're Still Here: Native Americans Today."




In this first-person narrative, recorded before his death in 1972, Patrick tells of his boyhood as a reservation Indian on the Red Lake Ojibwe reservation of northern Minnesota. He describes his experiences in art school, his artistic work for the Navy, and his start and progress as a highly successful commercial artist, as well as his inspirations and goals in fine art. This book is thus well suited both for social studies -- Native life and work -- and for art students.

This is a new edition of a book Lerner published shortly after his death, from tapes made by Neva Williams. The new edition is 8 x 10". It now contains many more full-color reproductions of his paintings. (The cover, shown here, is a cutout from one of his watercolors, "mounted" on birch bark.) The manuscript has also been supplemented with many large, clear black and white historical photos depicting traditional Ojibwe reservation life in the pre-World War II period (and earlier). Patrick's own paintings show many aspects of the daily round of traditional life -- as his maple sugaring and wild rice processing paintings do here. These convey what's really happening in those activities, but they are also works of art, in his clear, bold style. The new edition also treats DesJarlait as a worthy member of the tradition of world-wide artists generally -- as well as Native artists, who usually are put in a kind of ghetto or "museum" away from the broader world of art, of which their creative works are really a part.




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**CREDITS:** : The logo of these art pages is "Two Fish" by Manitoulin Island Ojibwe-Odawa Martin Panamick, as explained in the Art Contents Menu page credits. Small and large maps of Minnesota Indian reservations by Paula Giese.




Biographical sketch of Patrick DesJarlait reprinted from *Ojibway Family Life in Minnesota: 20th Century Sketches*, by Pauline Brunette, Naomi Whipple, Robert DesJarlait and Priscilla Buffalohead, for the Indian Education Program of Anoka-Hennepin School District No. 11, 1990. No longer available. Photo of Patrick DesJarlait was scanned from there. See also *Patrick DesJarlait: The Story of an American Indian Artist*, Lerner Publications, 1975 (out of print). A new illustrated edition was recently released by Lerner Publications, containing the originally taped recordings with his family, compiled by Neva Williams. \$22.95 (schools/libraries \$17.21, hardcover), Lerner Publications, 241 1st Avenue North, Minneapolis, MN 55401, 800/328-4929. School PO's accepted.




**PIX Credits:** "Making Wild Rice", and "Maple Sugar Time", both by Patrick DesJarlait, 1946, are in the collection of the Philbrook Museum of Art, Tulsa, OK, and were used in *The Native Americans: An Illustrated History*, Turner Publishing Inc., Atlanta, 1993, a book prepared in connection with Turner's TV series.



"Wild Ricing" ink drawing by Robert DesJarlait, 1990, for Ikwe Ojibway Women's Marketing Collective (wild rice and arts and crafts), White Earth Reservation. "Tapping Maple Trees" ink wash drawing by Robert DesJarlait, 1990, part of a series on traditional Ojibway life for the "Ojibway Family Life" school booklet.



"Peace Chief," 22-inch stoneware sculpture, date unrecorded, by Larry J. DesJarlait, from the Institute of American Indian Arts, Santa Fe, used by them (with artist's name spelled wrong) on an unfinished web art appreciation demo project running off of a big Los Alamos science server.



Photos: "Martin Kegg family sugaring at Mille Lacs, 1946" and "Winnowing Wild Rice," (Nett Lake, 1937) from Minnesota Historical Society. The sugaring photo was dark and illegible, so I false-colored it to look like firelight which improves it a bit. Ordinary color film didn't exist in 1946.

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# Little People Geow-lud-mo-sis-eg

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**By Pat Paul, Maliseet Nation, Tobique Reserve, New Brunswick, Canada**

*Geow-lud-mo-sis-eg are magical little beings. They appear to certain people at certain times in certain places in many Native communities. The picture above was drawn in black india-ink by Medicine Story, a Wampanoag writer and artist for Akwesasne Notes, in 1976, to illustrate a review he wrote of a children's book, describing an Oklahoma version of the two kinds of Little People Pat Paul tells of.*

*Sitting on the mushroom playing his flute is one of the Earth Healers. Lurking under it, his eyes visible in black shadow, thinking of trouble is one of the mischief-makers. The Earth Healers win over the shadowy little troublemakers with their music, so they come out into the sun and moonlight and learn to dance. In Hawaii, the Little People are called Menehune (Small Sacred Workers). They like poi, rather than tobacco (which the Hawaiians didn't have). Irish Leprechauns and English Brownies like milk. German Kobolds and Gnomes like gold or jewels. It seems that many peoples the world over once knew these small beings. If you should meet one, don't be scared or mad. As Pat says, it depends on your attitude, your spiritual flexibility, how you treat them is how they will treat you.*

\*\*\*\*

**I**n many native communities you will always find a person or two who could tell either a personal story or would know someone who has met or made some kind of a contact with the Geow-lud-mo-sis-eg.

Some people say that the Geow-lud-mo-sis-eg represent some kind of an omen, either good or bad, that can happen to the person who sees them. They can scare the wits out of some people while others don't get too excited over seeing them.

A lot of this fear is based on a person's kind of upbringing or personal convictions. If you happen to be a superstitious kind of a person who has always followed a strict and narrow order of spiritual leaning, the appearance of the Geow-lud-mo-

sis-eg could touch off a shade of apprehension or intimidation which could transform to negative outcomes.

These negative outcomes could possibly lead to kind of personal imbalance or disharmony, because you unconsciously allow negativity to seep in. Whereas if the Geow-lud-mo-sis-eg should appear to a person who is positive, open-minded, receptive and less spiritually constricted, the results could be rewarding.

It all depends on the state of mind of the person who sees them. Fear of them could stir negative impulses, while openness and acceptance could work out quite pleasantly for a person.

### SOME DOCUMENTATION

Back in the 1950s there was a book written by an author named Edmond Wilson called 'Apologies to the Iroquois', which explained some of the myths and legends of the Iroquois concerning these little beings. In that book, Mr Wilson talks about the existence of at least two tribes of these little creatures who live among the Iroquois, with the Tuscaroras of the New York State.

The book talks about the tribe of Healers and the Tricksters. Apparently the Healer tribe can do some super marvellous things for a person who may be stricken or inflicted with some kind of physical ailment, sickness or such things as open flesh wounds, skin disorders or other visible bodily malfunctions.

The Healers reportedly are able to correct these malfunctions and disorders quite easily just by a person's request and a gift of tobacco to them.

On the other hand, the tribe of Tricksters do their thing by playing pranks and tricks on people. They would often do their tricks in the middle of the night just to make a person's hair stand on end. Little tricks like thumping on the side of your camp or canoe, braiding horse manes, tying up clothes on the clothes line, or a stone thrown into the still waters where you are quietly fishing might be the types of tricks the Tricksters would play on people. Little games such as these would be the harmless variety of mischievous activities that could be expected of the Tricksters.

They, like the Healers, can be appeased with a small gift of tobacco placed on the ground near where the pranks are taking place. The tricks will then stop immediately after the giving of the tobacco.

Among the Maliseet people, the Geow-lud-mo-sis-eg are often seen beside or near

water places like river banks, marshy grounds, brooksides or lakeshores. It's been said also that domestic animals such as cows and horses become attracted to them. Their mischief involves very fine braiding of strands of hair on the tails of the domestic animals. So barns and stables would be some of the areas where they can appear or show their workmanship.

Some people who fear the Geow-lud-mo-sis-eg and fall victim to tricks or pranks can become very fearful or openly shaken when the little creatures make their appearance to them and many times unpleasant events result. But others have experienced personal healings, good health and good fortune following their contact.

For some reason the Geow-lud-mo-sis-eg don't seem to make their appearance as frequently in these modern 1995 times as they used to in the early part of this century. For instance, in researching this article, I found only the elders relate stories of having seen their braiding workmanship.

One particular elder who is seventy-plus talks about the time when his family was visited by them.

In that case the Geow-lud-mo-sis-eg left these fine, rounded, braids on his mother's clothes on the clothesline, which he and his brother unbraided to remove from the line. Later sightings have since been rumoured but not confirmed, except for this one:.

### THE STEP AND TUNNEL

Some elders at Fobique recall their old swimming hole 'mus-kum-odesk' where they used to swim, play and frolic. Mus-kum-odesk is a solid rock and ledge area of the reserve where a strange rock design is located.

Right in the middle of this huge rock-ledge formation is an 18" x 18" block section that is missing as if a person had taken a saw or some kind of a cutter to carve out and remove it, leaving a step-like or a seat-like formation remaining there that the swimmers used to play around for years.

Directly under the 'step' or 'seat' is a tunnel-like opening, or a small 18" diameter hole that goes - god knows where, and is always very black and spooky inside. No one, as I recall, ever explored the tunnel for fear of the ob-o-dum-kin (a reputed legendary or mythical water creature), or the Geow-lud-mo-sis-eg.

Some say that both, the step and the tunnel, are creations of the Little People who

are reputed to be always around water areas, such as swimming holes, near lakes, rivers, brooks, etc., much like the famous Leprechauns of Ireland.

In 1953 through to 1959 two hydroelectric dams were constructed in the Tobique area and many places where Native people often frequented were flooded over, including the step and the tunnel locations. No pictures exist, to my knowledge, showing this unique area that once used to mystify so many people. The step and tunnel also have never been thoroughly researched nor has adequate explanation of their origin, except for the Geow-lud-mo-sis-eg angle.

### RAIN FIRE

One elder who now has passed away looked out of his back window and saw about three of these Geow-lud-mo-sis-eg having a 'good old time' around a fireplace area in the back of his house. But the eerie part of this tale is that it was well after midnight and it was pouring 'cats and dogs' in a summer rainstorm and the Little People's fire was apparently not one bit affected by the tons of water coming down on it. The elder said he sort of got a chilly feeling as he and his wife looked at this unusual scene, but left things be and went to bed pondering on what they just had witnessed.

This apparently was one true sighting.

### VISITATION

Another strange event that took place in the same house as referred to above, was the visitation of these Geow-lud-mo-sis-eg to a lady living there. In this case, the lady happened to look out of the front door window one cloudy evening and saw four little folks, three boys and one girl, dressed ever so neatly with the girl in a yellow blouse, walking up the driveway towards the house. The lady of the house wondered what all of this was about and became very curious. The main entrance to the house normally is through the back door, and she assumed that the little guys were headed for the back door as she saw them disappearing around the corner.

She then went to the back door to see where these four little creatures would be going. As she opened the door, two childlike little people were out there in the yard, jumping for joy, with their arms just a flying and swinging.

Due to her deafness, the woman couldn't tell if the little ones were making any sounds as they jumped.

For a moment she said she turned to call her husband and the little ones just vanished. Next she saw them walking down the front driveway heading back to their camp. She did however caution them to be careful of speeding cars as they crossed the road in front of the house. The woman has been deaf since the 1960s, but is still able to speak perfectly. She watched them as they crossed the road and disappear down towards a hollow area and on to the river. Some young people died soon after, she said.

## STONE BEADS

During research for this story and talking with a number of people, a lady, Harriet, told me of the stone beads made by the Geow-lud-mo-sis-eg that were found at the Passamaquoddy Nation (Sebayik) Reservation in Maine. Harriet was given a few of these special beads which she consented to loan to us. The beads come in a range of sizes going from probably one millimetre in length to about two centimetres maximum (up to one inch).

Despite the tiny and random configuration of each stone bead, a hole to allow the thread through them is in each, although not straight in some cases. The stone beads seem to be made of some sort of shale-like material that could be cut into quite easily.

There seems to be no specific events or incidents related to actual discovery of these stone beads, other than having come from the Passamaquoddy Reservation in Maine, and originally donated by Dollie.

In conclusion, there is ample evidence that these little beings are around Native communities in New Brunswick as well as other Native places in the continent. As indicated earlier, a person's lot could be well rewarded in one situation, while the opposite or negative outcomes could result in another. It all depends on the attitude or the spirit taken when one sees the geow-lud-mo-sis-eg.

If you happen to see one one day, be on the positive side and the Geow-lud-mo-sis-eg will reward you for it.

*PG NOTE: Elder Maude Kegg tells an interesting story she heard from her ma about when they saw some Little People ricing at a place near Mille Lacs. These Little People were hairy. See that story near the end of [The Mahnoomtn \(Wild Rice\)](#) page.*

## ABOUT PAT PAUL

*The following is a brief sketch of Pat Paul, who lives on the Tobique Indian Reserve*



*in New Brunswick.*

*Over the years Pat Paul has published many articles on topics ranging from cultural issues to Indian politics and many other things.*

*Pat is a Maliseet Nation father of four sons and two daughters. The two daughters, ages ten and six, are still living at home with Pat and his wife Abby.*

*Pat works for the Tobique Adult Learning Centre which is located on the reserve. He teaches basic subjects (math, English, reading and writing), plus a fine course in Native accented lifeskills.*

*From the fifties through to the seventies Pat worked in Connecticut (USA) going from wine products distribution to a para-professional position in precious metals industry as a laboratory technician. In his employment in the laboratory, Pat worked closely with senior scientists and researchers, which gave him his first in-depth involvement in writing. Pat's skills in technical writing became a very important and instrumental tool. From this, his interest in writing in general began to grow .*

*In 1970 Pat enrolled at St Thomas University in Fredericton. He received a BA degree in 1973 after only 3 years. Through the 70s and early 80s, Pat worked in the federal government departments in Ottawa where he did a lot of writing, including a short stint with a Department of Indian Affairs publication called Indian News.*

*Pat returned to his reserve (Tobique) in 1983 to direct the health services Transfer Program until 1989-90. He also produced the Looking-Good, Feeling-Good bi-monthly health magazine for the band for three years.*

*In 1990 he began his present job at the Learning Centre. This has given Pat the opportunity to produce a lot of his own material which is taught at the Learning Centre.*

*Pat has published articles in Native Media in both the US and Canada.*

*Pat Paul writes sketches of his past, his Native ancestry, personal experiences, subjects that he teaches, newspaper or periodical articles, political commentaries, poetry, Native myths and legends, plus some brief outlines of history as it relates to Native North American original nations.*

*Pat's writings are currently being featured in several aboriginal publications in Canada on a monthly basis and is being promoted to go abroad to foreign publishers as well.*

*Anyone wishing to enquire further into this possibility may contact Pat Paul at the following places:*

*P.O. Box 33, Perth-Andover, NB, Canada, E0J 1V0*

*Tel. (506) 273 5411, Fax. (506) 273 5428,*

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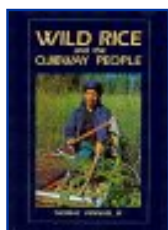
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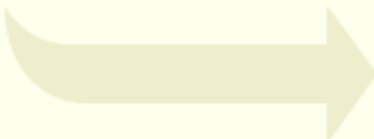
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# AGIS MPNADB Dabase -- Taxon : Juniperus virginiana, Tribal Uses



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Family [Cupressaceae](#)

Genus [Juniperus](#)

Species [virginiana](#)

Common\_name [Cedar, red](#)

[Juniper](#)

[Cedar](#)

[Cedar, eastern red](#)

Specific\_use [Juniperus virginiana: Cherokee](#) [[Hide \(45\)](#)]

[Abortifacient](#)

[Juniperus virginiana: Cherokee](#)

[Anthelmintic](#)

[Juniperus virginiana: Cherokee](#)

[Antirheumatic - Int.](#)

[Juniperus virginiana: Cherokee Cold  
remedy](#)

[Juniperus virginiana: Cherokee](#)

[Dermatological aid](#)

[Juniperus virginiana: Cherokee](#)

[Diaphoretic](#)

[Juniperus virginiana: Cherokee Misc  
disease remedy](#)

[Juniperus virginiana: Chippewa](#)

[Antirheumatic - Ext.](#)

[Juniperus virginiana: Chippewa](#)

[Antirheumatic - Int.](#)

[Juniperus virginiana: Chippewa Herbal  
steam](#)

[Juniperus virginiana: Comanche](#)

[Disinfectant](#)

[Juniperus virginiana: Cree-Hudson Bay](#)

[Diuretic](#)

[Juniperus virginiana: Dakota Cold remedy](#)

[Juniperus virginiana: Dakota Cough](#)

medicine

Juniperus virginiana: Dakota Misc

disease remedy

Juniperus virginiana: Dakota Veterinary

aid

Juniperus virginiana: Delaware-Okl

Antirheumatic - Ext.

Juniperus virginiana: Delaware-Okl

Herbal steam

Juniperus virginiana: Fox Adjuvant

Juniperus virginiana: Fox Other

Juniperus virginiana: Fox Stimulant

Juniperus virginiana: Iroquois

Antirheumatic - Int.

Juniperus virginiana: Iroquois Cold

remedy

Juniperus virginiana: Iroquois Cough

medicine

Juniperus virginiana: Iroquois Diuretic

Juniperus virginiana: Kiowa Oral aid

Juniperus virginiana: Omaha Ceremonial

medicine

Juniperus virginiana: Omaha Cold remedy

Juniperus virginiana: Omaha Cough

medicine

Juniperus virginiana: Omaha Diaphoretic

Juniperus virginiana: Omaha Herbal steam

Juniperus virginiana: Omaha Veterinary

aid

Juniperus virginiana: Pawnee Cold remedy

Juniperus virginiana: Pawnee Cough

medicine

Juniperus virginiana: Pawnee Sedative

Juniperus virginiana: Pawnee Veterinary

aid

Juniperus virginiana: Ponca Cold remedy

Juniperus virginiana: Ponca Cough

medicine

[Juniperus virginiana: Ponca Herbal steam](#)

[Juniperus virginiana: Ponca Veterinary  
aid](#)

[Juniperus virginiana: Rappahannock Misc  
disease remedy](#)

[Juniperus virginiana: Rappahannock  
Pulmonary aid](#)

[Juniperus virginiana: Rappahannock  
Respiratory aid](#)

[Juniperus virginiana: S Ojibwa Analgesic](#)

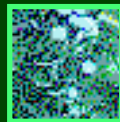
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Disinfectant](#)



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**CREDITS:** Closeup of Red Cedar (*Juniperus virginiana*) foliage by Dr. Virginia Kline of the Wisconsin Arboretum, for the University of Wisconsin (Madison) botany gopher image database. Table is generated by a search within the [MPNAB database](#) using the "Tribal model".

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# AGIS MPNADB Dabase -- Taxon : Juniperus communis, Tribal Uses



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Family [Cupressaceae](#)

Genus [Juniperus](#)

Species [communis](#)

Common\_name [Juniper](#)

[Juniper, common](#)

[Evergreen, hollow](#)

[Juniper, shrub](#)

[Wakinakim](#)

[Juniper, low](#)

[Juniper, creeping](#)

[Juniper, alpine](#)

Specific\_use [Juniperus communis: Algonquian Ind Other](#)

[Juniperus communis: Bella Coola](#)

[Analgesic](#)

[Juniperus communis: Bella Coola Cough  
medicine](#)

[Juniperus communis: Bella Coola  
Gast-intestinal aid](#)

[Juniperus communis: Cheyenne Ceremonial  
medicine](#)

[Juniperus communis: Cheyenne Cold remedy](#)

[Juniperus communis: Cheyenne Cough  
medicine](#)

[Juniperus communis: Cheyenne Febrifuge](#)

[Juniperus communis: Cheyenne  
Gynecological aid](#)

[Juniperus communis: Cheyenne Herbal  
steam](#)



Juniperus communis: Cheyenne Love  
medicine

Juniperus communis: Cheyenne Sedative

Juniperus communis: Cheyenne Throat aid

Juniperus communis: Chippewa Respiratory  
aid

Juniperus communis: Cree-Hudson Bay  
Dermatological aid

Juniperus communis: Cree-Hudson Bay  
Disinfectant

Juniperus communis: Delaware-Ont  
Gynecological aid

Juniperus communis: Delaware-Ont Tonic

Juniperus communis: Iroquois Cold remedy

Juniperus communis: Iroquois Cough  
medicine

Juniperus communis: Kwakiutl  
Antidiarrheal

Juniperus communis: Kwakiutl Blood  
medicine

Juniperus communis: Kwakiutl Respiratory  
aid

Juniperus communis: Micmac Antirheumatic  
- Int.

Juniperus communis: Micmac  
Dermatological aid

Juniperus communis: Micmac Orthopedic  
aid

Juniperus communis: Micmac Tonic

Juniperus communis: Micmac Tuberculosis  
remedy

Juniperus communis: N Carrier Cathartic

Juniperus communis: N Carrier Cough  
medicine

Juniperus communis: Navaho-Ramah  
Ceremonial medicine

Juniperus communis: Navaho-Ramah Cough  
medicine

Juniperus communis: Navaho-Ramah Emetic

Juniperus communis: Navaho-Ramah

Febrifuge

Juniperus communis: Okanagan Eye

medicine

Juniperus communis: Okanagan Kidney aid

Juniperus communis: Okanagan Tonic

Juniperus communis: Paiute Blood

medicine

Juniperus communis: Paiute Orthopedic

aid

Juniperus communis: Paiute Tonic

Juniperus communis: Paiute Venereal aid

Juniperus communis: Potawatomi Urinary

aid

Juniperus communis: S Carrier Analgesic

Juniperus communis: Shoshone Blood

medicine

Juniperus communis: Shoshone Tonic

Juniperus communis: Shuswap Panacea

Juniperus communis: Thompson Ind Eye

medicine

Juniperus communis: Thompson Ind

Gast-intestinal aid

Juniperus communis: Thompson Ind Kidney

aid

Juniperus communis: Thompson Ind Tonic



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# MPNADB AGIS Database: Juniperus monosperma, Tribal uses



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Family [Cupressaceae](#)

Genus [Juniperus](#)

Species [monosperma](#)

Common\_name [Cedar](#)

[Juniper, oneseed](#)

[Juniper, one seeded](#)

---

Specific\_use [Juniperus monosperma: Apache](#)

[Anticonvulsive](#)

[Juniperus monosperma: Apache Cold remedy](#)

[Juniperus monosperma: Apache Cough  
medicine](#)

[Juniperus monosperma: Apache](#)

[Gynecological aid](#)

[Juniperus monosperma: Navaho-Ramah](#)

[Analgesic](#)

[Juniperus monosperma: Navaho-Ramah](#)

[Ceremonial medicine](#)

[Juniperus monosperma: Navaho-Ramah Cough  
medicine](#)

[Juniperus monosperma: Navaho-Ramah](#)

[Diaphoretic](#)

[Juniperus monosperma: Navaho-Ramah](#)

[Emetic](#)

[Juniperus monosperma: Navaho-Ramah](#)

[Febrifuge](#)

[Juniperus monosperma: Navaho-Ramah](#)

[Gast-intestinal aid](#)

[Juniperus monosperma: Navaho-Ramah](#)

Gynecological aid

Juniperus monosperma: Navaho-Ramah

Pediatric aid

Juniperus monosperma: Navaho-Ramah

Stimulant

Juniperus monosperma: Navaho-Ramah

Veterinary aid

Juniperus monosperma: Paiute Cold remedy

Juniperus monosperma: Paiute

Dermatological aid

Juniperus monosperma: Paiute Misc

disease remedy

Juniperus monosperma: Shoshone Cold

remedy

Juniperus monosperma: Shoshone

Dermatological aid

Juniperus monosperma: Shoshone Misc

disease remedy

Juniperus monosperma: Tewa Analgesic

Juniperus monosperma: Tewa

Dermatological aid

Juniperus monosperma: Tewa Disinfectant

Juniperus monosperma: Tewa Diuretic

Juniperus monosperma: Tewa Gynecological

Juniperus monosperma: Tewa Gynecological aid

Juniperus monosperma: Tewa Herbal steam

Juniperus monosperma: Tewa Orthopedic

aid

Juniperus monosperma: Tewa Other

Juniperus monosperma: Tewa Toothache

remedy

Juniperus monosperma: Zuni Gynecological

aid

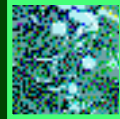
Juniperus monosperma: Zuni Hemostat



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# USING THE ETHNOBOTANY PLANT CHEMICALS DATABASE



**C**licking *PhytochemDB* appearing at the top of each of my phytochemicals tables will take you onto the U.S. National Agricultural Laboratory's database of native plant chemicals, for their explanation of their database. There you can do your own tabulations using their table maker options. Explore first with the guidance of my table-pages.

**N**umbers are reported in ppm or parts-per-million. High and low reflect different analyses done on different plants in different growing conditions. Where no numbers are reported, but a phyto (meaning plant) chemical is listed, either no numbers were available, or the NAL data people didn't trust them as comparable to the ones they do include. The substance may have been present in traces, but most likely the reports they found simply reported it as present.



**A**nother interpretive caution: these tables report contents for fruit, seeds, often for leaves, occasionally for flowers. The other parts category is just "plant". No way to tell if the whole plant actually was mooshed up and analyzed or if what parts were analyzed for this particular chemical just weren't specified.

Either way, roots, bark, and suchlike noty only asre diffrent but generally require special preparation for any human consumption -- medical or nutrient. It is strongly recommended you not fool around with roots or bark unless someone who *definitely knows what they are doing* shows you how! I again emphasize that this knowledge is not an automatic acquisition of age. In other words, most old persons don't know anything about it, and most of them will tell you so, but there are some poisonous fakes around here and there. Who know nothing but will tell you their notions of what to do.

**T**oo, many years ago I met a Menominee witch. She had quite a specialty in poisons, and she wasn't any nice old lady, misunderstood by all (as I had rather dopily thought) either. I had sense enough not to eat or drink any of the things she was cheerfully offering me, because it was rapidly obvious to me that she was Bad.



**I**n my table, the chemicals are "active". Click on any and you will fly off to the NAL Informatics group server. You will first see a list of *diseases or conditions* for which that particular chemical has been thought to be helpful -- this ranges from what Native people reported to ethnobotanists in the 19th century to what antiquated herbalists thought in the quaint terminology of plant pharmacopaeia books to modern experimental testing by qualified doctors and scientists, so there's no real way to evaluate that listing. It's a mish-mash. If there is no such listing, the data guys didn't find any bodily uses of that chemical.

**G**enerally, the info in these tables is a guide to further research. It cannot be trusted as reporting solid facts, real and confirmed quantities obtained by reliable techniques, nor are the bodily uses, especially disease cures, mentioned in the listouts for each chemical to be considered reliable. This is a beginning, not a set of answers. To me, one of its best uses is a helpful explanation of many traditional plant uses -- yes, there is validity, but this is not the final explanation of it.



**M**y cautions on other pages are repeated here: presumably the people who performed the ID's of the plants were certain of the species -- but botanists have revised species namings of various plants from time to time. Too, lab techniques have changed a lot over the years. Finally, the lab analysts, whoever and whenever they were, did not necessarily analyse plants as Native practitioners treated or used them -- they were usually dried, sometimes smoked, steamed, boiled, baked, or fermented in water by themselves or with other plant parts. Both for medicines and for general health tonics (vitamins and minerals, nutritional health), mixtures were often used. And not all were eaten or drunk -- not even when infusions or teas were made. Some were sprinkled on hot rocks of sweat lodges. Some were smoked in medicine pipes. Some were washes or poultices for skin or wound treatment. If you indiscriminately chug down old recipes, you might be drinking the equivalent of a skin antiseptic or hairtonic or something.



**L**ong ago, certain people -- not everyone -- knew a lot of practical knowledge about plants. This wasn't necessarily communicated to ethnobotanists, even if the practitioner wanted to do so. Language problems would prevent much subtlety from getting across (interpreters were often ignorant half-breed drunks). Many of the ethnobotanists had no real respect for native knowledge, and



considered that they were recording primitive superstitions, rather than practical biology, and complexities of organic chemistry (which in any case they often knew nothing about themselves). Most of the older knowledge has been lost. Not every "elder" knows everything -- indeed most know nothing -- about plants and their uses. All of this must be kept in mind by students of any age. Another caution is the fact that many wild plants now grow in polluted environments, and have large uptakes of non-traditional chemicals as part of their makeups. That's true in the woods, not only in fields and roadsides.



**A**fter the table listout of possible nutritive/curative powers of that chemical will come a list -- in alphabetic order -- of the taxon or botanical names -- of all plants in the ethno-phytochemical database that contain that particular chemical in their analysis. You can click on any of those, then click on "Chemical Table" to get an analysis of it, or scroll the list to see what else is there. The list would be more useful if it were ordered by amounts contained, listing those plants with the most of the particular chemical first, but it doesn't. As yet there is no way to get such sorted or ordered lists from the PhytoChemDB, all orderings are alphabetical.

**W**hen you're on their database server, the screen will be grey, not dark green. To return to my plants or other web pages here, you'll need to use the GO-history button on Netscape.

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**BACK** to return to the tables page you got here from

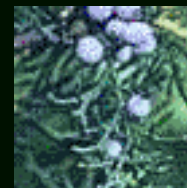
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*CREDITS: I did the graphics, and got away from the witch, too!*

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# JUNIPER Plant Analysis



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[Explanation of USDA NAL Ethnobotany phytochemicals table use](#) -- please read if you haven't used this database before.

[PhytochemDB](#) -- Explanation by its USDA creators of this database

## Table: Phytochemicals of Juniperus communis

Chemical	Part	Amount (ppm)	Low (ppm)	High (ppm)
<a href="#">(+)-AFZELICHIN</a>	Fruit			
<a href="#">(+)-CATECHIN</a>	Fruit			
<a href="#">(+)-EPIGALLOCATECHIN</a>	Fruit			
<a href="#">(+)-GALLOCATECHIN</a>	Fruit			
<a href="#">(+)-JUNENOL</a>	Plant			
<a href="#">(-)-EPIAFZELICHIN</a>	Fruit			
<a href="#">(-)-EPICATECHIN</a>	Fruit			
<a href="#">1,4-CINEOLE</a>	Fruit	400		
<a href="#">1,4-DIMETHYL-CYCLOHEX-3-ENYL-METHYL-KETONE</a>	Fruit			
<a href="#">4-ACETYL-1,4-DIMETHYL-1-CYCLOHEXENE</a>	Plant			
<a href="#">4-ETHOXY-P-MENTHEN-1-ENE</a>	Flower		8	78
<a href="#">5-ALPHA-HYDROXYABIETINIC-ACID</a>	Plant			
<a href="#">8-ETHOXY-P-CYMENE</a>	Fruit		4	45

<u>13,14-EPOXY-IMBRICATOLIC-ACID</u>	Plant		
<u>14,15-DIHYDROXY-LABDA-8(17),13(16)-DIEN-19-ACID</u>	Plant		
<u>15-HYDROXY-PENTADECANOIC ACETIC-ACID</u>	Fruit		
<u>ALPHA,BETA-DIMETHYLSTEROL</u>	Fruit		4 40
<u>ALPHA-CADINOL</u>	Fruit	4	
<u>ALPHA-COPAENE</u>	Fruit		3 33
<u>ALPHA-CUBEBENE</u>	Fruit		4 45
<u>ALPHA-HIMACHALINE</u>	Plant		
<u>ALPHA-HUMULENE</u>	Fruit		19 192
<u>ALPHA-MUUROLENE</u>	Fruit		54 542
<u>ALPHA-PHELLANDRENE</u>	Fruit		26 300
<u>ALPHA-PINENE</u>	Fruit		530 9,200
<u>ALPHA-SELINENE</u>	Fruit		21 210
<u>ALPHA-TERPINENE</u>	Fruit		16 640
<u>ALPHA-TERPINEOL</u>	Fruit		3 40
<u>ALPHA-TERPINYL-ACETATE</u>	Fruit		
<u>ALPHA-THUJENE</u>	Fruit		24 240
<u>ALUMINUM</u>	Fruit	61	
<u>AROMADENDRENE</u>	Fruit	2	
<u>ASCORBIC-ACID</u>	Fruit		0 350
<u>ASCORBIC-ACID</u>	Leaf	600	
<u>ASH</u>	Fruit		32,000 64,000
<u>BETA-CAROTENE</u>	Fruit	12	
<u>BETA-ELEMEN-7-ALPHA-OL</u>	Fruit		
<u>BETA-ELEMENE</u>	Fruit		10 100
<u>BETA-FENCHENE</u>	Fruit		
<u>BETA-PHELLANDRENE</u>	Fruit		66 660
<u>BETA-PINENE</u>	Fruit		22 580
<u>BETA-SELINENE</u>	Fruit	32	
<u>BORNEOL</u>	Plant		
<u>BORNYL-ACETATE</u>	Fruit		2 40
<u>CALAMENENE</u>	Fruit	71	
<u>CALCIUM</u>	Fruit	8,490	

<u>CAMPHENE</u>	Fruit		1	100
<u>CAMPHOLENIC-ACETATE</u>	Fruit			
<u>CAMPHOLENIC-ALDEHYDE</u>	Fruit		1	7
<u>CAMPHOR</u>	Fruit		1	7
<u>CARBOHYDRATES</u>	Fruit	730,000		
<u>CARYOPHYLLENE</u>	Fruit		12	120
<u>CARYOPHYLLENE-OXIDE</u>	Fruit	15		
<u>CEDRENE</u>	Leaf		12,000	36,000
<u>CEDROL</u>	Leaf		450	2,100
<u>CEDROL</u>	Wood	200		
<u>CHROMIUM</u>	Fruit	32		
<u>CIS-1-ETHOXY-P-MENTH-2-ENE</u>	Fruit		3	30
<u>CIS-3-ETHOXY-P-MENTH-1-ENE</u>	Fruit		1	3
<u>CIS-4-ETHOXY-THUJANE</u>	Fruit		3	30
<u>CIS-COMMUNIC-ACID</u>	Fruit			
<u>CITRONELLAL</u>	Fruit	160		
<u>CITRONELLOL</u>	Leaf			
<u>COBALT</u>	Fruit	123		
<u>COMMUNIC-ACID</u>	Fruit			
<u>CUPARENE</u>	Wood	300		
<u>DELTA-3-CARENE</u>	Fruit		2	20
<u>DELTA-3-VARENE</u>	Leaf			
<u>DELTA-CADINENE</u>	Fruit			
<u>DELTA-CADINOL</u>	Fruit	1		
<u>DL-EPICUBENOL</u>	Wood			
<u>EO</u>	Fruit		2,000	34,200
<u>ETHYL-LAURATE</u>	Fruit			
<u>ETHYL-MYRISTATE</u>	Fruit		1	6
<u>ETHYL-PALMITATE</u>	Fruit		1	10
<u>ETHYL-PALMITOLEATE</u>	Fruit		1	2
<u>FARNESOL</u>	Leaf			
<u>FAT</u>	Fruit	56,000		
<u>FAT</u>	Seed	539,000		
<u>FERRUGINOL</u>	Wood	10		
<u>FIBER</u>	Fruit	120,000		

<u>FORMIC-ACID</u>	Fruit		
<u>FRUCTOSE</u>	Fruit		
<u>GALLOTANNIN</u>	Fruit		
<u>GAMMA-CADINENE</u>	Fruit		16 164
<u>GAMMA-ELEMENE</u>	Fruit	160	
<u>GAMMA-MUUROLENE</u>	Fruit	128	
<u>GAMMA-TERPINENE</u>	Fruit		19 600
<u>GEIJERONE</u>	Fruit		
<u>GERANYL-ACETATE</u>	Fruit		
<u>GERMACRENE-D</u>	Fruit		3 32
<u>GLUCOSE</u>	Fruit		
<u>GLUCURONIC-ACID</u>	Fruit		
<u>GLYCOLIC-ACID</u>	Fruit		
<u>HUMULENE</u>	Fruit	102	
<u>HUMULENE-OXIDE</u>	Fruit	9	
<u>IMBRICATOLIC-ACID</u>	Plant		
<u>IRON</u>	Fruit	150	
<u>ISOCUPRESSINIC-ACID</u>	Plant		
<u>ISOPIMARIC-ACID</u>	Fruit		
<u>JUNENE</u>	Fruit		
<u>JUNICEDROL</u>	Plant		
<u>JUNIONONE</u>	Fruit		
<u>JUNIPEROL</u>	Wood		
<u>KILOCALORIES</u>	Fruit	3,410	
<u>L-ASCORBIC-ACID</u>	Fruit		
<u>L-LIMONENE</u>	Bark		
<u>L-MALEIC-ACID</u>	Fruit		
<u>LEUCOANTHOCYANIN</u>	Fruit		
<u>LIMONENE</u>	Fruit		76 910
<u>LIMONENE-PEROXIDE</u>	Fruit		
<u>LINALOOL</u>	Plant		
<u>LINALYL-ACETATE</u>	Plant		
<u>LONGIFOLENE</u>	Plant		
<u>MAGNESIUM</u>	Fruit	930	
<u>MANGANESE</u>	Fruit	63	

<u>MENTHOL</u>	Fruit	22		
<u>METHYL-CITRONELLOL</u>	Plant			
<u>MYRCENE</u>	Fruit		110	1,800
<u>MYRCEOCOMMUNIC-ACID</u>	Fruit			
<u>MYRTENAL</u>	Fruit			
<u>MYRTENAL-ACETATE</u>	Fruit			
<u>MYRTENOL</u>	Plant			
<u>NEROL</u>	Fruit			
<u>NEROLIDOL</u>	Leaf			
<u>NERYL-ACETATE</u>	Fruit		6	60
<u>NIACIN</u>	Fruit	12		
<u>P-CYMEN-8-OL</u>	Fruit		1	4
<u>P-CYMENE</u>	Fruit		48	480
<u>P-CYMOL</u>	Plant	240		
<u>P-HYDROXYBENZOIC-ACID</u>	Plant	2,500		
<u>P-MENTHA-1,2,4-TRIOL</u>	Plant			
<u>P-MENTHANE</u>	Fruit		2	20
<u>PECTIN</u>	Fruit	7,000		
<u>PENTOSAN</u>	Fruit	60,000		
<u>PHOSPHORUS</u>	Fruit	900		
<u>POTASSIUM</u>	Fruit	9,570		
<u>PROTEIN</u>	Fruit	182,000		
<u>RESIN</u>	Fruit		80,000	100,000
<u>RIBOFLAVIN</u>	Fruit	0.6		
<u>RUTIN</u>	Leaf			
<u>SABINENE</u>	Fruit		172	2,700
<u>SANDAROPIMARIC-ACID</u>	Fruit			
<u>SANTENE</u>	Fruit			
<u>SELENIUM</u>	Fruit	2.4		
<u>SELINA-4-(14),7(11)-DIENE</u>	Fruit	2		
<u>SILICON</u>	Fruit	45		
<u>SODIUM</u>	Fruit			
<u>SUGAR</u>	Fruit	300,000		
<u>SUGIOL</u>	Wood			
<u>TANNIN</u>	Fruit	50,000		

<a href="#"><u>TERPINEN-4-OL</u></a>	Fruit	13	1,050
<a href="#"><u>TERPINOLENE</u></a>	Fruit	18	320
<a href="#"><u>THIAMIN</u></a>	Fruit	1.2	
<a href="#"><u>THUJOPSENE</u></a>	Wood	3,700	
<a href="#"><u>TIN</u></a>	Fruit	63	
<a href="#"><u>TORULOSIC-ACID</u></a>	Fruit		
<a href="#"><u>TRANS-3-ETHOXY-P-MENTH-1-ENE</u></a>	Fruit	1	10
<a href="#"><u>TRANS-4-ETHOXY-PIN-2-ENE</u></a>	Fruit	7	66
<a href="#"><u>TRANS-4-ETHOXYTHUJANE</u></a>	Fruit	3	30
<a href="#"><u>TRANS-COMMUNIC-ACID</u></a>	Fruit		
<a href="#"><u>TRANS-SABINENE-HYDRATE</u></a>	Fruit	1	6
<a href="#"><u>TRANS-VERBENOL</u></a>	Fruit	1	12
<a href="#"><u>TRICYCLENE</u></a>	Fruit		
<a href="#"><u>UMBELLIFERONE</u></a>	Leaf		
<a href="#"><u>WATER</u></a>	Fruit	760,000	
<a href="#"><u>WIDDROL</u></a>	Wood	100	
<a href="#"><u>YLANGENE</u></a>	Fruit		
<a href="#"><u>ZINC</u></a>	Fruit		



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