



Traditional Herbal & Plant Knowledge, Identifications



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H_ERBS FOR T_EAS, F_LA_VORINGS, F_{OO}DS

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



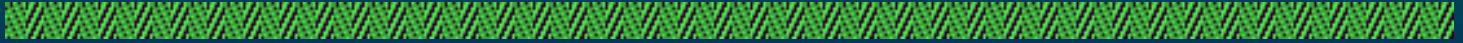
- [**READ ME FIRST**](#) Warnings, spirituality note, reservation business opportunity
- [**SWAMP TEA**](#) (Laborador Tea -- *Ledum* species *Muskeegobug*); New Jersey Tea (*Ceanothus ovatus*, *Odigadimanido*)
- [**NATIVE MINTS**](#): *Namewuskons* -- mountain mint; *Bibigwunukuk* -- flute mint; *Wabinowusk* -- 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



- [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.



R ESEARCH T OOLS

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. Botanical 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 is 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.

*O*verview: 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 Arvigo and 92-year-old Belize Mayan healer Don Eligio Panti started school and botanical plant reserve in the '80's. You can buy Dr. Rosita's book on-line.: [Sastun : My Apprenticeship With a Maya Healer](#); Rosita Arvigo, 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 Kahone'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.



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.

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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 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

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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

[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

**Reviews,
Features
BOOK
REVIEWS
and Features
Menu**



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 KEEPER 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 pcertain 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 years to 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 Arvigo 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 Regguinti, Dale Kakkak (Photographer); Library Binding; \$19.95

The Sacred Harvest : Ojibway Wild Rice Gathering (We Are Still Here : Native Americans Today; Middle School); Gordon Regguinti, 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 Maymaygweiswuk (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 Herbalogy 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 Herbalogy 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;

**SPECIAL ORDER, and HARD-to-FIND (out of print) for
scholars and libraries**





CLOVER (*Trifolium pratense* , 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



TEAS, HERB FLAVORINGS

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CAUTIONS, DISCLAIMER, AND OPPORTUNITY

There 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.

Uusers 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 gardened 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 *Ikwemusk* (women's medicine). No pix. I can scan a drawing.
7. Sarsaparilla *Wabos odjibik*. Rabbit root, *Auralia naudicallis*
8. Sassafrass.
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.



PLANTS menu

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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.





Here'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.

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

This is *ledum palustre*, 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.



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



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.

You 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 thyeine 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 botannical 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, botannical names. Several photos on this page were taken by Mimi Kamp for Michael Moore's image database.

TheCeanothus JPEG is damaged; it does not load properly but a cropped section shows plant ID characteristics. The ledum groendladicum 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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Mint, 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.

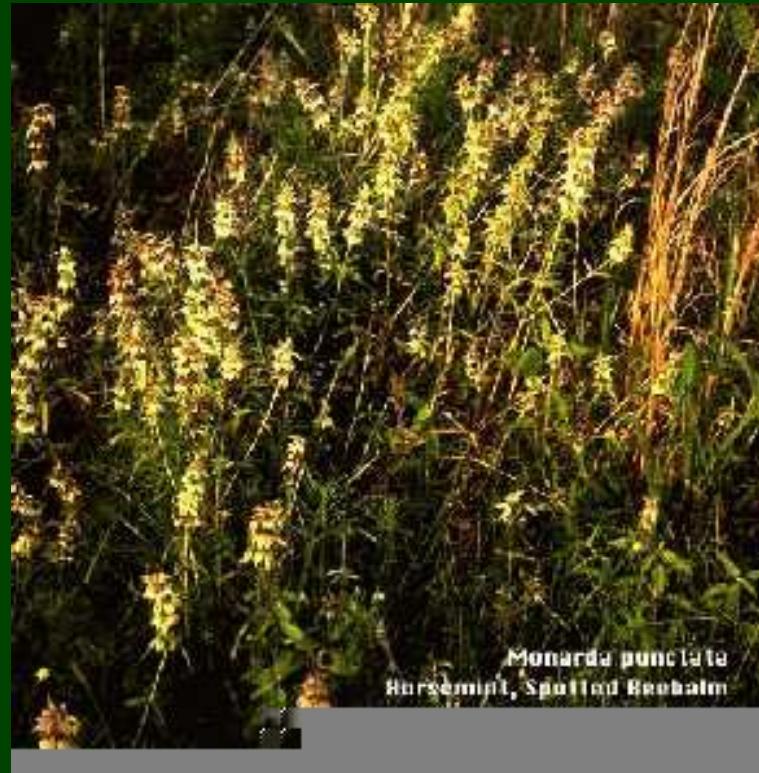
Women used mint teas for women's medicines, too -- settlers referred to certain mints as "squaw-mint" (a pejorative way of saying the Ojibwe word *ikwe* meaning woman). Usually with medicines there was a mixture of several herbs, and in general root-scrapings were part of most medicines. For pleasure, 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.

Photos 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 (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.



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.



To 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.

To 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.

To 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.



[Naturalized Mints](#)



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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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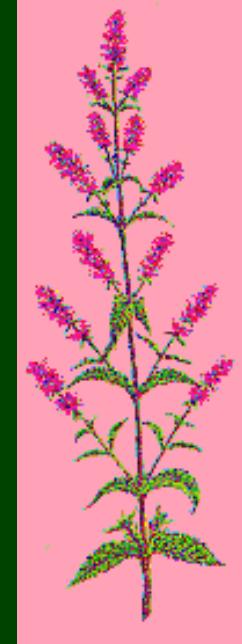


NATURALIZED MINTS

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Peppermint (*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.



Left 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.

Right 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.





Naturalized 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.

There 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.

In 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.

Native 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.

Tees 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.

Most 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.

Mint, 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

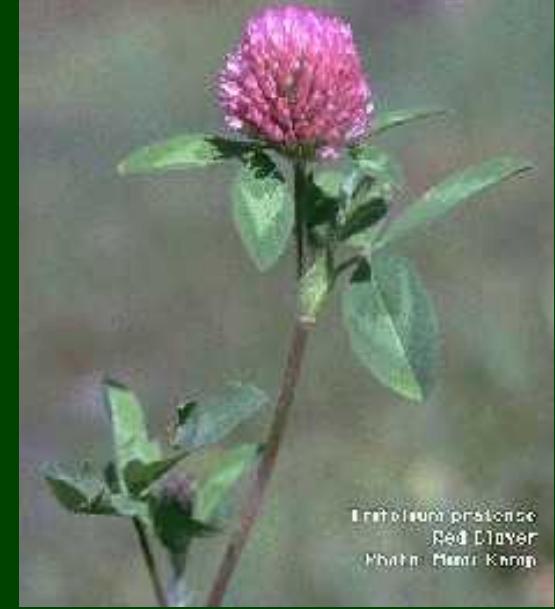


CLOVER BLOSSOMS

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Clover (*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.



This 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.

As 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.



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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Wild 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.



Rose 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).



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.

Native 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?

During 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.)

It 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.

Yet 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.

Recently, 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-peer-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 many 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 Rffectivenesses or presumed medical uses.

Table-maker : Phytochemicals of Rosa spp

Chemical	Part	Low (ppm)	High (ppm)
<u>ASCORBIC-ACID</u>	Fruit	1,000	12,500
<u>CAROTENOIDS</u>	Fruit	100	500
<u>CATECHINS</u>	Fruit	8,000	9,100
<u>CITRIC-ACID</u>	Fruit		
<u>FLAVONOIDS</u>	Fruit	100	3,500
<u>FRUCTOSE</u>	Fruit		
<u>GLUCOSE</u>	Fruit		
<u>ISOQUERCITRIN</u>	Fruit		
<u>LEUCOANTHOCYANINS</u>	Fruit	13,500	17,500
<u>MALIC-ACID</u>	Fruit		
<u>PECTINS</u>	Fruit	34,000	46,000
<u>POLYPHENOLS</u>	Fruit	20,200	26,400
<u>QUERCETIN</u>	Fruit		
<u>RIBOFLAVIN</u>	Fruit		
<u>SUCROSE</u>	Fruit		
<u>TILIROSIDE</u>	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 Tornonto, \$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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Elder (*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).



On 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.

OK 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!

Fresh 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.

Elder 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.

There 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 Tornonto, \$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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Wintergreen (*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.



Wintergreen 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.



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



Berries 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.

It 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 university's 5000-image Botany gopher.

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



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.

Katsi, 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**

[Strawberries](#)

[Juniper \(Cedar\)](#)

[Raspberries](#)

[Elder Tree](#)

[Blackberries](#)

[Partridgeberry](#)

[Red Sumac](#)

[Bearberry, Kinnikinnik](#)

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
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Wildberries 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.

Wild 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.

Craspberries 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.

Berries 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).

Berries 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.

Kneeling 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.

Still 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."

Using 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.

Above 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

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

Just 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.

The 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.

It 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.

Also, 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*

Of 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.

Steep 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.

The 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

This 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.)

Matilda 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.

The 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.

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

During 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.

Cranberry 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.

An 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



Indigenous 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.

Four 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.

The 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.

"When 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

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, ad will cross-link it to more info about each of the plants Katsi mentions here.





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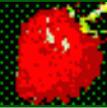
CREDITS: Photo of Katsi by Millie Knapp for Indigenous Woman magazine. Photos of plants from University of Wisconsin Botany gopher. Drawings of moon, certain berry-buttons, by me. Article and other material from Indigenous Woman magazine originally retyped for ind-know maillist circulation by Michelle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

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

StrawberriesJuniper (Cedar)RaspberriesElder TreeBlackberriesPartridgeberryRed SumacBearberry, KinnikinnikBlueberries,
Minagawunj not doneWild cranberry,
Anibimin (bog) not doneAnib (highbush
cranberry), not doneWild currant,
Wabosodjibik not donePlant InfoPlants
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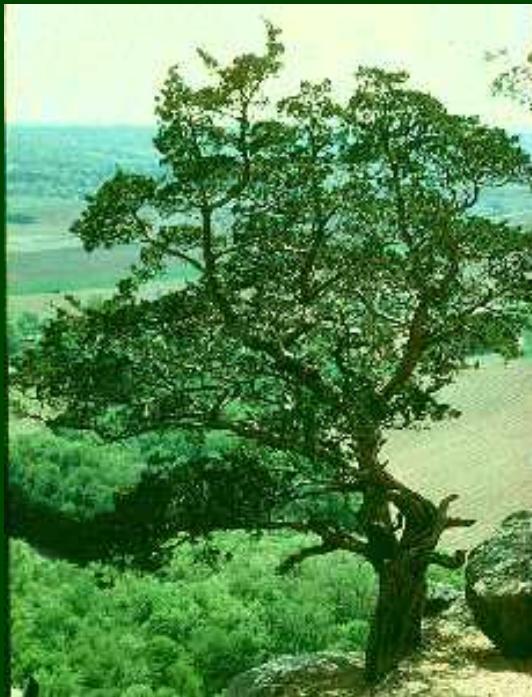
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Last Updated: Saturday, January 20, 1996 - 11:22:19 AM

JUNIPER -- TRIBAL USES



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The 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.

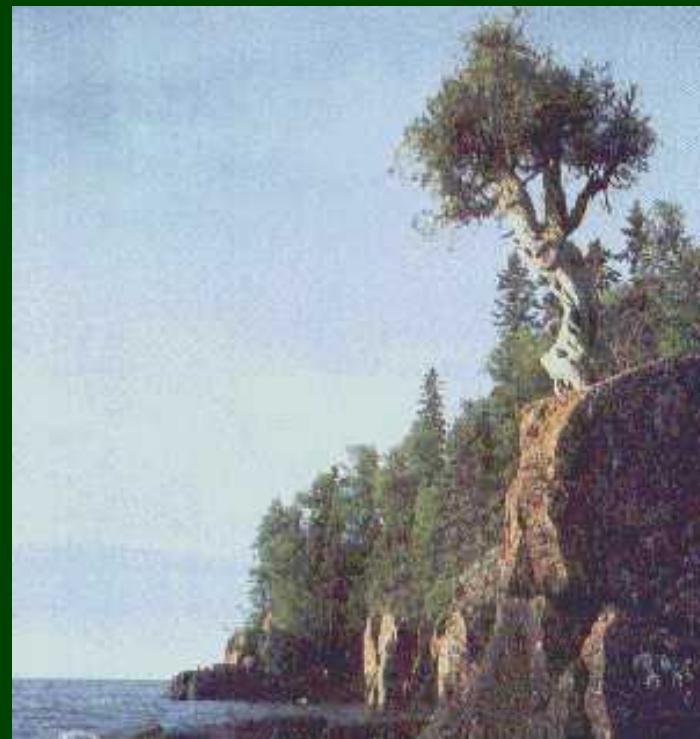
I've prepared linktables that connect you to the big AGIS databases pre-set to show tribal uses (as recorded by ethnobotanists) for both Red Cedar (*Juniperus virginiana*) and *Juniperus communis* sometimes known as White Cedar to Ojibwe people (also there are several other trees commonly known as White 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

On 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.



She 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.

If 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.

Grand 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.

Red 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.

People 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.

Cedar 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.

There 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:



Common 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.

Red 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.

All this seems to me more important than the chemical components of this biological organism. In comparison, I feel those are true but trivial.

Katsi 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).

Rough 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.

Juniper 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.





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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- [Collecting leaves for tea](#) justwannano 5 / 3 / 2004 17:25:01
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 - [Re:Hot flashes](#) Jean 4 / 25 / 2004 8:40:02
- [Cilantro](#) SunflowerMeg 3 / 23 / 2004 10:27:09
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 - [Re:School Project](#) frontierengineer 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?](#) silverlace 1 / 13 / 2004 10:02:15
 - [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?](#) homesteaders 2 / 28 / 2004 17:18:26
 - [Re:American Indian Root Well Known for Cancer?](#) tochak 1 / 14 / 2004 17:58:47
- [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](#) tcraftnoodles 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](#) catfish 4 / 4 / 2004 18:13:51
 - [Re:use of sage and sweetgrass](#) noodlefish 4 / 8 / 2004 13:42:03
- [gout](#) philipeb 8 / 21 / 2003 6:34:22
 - [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](#) philinuk 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
- [Herbal teas](#) **Timmer** 7/4/2003 0:27:20
 - [Re:Herbal teas](#) **wortmoon** 7/4/2003 8:11:18
 - [Re:Herbal teas](#) **wortmoon** 7/4/2003 8:06:06
- [Several problems-can herbs help?](#) **Meadowmist** 6/18/2003 16:33:22
 - [Re:Several problems-can herbs help?](#) **wortmoon** 7/4/2003 8:17:03
 - [Re:Several problems-can herbs help?](#) **joonybug** 6/24/2003 22:14:22
 - [Re:Several problems-can herbs help?](#) **wortmoon** 7/4/2003 8:20:58
- [Stevia and Cedron tea for a good sleep ...](#) **zentao4u** 6/12/2003 21:04:42
 - [Re:Stevia and Cedron tea for a good sleep ...](#) **wortmoon** 7/4/2003 8:23:37
- [Does anybody know about a good source of Bohdoo herb -afrika](#) **zentao4u** 6/11/2003 21:41:56
- [Having surgery on ankle and want to get quick recovery](#) **Sugarmuffin** 6/4/2003 17:19:48
 - [Re:Having surgery on ankle and want to get quick recovery](#) **Feather** 6/9/2003 8:10:53
 - [Re:Having surgery on ankle and want to get quick recovery](#) **Feather** 6/9/2003 8:05:24

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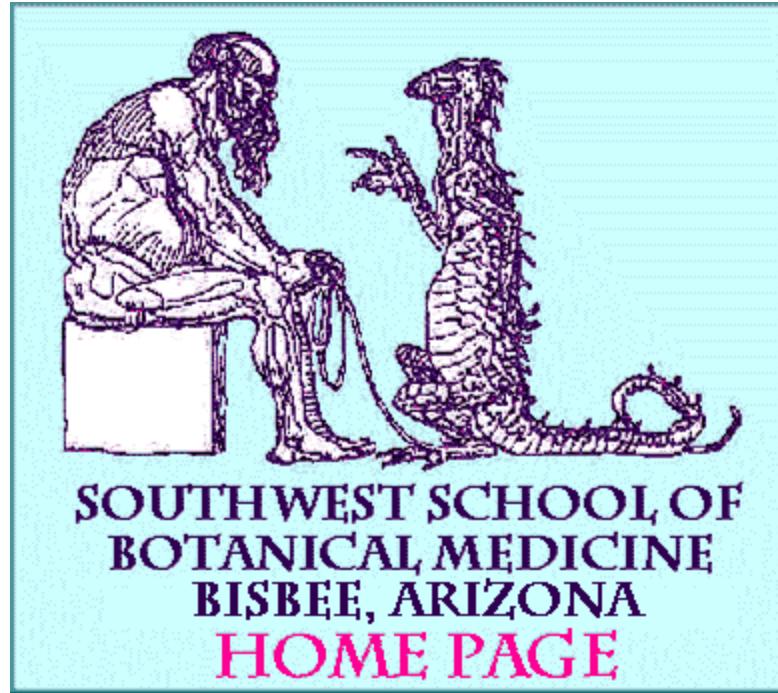
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[This is our 2004 catalogue and application form](#) The 2004 program is filled

[This is Anarcho-Herbalism](#) - an essay by Laurel Luddite

Just Released - [Medicinal Plants of the Mountain West, 2nd Edition](#)

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](#)

● [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 Loganaceae](#) - 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! [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)

Texts and Manuals by Michael Moore

● [Herb Manuals](#) by Michael Moore, and 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*.

NEW! [The US DISPENSATORY - 20th Ed. "A"](#) - 144 pages, bookmarked Acrobat (.pdf) file, 110 monographs (including aquas/waters) - 500K (12/03)

NEW! [The US DISPENSATORY - 20th Ed. "B"](#) - 48 pages, bookmarked Acrobat (.pdf) file, 53 monographs - 165K (12/03)

NEW! [The US DISPENSATORY - 20th Ed. "C"](#) - 218 pages, bookmarked Acrobat (.pdf) file, 149 monographs (including confections) - 700K (12/03)

NEW! [The US DISPENSATORY - 20th Ed. "D"](#) - 14 pages, bookmarked Acrobat (.pdf) file, 25 monographs (including decoctions) - 50K (12/03)

NEW! [The US DISPENSATORY - 20th Ed. "E"](#) - 89 pages, bookmarked Acrobat (.pdf) file, 63 monographs (including emulsions, plasters and extracts) - 280K (12/03)

NEW! [The US DISPENSATORY - 20th Ed. "F"](#) - 66 pages, bookmarked Acrobat (.pdf) file, 59 monographs (including fluidextracts) - 185K (12/03)

NEW! [The US DISPENSATORY - 20th Ed. "G"](#) - 73 pages, bookmarked Acrobat (.pdf) file, 46 monographs (including gums) - 236K (1/04)

NEW! [The US DISPENSATORY - 20th Ed. "H"](#) - 36 pages, bookmarked Acrobat (.pdf) file, 43 monographs - 122K (1/04)

NEW! [The US DISPENSATORY - 20th Ed. "I"](#) - 34 pages, bookmarked Acrobat (.pdf) file, 45 monographs (including infusions) - 110K (2/04)

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.

[NEW! Herbal Pharmacology in the People's Republic of China](#) - 255 pages, bookmarked Acrobat (.pdf) file - 740K (11/03)

Sturtevants Edible Plants of the World

[NEW! STURTEVANTS EDIBLE PLANTS OF THE WORLD](#) Edited by U. P. Hedrick with updated botanical names by Michael Moore (9/03)

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

British Herbal Manuals

[NEW! Prescriber and Clinical Repertory of Medicinal Herbs](#) by Lt. Col. F. Harper-Shove (1938) (8/03)

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 repertoires. 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 81/2, 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

[NEW! Herbal Manual](#) by Harold Ward (1936) 115 page bookmarked .pdf file 288K. (7/03)

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.

[NEW! The Working Man's Model Family Botanic Guide](#) by William Fox, M.D. , 23rd edition (1924) (8/03)

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

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 Felter, 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)

Eclectic and Pharmaceutical Journals - classic texts

NEW! [**American Journal of Pharmacy**](#) (111 issues) - the year of 1895, 12 issues and an advertisement supplement, is now available (11/03)

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)

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 MAUSERT, 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.

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

NEW [**DESERT PLANTS AND PEOPLE**](#) by Sam Hicks (9/03)

(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.

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*.

NEW! 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.
- Link for information and freeware readers for [Adobe Acrobat](#).

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

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](#)**

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/HOME PAGE/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/>

If you want to check out southeastern Arizona and Bisbee, try [here](#)

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.

This site is maintained by Michael Moore, and was last updated March 5, 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



You are visitor number: 43704889



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., *Cryptophragmum ceylanicum* (3), *Dicliptera resupinata* (2), *Dyschoriste linearis*, *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*, *Odontonema strictum*, *Odontonema nitidum album*, *Odontonema strictum*, *Pachystachys lutea* (2), *Peristrohe speciosa*, *Peristrophe speciosa* (3), *Ruellia amoena* (2), *Ruellia brevifolia*, *Ruellia elegans* (2), *Ruellia inundata* (4), *Ruellia makoyana*, *Ruellia metallica* (4), *Ruellia nudiflora* (4), *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* (8), *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* (2)

Agavaceae: *Agave 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*, *Dasylirion 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., *Sansevieria* 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* (3), *Yucca* sp. (14)

Aizoaceae: *Aizoon canariensis*, *Aptenia cordifolia* (3), *Delosperma cooperi* (5), *Delosperma sutherlandii*, *Dorotheanthus bellidiformis*, *Dorotheanthus 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 tetragonoides* (2), *Trianthema portulacastrum* (2)

Alismataceae: *Alisma aquatica*, *Alisma plantago-aquatica*, *Echinodorus berteroii* (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* (?), *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 victorialis*, *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*, *Achyranthus aspera*, *Alternanthera brasiliiana*, *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*, *Amarantus 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 roseum*, *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 coggygria* (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)

Anemoneae: *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: *Aegopodium 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 graveolens* , *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 platycarpos* , *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), *Coriandrum 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 tricuspidatum* (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 bowlesiaoides* , *Hydrocotyle mexicana* [id not certain] (3), *Hydrocotyle ranunculoides* , *Hydrocotyle umbellata* (8), *Hydrocotyle verticillata* (3), *Hydrocotyle vulgaris* (2), *Imperatoria ostruthium* , *Laserpitium latifolium* (5), *Laserpitium siler* , *Levisticum officinale* (3), *Ligusticum ferulaceum* , *Ligusticum grayi* (2), *Ligusticum scoticum* , *Limnosciadium pinnatum* (3), *Limnosciadium 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* (4), *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* (9), *Torilis japonica*, *Torilis leptophylla*, *Torilis nodosa* (7), *Trepocarpus aethusae* (4), *Turgenia latifolia*, *Zizia aurea* (8)

Apocynaceae: *Acokanthera 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), *Rauvolfia 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), *Colocasia 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), *Nephthytis 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), *Oplopanax horridus*, *Panax trifolius*, *Polyscias guilfoylei*, *Polyscias scutellaria*, *Pseudopanax lessonii*, *Reynoldia 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)

Arecaceae: *Acrocomia aculeata* (2), *Acrocomia mexicana* (2), *Adonidia mervillii* , *Archontophoenix alexandrae* , *Areca catechu* (3), *Calamus draco* , *Calyptrogyne ghiesbreghtiana* (4), *Caryota gigas* (2), *Caryota mitis* (8), *Chamaerops humilis* , *Chamaedorea oblongata* (4), *Chamaedorea seifrizii* (7), *Chamaerops humilis* , *Coccothrinax argentata* (3), *Coccothrinax crinita* (2), *Cocos nucifera* (26), *Copernicia macroglossa* , *Elaeis guineensis* (5), *Gastrococcus crispa* (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 gretherieae* , *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 clematis* (9), *Aristolochia clematitis* (2), *Aristolochia coryi* (2), *Aristolochia elegans* , *Aristolochia erecta* (9), *Aristolochia eriantha* (2), *Aristolochia gigantea* (6), *Aristolochia lindneri* (8), *Aristolochia littoralis* (2), *Aristolochia maxima* (7), *Aristolochia serpentaria* (7), *Aristolochia* sp. (2), *Aristolochia tomentosa* (4), *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), *Calotropis procera* , *Calotropis 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), *Matelea reticulata* (3), *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 clavata*, *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 houstonianum*, *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 margaritacea*, *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 laciata*, *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 bellidiastrium* (4), *Aster lateriflorus* (3), *Aster linosyris* (2), *Aster pilosus*, *Aster subintegerrimus*, *Aster tongolensis*, *Aster tripolium*, *Asteriscus aquaticus*, *Asteriscus maritimus*, *Asteriscus odorus*, *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 mauiense*, *Bidens micrantha* subsp. *kalealaha*, *Bidens pilosa* (2), *Bidens pilosa forma*, *Bidens reptans*, *Bidens* sp., *Bidens tripartita* (2), *Bidens triplinervia* (4), *Bidens triplinervia macrantha* (2), *Bigelowia nuttallii* (3), *Boltonia diffusa* (5), *Borrichia arborescens*, *Borrichia frutescens*, *Bradburia hirtella* (7), *Buphthalmum salicifolium* (2), *Cacalia atriplicifolia*, *Cacalia plantaginea* (4), *Calea urticacea* [id not certain] (5), *Calendula officinalis* (8), *Calyptocarpus vialis* (4), *Carduus acanthoides*, *Carduus cf. nigrescens*,

Carduus crispus (3), *Carduus defloratus* , *Carduus nutans* (8), *Carlina acaulis* (7), *Carlina vulgaris* (6), *Carline 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), *Chaetopappa bellidifolia* , *Chamaemelum nobile* , *Chamomilla recutita* (2), *Chaptalia nutans* , *Chrysactinia mexicana* (9), *Chrysanthemum cinerarifolium* (3), *Chrysanthemum cinerarifolium* , *Chrysanthemum inodorum* , *Chrysanthemum leucanthemum* (5), *Chrysanthemum macrophyllum* (3), *Chrysanthemum marschallii* , *Chrysanthemum parthenium* (3), *Chrysanthemum roseum* , *Chrysanthemum segetum* , *Chrysopsis villosa ruteri* (2), *Chrysanthemus nauseosus* (2), *Chrysanthemus 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* (2), *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* (6), *Emilia sonchifolia* (4), *Encelia stenophylla* , *Engelmannia peristenia* (3), *Engelmannia pinnatifida* (3), *Erigeron acre* , *Erigeron acer* , *Erigeron acre* (13), *Erigeron acris* , *Erigeron aurantiacus* (3), *Erigeron bellidoides* , *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 leptocephala* (2), *Evax prolifera* (5), *Evax verna* (6), *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* (15),

Gaillardia suavis , *Gazania rigens* (2), *Gazania* sp. , *Gnaphalium norvegicum* , *Gnaphalium roseum* , *Gnaphalium sandwicensium* , *Gnaphalium silvaticum* , *Gnaphalium supinum* (2), *Gnaphalium uliginosum* , *Grindelia microcephala* (3), *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* (9), *Helenium flexuosum* (3), *Helenium microcephalum* (2), *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 inaequidens* (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* (19), *Ligularia dentata* , *Lindheimera texana* (13), *Lipochaeta integrifolia* , *Lipochaeta lavarum* , *Lipochaeta lobata* , *Lipochaeta rockii* , *Lygodesmia texana* (10), *Machaeranthera pinnatifida* , *Machaeranthera pinnatifida* head (close up) (2), *Madia sativa* , *Marshallia caespitosa* (3), *Matricaria chamomilla* (3), *Matricaria inodora* , *Melampodium cinereum* (2), *Melampodium leucanthum* (9), *Melampodium* sp. cv. 'Medallion' , *Melanthera nivea* (7), *Mikania scandens* (7), *Monarda punctata* , *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* (6), *Pallenis spinosa* , *Parthenium argentatum* (2), *Parthenium hysterophorus* (3), *Parthenium* sp. , *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 xfsbergii* , *Porophyllum ruderale* (4), *Pseudogynoxys chenopodioides* (2), *Psiadia arabica* , *Psilostrophe gnaphaloides* (6), *Pterocaulon virgatum* (3), *Pulicaria canariensis* , *Pulicaria dysenterica* (3), *Pulicaria prostrata* , *Pyrrhopappus* sp. (2), *Pyrrhopappus grandiflorus* , *Raoulia glabra* (6), *Ratibida columnaris* , *Ratibida columnifera* (17), *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* ,

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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,

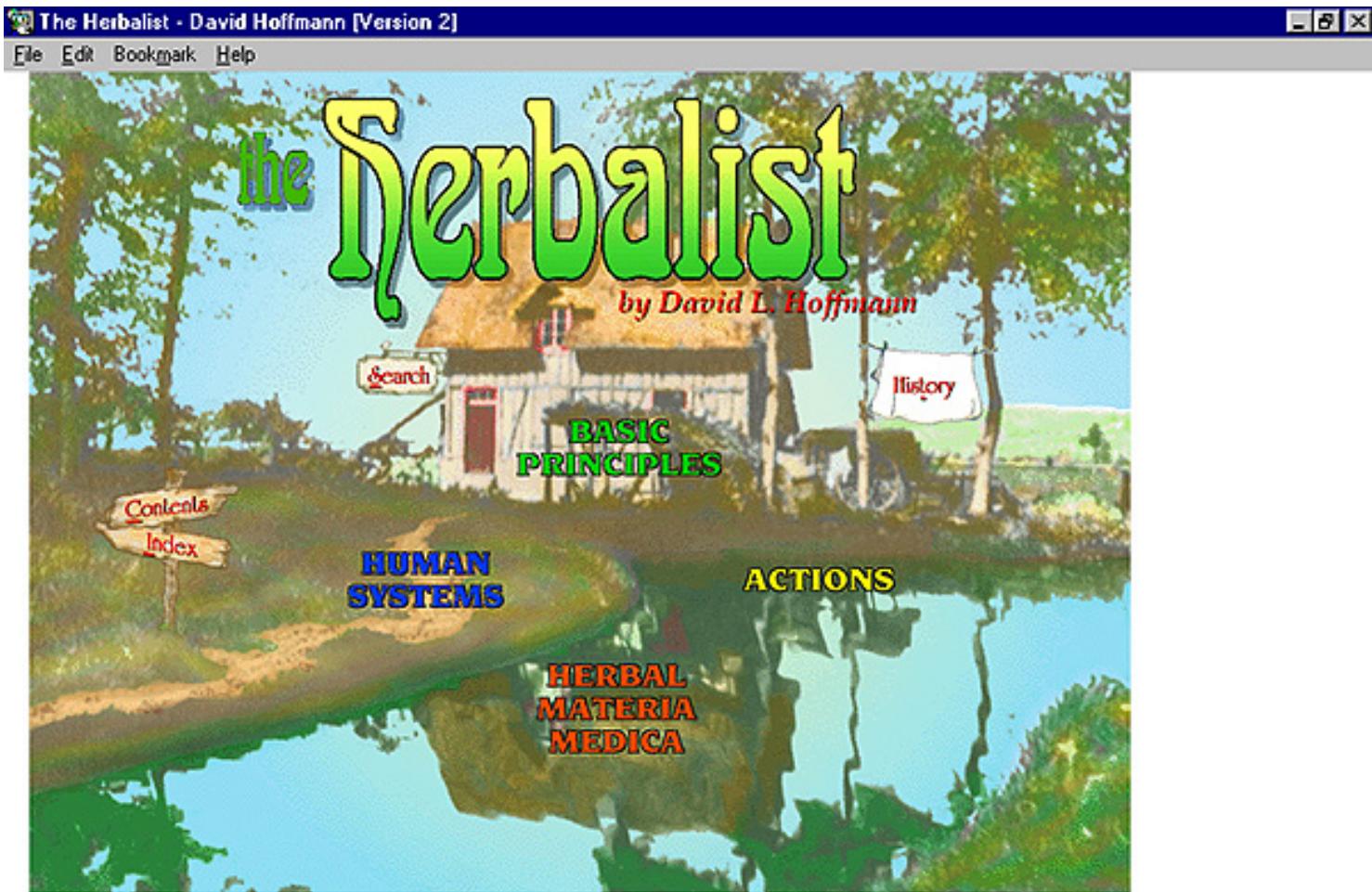
he blends the experience of generations of herbalists with the insights of modern medicine, making powerful healing tools accessible to today's health-conscious public. David is the author of many popular books, including *The New Holistic Herbal*, *An Elders Herbal*, *An Herbal Guide to Stress Relief*, 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, tonsilitis, 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.

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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 foenum-graecum*, Jobs tears (*Coix lachryma-jobi*) and *Galega officinalis*.

Diuretics

Xanthines
Cardiac glycosides
Terpenes

Thea, Caffe
Digitalis spp., *Convallaria majalis*
Arctostaphylos uva-ursi

Saponins
Polysaccharides

Astragalus membranaceo
Echinacea spp.

on the Skin :

Besides acting as covering for the body, the skin performs a nu

ffecting the skin may be of an emollient nature or they may act as astringents, astringents, vulneraries, irritants

Also contains over 170 color photos of herbs, songs by Dr. James Duke and his band, and a half hour narration of 'Walk thru a Herb Garden' by David Hoffmann discussing various herbs and their uses (PC version).

Requires Personal Computer with 512K RAM, Windows 95®, Windows® 98, ME, 2000, XP, or NT, CD-ROM Drive. VGA or super VGA recommended. Sound card recommended to hear music and narration.

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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

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3. [Sweetness Minus Calories = Controversy](#)
4. [FRUIT - Something Good That's Not Illegal, Immoral or Fattening](#)
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8. [Planning A Diet For A Healthy Heart Do Your Heart A Favor - by Chris W. Lecos](#)
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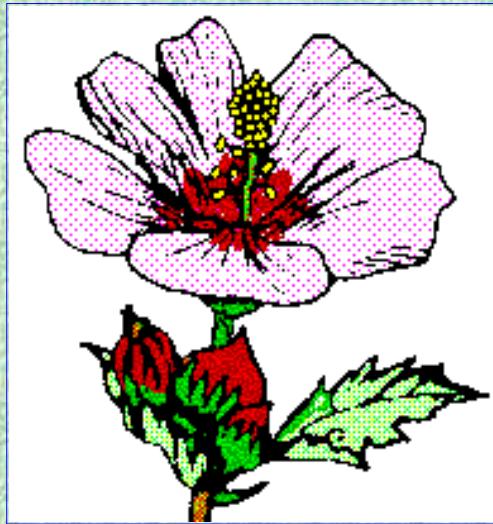
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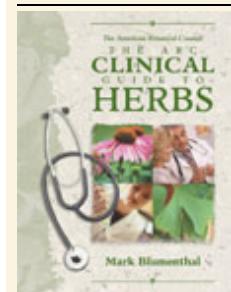
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□ Ix Chel Farms and the Don Eligio Panti Medicinal Trail

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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 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 canoeing 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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In 1983, the American-born author and her husband Greg were discouraged, almost ready to give up their farm and natural healing practice in a remote, roadless area in western Belize. By chance, Arvigo met 87-year-old Elijio Panti, the best-known Maya medicine man in Central America. She persuaded... [Read more](#)

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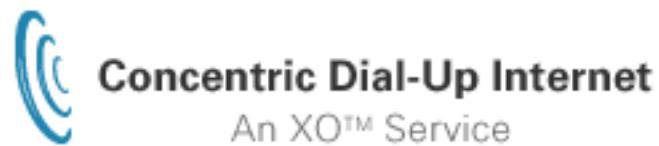
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BOOKS ON PLANTS AND FOOD

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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 Breech, 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 Botanical Council has sponsored seminar- visits to Ix Chel*, a Belize botanical study area bringing together traditional and modern scientific healers.

Two books by Dr. Rosita Arvigo, 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. (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 (Powhatan), 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.



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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.

- *Initig'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 Regginti, 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 Wampanoag 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.



N utrition and C ookbooks

- *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 India, 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-Lappé, 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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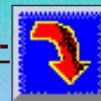
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Traditional Food, Health and Nutrition



Page Navigation Buttons---



What 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.

It 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.

 **A**nother 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.

Native 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.



 **B**lueberries -- 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-- *Wendjedu Zinzibahkwud*, Real Sugar -- was a staple of the diets of Anishnaabeg 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 botannical 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 me if another searchable big nutrient database 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 bon-bons? If you say a nuke, 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.

- Indigenous 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.](#)

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***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.*

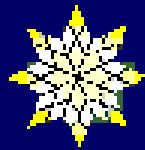
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NATIVE AMERICAN INDIAN RESOURCES

MAIN MENU



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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.

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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!



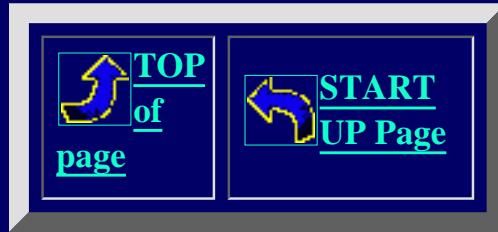
INDIAN GAMING AND CASINOS After many requests, this is finally up

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



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



--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!



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

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CREDITS: Page logo of bear stars constellation (big dipper and others) is probably drawn in black ink by Norval Morrisseau, Gull Lake Anishnabg artist, founder of Medicine Painting style. It was donated to Akwesasne Notes in 1974 and used only once: to put a medicine sign under an article by AIM leader John Trudell, about cleaning ourselves up physically and spiritually from alcohol and other non-Indian vices. I recovered it as part of my saving Notes Great Period art project, traced in FreeHand and colored for these pages. I drew the starmoon. Translation note: Wiisiniwan, the Anisnaabemowin word for recipes topping this page, might really be better interpreted as "Skill or talent for making food good to eat.".

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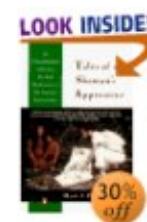
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STRAWBERRIES

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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.

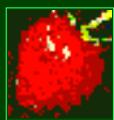
In early spring, as soon as it's safe from frost, the leaves unfurl, and the plant flowers with white flowers like these. Leaves picked when the plant's in flower make the best dried-leaf teas. Use the flowers, too.

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.



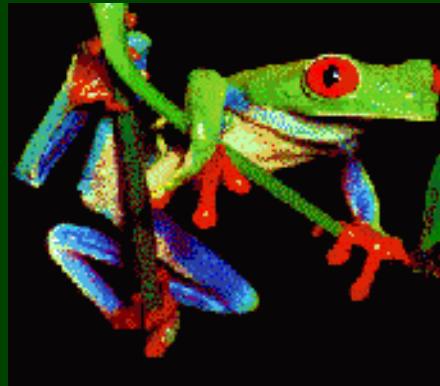
Strawberry Fruit and Leaf nutrients/chemicals table from USDA Ethnobotany Informatics (AGIS) database

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.

In 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.

To 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.

Drink 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.



There'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....

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



RASPBERRY

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Raspberries bloom from spring to late summer, as berries form continually on the thorny brambles. Indian names are *Oo na joo kwa* (Mohawk), *Miskominaga wunj* (Ojibwe). *Rubus strigosus* and *Rubus ideaus* are botanical names. *Strigosus* is the original native wild raspberry. *Rubus ideaus* is another common wild species found in meadows.

Rubus occidentalis, a wild black raspberry, is usually called blackberry. Raspberry leaf teas have long been known as a medicine for pregnant women. The leaf tea is also supposed to increase fertility for couples having difficulty conceiving. A danger for teas of all these berry leaves is that when the leaf is wilted but not fully dried, a poison temporarily develops (livestock can get sick eating wilted leaves, too). Pick leaves when the plants are flowering and either use at once, fresh, for teas, or dry them fully for 2 weeks in shade. Use 1 - 2 teaspoons of crushed dried leaf, or 1 tablespoon of bruised fresh leaf per cup of boiling water (steep for 15 minutes, drink cool or strain and reheat). Dilute raspberry leaf tea 50% if using to treat infant diarrhea. The tea is slightly rose-scented, but astringent, because of tannins in the leaf.

Native women's use of raspberry teas as an aid to pregnant women was first confirmed by a medical study that appeared in 1941 in the prestigious British medical journal *Lancet*. A complex biochemical that relaxes the uterus has been found. Raspberry preparations have a history in Europe as well as the U.S. in treating for morning sickness, uterine irritability, threatened miscarriage, and as a birth assistant. In western medicine, it's been widely recommended as a uterine relaxant for over half a century, with no reports in the medical literature of bad effects. Recent studies also show it tends to reduce blood sugar (glucose) and may be helpful to diabetics.



[AGIS phytochemical analysis for raspberry fruit, leaf, and whole plant. Does not](#)



record high vitamin C content of the berry (but does for leaves). Does not record the well-known uterine relaxant. Clicking on a chemical brings a list of alleged biological effects of the chemical (if known), followed by a list of other plants (in alphabetical order) containing some amount of that chemical.



Tribal Medical Uses of Raspberry from AGIS MPNADB Medical Plants database -- a list of ethnobotanical literature sources. Clicking on the use gets you the citation. Clicking on the plant brings up a list of other plants used by that tribe.



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Last Updated: Saturday, January 13, 1996 - 1:30:45 AM

BLACKBERRY: Names and Photo ID's

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Blackberries come in many species and varieties. Katsi doesn't give us the Mohawk name. Ojibwe women call them all *Odatagago minagawunj*, that is, black berry. Nuu-Chah-Nuth peoples of the Northwest Coast tribes on Vancouver Island, BC, distinguish two kinds: *Chismapt*, a trailing, vine-like berry that grows in rocky, dry, open sites, and the bush blackberry, which resembles red raspberry plants: : *hisshitlmapt*. Black raspberries look like the ID photo at the left.

There are other types of blackberries -- which are members of the Rose family, *Rosaceae*, with a genus name of *Rubus* and various species names. *Robus frondosus* and *Rubus occidentalis* are the two types commonest in Minnesota and Wisconsin.



The photo shows a common wild type, whose fruit is borne differently from the black raspberry type. This type of blackberry forms large, thick tangles, higher than a person's head. Because of the bramble thorns, only thick-coated bears (of thickly-dressed, determined types) can gather the blackberries that grow toward the centers of such thick tangles. Another type of berry -- sometimes called Dewberry -- grows on trailing vines, rather than woody canes.

Depending on the species and how far north you are, blackberries begin to flower with large white blossoms in early spring, with fruit ripening through late summer and early fall. The commonest type of wild blackberries -- like the ones shown above -- have white, woody stems that extend almost through the berry. Very ripe berries pulled off the stems will break apart into the small, round parts of the berry, each containing a seed. In making jams or jellies, it's better to

crush and force booked berries through a sieve, to get rid of at least some of the seeds.



Another species, flourishing in Texas, reminds us by its large, pinkish flowers that blackberries are members of *Rosaceae*, the rose family.



Teas made of fresh leaves should use very fresh, unwilted leaves crushed, about 2 tablespoons of crushed fresh leaf per pint of boiling water, steeped 15 minutes, the strained.. Otherwise, leaves to make tea should be fully dried in shade and 1 to 2 teaspoons per cup of boiling water steeped for 15 minutes. Some blackberry recipes are on the [Recipes](#) page.

Former uses of blackberry plant teas for women's medical purposes have been almost entirely replaced by use of red raspberry plant teas, since the discovery that there is a uterine relaxant in raspberry leaf and bark/root teas apparently not found in blackberry plants.

- [Analysis of the nutritional and phytochemical content](#) of blackberries -- nutritional comparison of several species with red raspberry and commercial fresh orange.
- [Table of multi-tribal uses](#) of blackberry plants (usually leaves, bark, or roots) for medical uses.



CREDITS: Most photos are from the [University of Wisconsin \(Madison\) botany gopher](#). The large Texas pink blackberry flower, and its associated berries, were photographed by J.R. Manhart, for the TAMU Botany Department Herbarium image gallery.

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Last Updated: Monday, January 15, 1996 - 2:54:01 AM

PART RIDGE BERRY: Names, Info



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Partridgeberry (squawvine) is *Noon kie oo nah yeah* in Mohawk. I've been unable to find any other Indian names for it, although it was apparently widely used as a womens' medicine among eastern tribes. But the vine doesn't grow around here.

In spring -- April to June -- the evergreen vine flowers with these fragrant white trumpet-shaped 4-petaled flowers. The vine grows about 6 to 12" high, creeping through moss around old tree stumps. The leaves are thick, very shiny, heart-shaped in opposite pairs. In the fall, berries form and become bright scarlet. Scarlet frunits remain on the vine all winter if not eaten by birds and deer.

The berries are tasteless but occasionally were useful as emergency food. The scientific name of this plant is *Mitchella repens*. Where it is used to promote easy childbirth, a tea of the leaves is taken only during the last few weeks. It should be noted that one of the Iroquois medical uses for this vine was as an abortifacient.



- [Multi-tribal uses of partridgeberry vine](#) from the AGIS Medical Plants of native Americans database

There was no record in the Phytochemicals database of any chemicals analysis for this plant, despite its widely-reported usage in women's medicine. Apparently no investigations have been done about its widely-observed practical ability (prepared properly and taken for the last few weeks before childbirth) to promote easy childbirth. One of the things that is noticeable about the ethnobotany database materials is that most of the ethnobotanists have been men. But among woodland peoples, most of the practical herbal medical knowledge is women's, and a great deal of it is specifically women's medicines. Years ago (and now) knowledgeable women do not like to talk to any men about it. Mitchella was in widespread early use by white women settlers, and was adopted (late) in the *U.S. National Formulary* in 1927. It was dropped in 1947, as the growth of hi-tech, hi-cost hospital childbirth began to be encouraged in the medical industry, along with the growth of health insurance to pay for it.



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Last Updated: Monday, January 15, 1996 - 2:54:01 AM

RED SUMAC: ID, Names Info

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Smooth or Red sumac around the Great Lakes area grows in clumps of wide-spreading shrubby plants, like this one, whose bloom head is just beginning to turn to a spike of berries that will be covered by a reddish haze of fine hairs. The Ojibwe name for this plant is *Makibug*. Its botanical name is *Rhus glabra*, meaning smooth-barked sumac.

The red berries contain hard seeds. The main attraction is the hairs that cover them. These are loaded with ascorbic acid -- vitamin C. The fruit holds some, too, as well as some tannin, the astringent that's in ordinary tea.



Pick the whole head, and if you have access to an old wringer washer whose paddle still works, slosh them around for half an hour in cold water (after rinsing tub and paddles to make sure there's no soap on them!), and catch the pink tart juice pumped out. Otherwise, pound the heads in water in a big tub or dishpan. Refrigerate or freeze the juice and sweeten with sugar or honey. The berries can be dried and removed from the stems -- do this over a plastic sheet to catch all the little hairs. Dried or fresh, the berries need to be pounded in water to yield up their vitamin C, flavor, and red color.



Red sumac doesn't get its name from its colorful berry spike, but from the way its leaves change to bright red well ahead of most fall foliage. Here a cluster of them is in a Wisconsin woodland, getting the jump on autumn at summer's end.

Sumac doesn't grow only as a **shrubby bush**, as it does around here. In warmer areas, on low foothills, it grows into a slender-trunked, attractive tree. This one was photographed somewhere in the southwest, apparently at night, one of what appears to be a group of them.



- **Multi-tribal uses of Sumac** tabulated in an active table from AGIS. By clicking on a tree or tribe, find out more by references to written reports. Note that almost all the Iroquois uses -- the ones Katsi refers to but doesn't say much about -- come from one man's 1977 PhD thesis, and do not give any direct connections to tribal informants.
- **Phytochemical analysis for Red Sumac** from the AGIS database is quite disappointing, since it does not show much nutrient content (we know from other sources that Vitamin C is very high), and does not appear motivated by much interest in the berries, which were widely used as a dependable source of a vitamin C-rich winter drink, and later used by native women in making jams, jellies and pies that needed a sharpened, acidic taste. You don't have to buy lemons in a non-money economy if you have a supply of red sumac berries to make a sharp-tasting juice of.



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CREDITS: The red sumac photos are from the [University of Wisconsin \(Madison\) botany gopher](#). The sumac tree was photographed by Michael Moore, editor of *Herbalgram* published by the American Botanical Council, and maintainer of the [Herb Research Foundation's web page](#). Moore teaches classes in natural plant

medicines, and is the author of several books on medicinal plants of the desert, mountains, and Pacific coastal areas.

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Last Updated: Tuesday, January 16, 1996 - 5:44:15 AM

BEARBERRY: ID and Info



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Bearberries, best known as *Kinikinnik* from an eastern Algonquian language, are *Sagako minagunj*, meaning "berry with spikes" in Ojibwe. In Hesquiat and Ahousat, of Vancouver Island, it's *Tl'aqpt* for the leaves, and *Tl'itl'itlk'aql* for the berries. At the left, here, where the berries have just ripened in late fall after a hard frost, it's not so clear why they were called spiky berries.

These are some stiff, white or reddish waxy little flowers of the plant, which blooms in early to midsummer. Flowers appear in clusters of 3 - 15, followed in the fall by berries.



Bearberry is a true shrub, with woody, branched stems, up to 2' long, but these stems lie flat, sometimes wholly or partly underground. Branches bearing leaves, flowers, berries are only a few inches high. The shrub often forms a dense mat on the sandy, gravelly soil it likes, from the Arctic Circle south to the latitude of Virginia, in North America, Europe and Asia.



Pulled from the ground and silhouetted, we can see -- from the remains of the flower stamens that protrude from the berries -- where it gets its Ojibwe name of "spiky berries". The woody stem is being held at an angle for the photo; short branches with bunches of leathery, glossy evergreen leaves are what most people think is the whole plant.

Bearberries are currant-sized, with tough skins (that survive a winter if no people or animals eat them) and a mealy white pulp that has 5 hard seeds inside. Eaten raw, they are dry, slightly astringent, and contain considerable protein -- making them a good winter emergency food for hunting or war parties. But bearberries were an important Ojibwe food cooked, being stewed with venison, which they imparted a slightly aromatic taste to, and where their rather bland pulp picked up flavors of the meat and other herbs and vegetables it was cooked with.

Most attention has been devoted to the leaves. For medicinal teas, leaves should be gathered in early autumn before the berries are fully ripe. Perfect leaves should be chosen, and they should be dried in a single layer in shade (because they are so thick and leathery, this will take several weeks).

Teas made from bearberry leaves are astringent, tonic, diuretic and are a beneficial treatment for infections of the urinary tract, because some of their chemicals combine with chemicals normally found in the urine to form hydroquinone in sufficient quantities to be a potent germ-killer. A disconcerting side-effect (but harmless) is that drinking a pint a day (for several weeks, to treat such an infection) of a strong leaf tea will usually turn the urine green, if not, the tea probably isn't strong enough. Although the tea contains tannin (like regular tea), it's not very tasty. It contains considerable amounts of magnesium, potassium, and calcium (minerals which may be hard to get enough of in winters or among people whose winter diets were mostly meat, like Inuits or Aleuts), so the tea is a tonic as well as specifically medicinal.

- [Phytochemical and nutritional analysis of bearberry](#), mostly substances in the leaf from the AGIS database. Click on any chemical for a list of human bodily uses or treatments, followed by a list of other plant species containing that chemical in some amount.
- [Multi-tribal uses of bearberry](#) leaves, berries, roots, from the AGIST medical Native American Plants database. Click on any tribal use to get a literature cite to the report of that use of the plant.



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Wisconsin (Madison) botany gopher. The ripe bearberries in the ground are cropped from the TAMU herbarium image library.

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Last Updated: Monday, January 15, 1996 - 2:54:01 AM

AGIS MPNADB Database -- 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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CREDITS: Closeup of Red Cedar (*Juniperus virginiana*) foliage by Dr. Virginia Kline of the Wisconsin Arboretum, for the Univresity of Wisconsin (Madison) botany gopher image database. Table is generated by a search within the [MPNAB database](#) using the "Tribal model".

Last Updated: Wednesday, January 10, 1996 - 4:27:37 AM

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](#)
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[Juniperus communis: Iroquois Cold remedy](#)
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[Juniperus communis: Kwakiutl Antidiarrheal](#)
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[Juniperus communis: N Carrier Cough medicine](#)
[Juniperus communis: Navaho-Ramah Ceremonial medicine](#)
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[Juniperus communis: Okanagan Eye medicine](#)
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[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](#)
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CREDITS: Closeup of Juniperus communis foliage by Dr. Virginia Kline of the Wisconsin Arboretum, for the Univrsity 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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Last Updated: Wednesday, January 10, 1996 - 4:27:37 AM

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

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[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](#)

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CREDITS: Table is generated by a search within the MPNAB database using the "Tribal model".

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USING THE ETHNOBOTANY PLANT CHEMICALS DATABASE



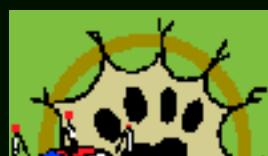
Clicking *PhytochemDB* appearing at the top of each of my phytochemicals tables will take you onto the U.S. National Agricultural Laboratory's database of native plant chemicals, for their explanation of their database. There you can do your own tabulations using their table maker options. Explore first with the guidance of my table-pages.

Numbers 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.



Another 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.

Too, 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.



In 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.

Generally, 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.



My 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 varioius plants from time to time. Too, lab techniques have changed a lot over the years. Finally, the lab analysts, whoever and whenevber 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.



Long 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.



After the table listout of possible nutritive/curative powers of that chemical will come a list -- in alphabetic order -- of the taxon or botannical 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.

When 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.



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!

Last Updated: Sunday, January 07, 1996 - 7:48:03 AM

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)
(+)-AFZELICHIN	Fruit			
(+)-CATECHIN	Fruit			
(+)-EPIGALLOCATECHIN	Fruit			
(+)-GALLOCATECHIN	Fruit			
(+)-JUNENOL	Plant			
(-)-EPIAFZELICHIN	Fruit			
(-)-EPICATECHIN	Fruit			
1,4-CINEOLE	Fruit	400		
1,4-DIMETHYL-CYCLOHEX-3-ENYL-METHYL-KETONE	Fruit			
4-ACETYL-1,4-DIMETHYL-1-CYCLOHEXENE	Plant			
4-ETHOXY-P-MENTHEN-1-ENE	Flower	8	78	
5-ALPHA-HYDROXYABIETINIC-ACID	Plant			
8-ETHOXY-P-CYMENE	Fruit	4	45	
13,14-EPOXY-IMBRICATOLIC-ACID	Plant			
14,15-DIHYDROXY-LABDA-8(17),13(16)-DIEN-19-ACID	Plant			
15-HYDROXY-PENTADECANOIC	Fruit			
ACETIC-ACID	Fruit			
ALPHA,BETA-DIMETHYLSTEROL	Fruit	4	40	
ALPHA-CADINOL	Fruit	4		
ALPHA-COPAENE	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>CAMPHENENE</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-MUROLENE</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		
<u>TERPINEN-4-OL</u>	Fruit		13	1,050
<u>TERPINOLENE</u>	Fruit		18	320
<u>THIAMIN</u>	Fruit	1.2		
<u>THUJOPSENE</u>	Wood	3,700		
<u>TIN</u>	Fruit	63		
<u>TORULOSIC-ACID</u>	Fruit			
<u>TRANS-3-ETHOXY-P-MENTH-1-ENE</u>	Fruit		1	10
<u>TRANS-4-ETHOXY-PIN-2-ENE</u>	Fruit		7	66
<u>TRANS-4-ETHOXYTHUJANE</u>	Fruit		3	30
<u>TRANS-COMMUNIC-ACID</u>	Fruit			
<u>TRANS-SABINENE-HYDRATE</u>	Fruit		1	6
<u>TRANS-VERBENOL</u>	Fruit		1	12
<u>TRICYCLENE</u>	Fruit			
<u>UMBELLIFERONE</u>	Leaf			
<u>WATER</u>	Fruit	760,000		

WIDDROL
YLANGENE
ZINC

Wood 100
Fruit
Fruit



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Native Recipes

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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



[--Frybread--Tasty Symbol of all-Indian unity](#)



[--Native cookbooks](#)



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[--Wild rice recipes](#)



[--Maple sugar/syrup recipes](#)



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[-- Beans and Greens](#)



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[\(and south\) YUM!](#)

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CREDITS: Page logo of bear stars constellation (big dipper and others) is probably drawn in black ink by Norval Morrisseau, Gull Lake Anishnabg artist, founder of Medicine Painting style. It was donated to Akwesasne Notes in 1974 and used only once: to put a medicine sign under an article by AIM leader John Trudell, about cleaning ourselves up physically and spiritually from alcohol and other non-Indian vices. I recovered it as part of my saving Notes Great Period art project, traced in FreeHand and colored for these pages. I drew the starmoon. Translation note: Wiisiniwan, the Anisnaabemowin word for recipes topping this page, might really be better interpreted as "Skill or talent for making food good to eat.".

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Native Recipes

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WIISINIWAN -- Food Recipes

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, slavering 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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Native Recipes

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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 Inglish or Rhoda Notridge -- 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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Native Recipes



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



Nutritional 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

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.)

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 parsley
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.

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 chopped 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.

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..

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

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,

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.

Gagoonz--Little Porcupines

1 lb ground venison or ftaless 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, uncoooked 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

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.

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

Habitant pea soup with wild rice -- Naboob: 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-useable protein than either the same amount of peas plus the same amount of rice, eaten separately, because of amino acid (components of protein) complementarities.

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.

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.

If 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.

If 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.

If 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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Last Updated: 6/6/97



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.

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.

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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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 Univrsity 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 allottments. Was she ignorant of that? No! She was his official interpreter, on the U.S. Army payroll. She drafted all that stuff, the government stufrf, 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 lyewater 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 succotrasch 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 icnreased 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

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 carred 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.

Simpler Posole, Navajo -- serves 4-6

2 cups blue dried posole (dried whole hominy)
1/2 cup mild fresh green chiles, roasted, peeled

amd 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 choppeed 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 summer, covered, till posole pops, about 1 hour. Roasat 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 rach or in a sururban 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.

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.

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 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.

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.

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.

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.

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

Mohawk Corn Soup--Chris Kahon:wes Deer -- Kahnawake (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!

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 mineral-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.



[--Frybread--Tasty Symbol of all-Indian unity](#)



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[--Fish, birds](#)



[--Fruit and Berries](#)



[**--Herbal Teas, Culinary
Herbs**](#)



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

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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 -- have lost lots of nutrients, have added salt. From the "Limas" search, you can find raw ones.

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 their 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.

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.

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 vewry hot (about 30 seconds); add oil and heat 20 seconds. Add garlic and chis, stir-fry for 10 seconds. Add beans and peanuts. Stir-fry for 30 seconds. Remove from fire, toss with chili oil, serve at once.

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.

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 minuts to cover all lightly with dressing. Serve immediately.

Lambs quarters (*chenopodium album*) is a fuzzy-leaved weed that can be found in city empty lots (though it depends on the nvironment whether you'd want to eat if 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 vintamins C and A. Chickweed (*Stellaria media*, Ojibwe name *winibidja bibagano*, or "toothplant") is another common spring herb that grows all over (as law 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 negra*) were used for pungnt 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 sunflowr 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 bullrishes 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 garnish, 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!

Last Updated: Thursday, December 21, 1995 - 10:34:25 PM



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 cosntantly 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 boare. 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 pumpernickle, 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 bing 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.



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



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DEERMEAT (*Wahwahshkeshiwiwiyahs*) 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 collection](#)
- [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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WIISINIWAN -- Food Recipes



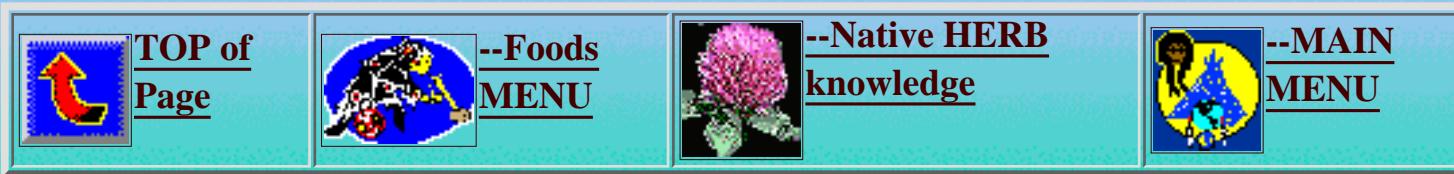
FISH

- 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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- [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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WIISINIWAN -- Food Recipes

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 alkalais 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.

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 couple 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. Sauté 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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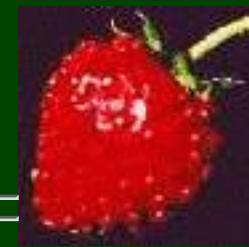
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Strawberry Plant Analysis



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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 *Fragaria* species

Chemical	Part	Amount (ppm)	Low (ppm)	High (ppm)
<u>(+)-ABSCISIC-ACID</u>	Plant			
<u>2-HEXEN-1-AL</u>	Plant			
<u>2-METHYL-NAPHTHALENE</u>	Plant			
<u>ALANINE</u>	Fruit	310	3,677	
<u>ALPHA-LINOLENIC-ACID</u>	Fruit	780	9,253	
<u>ALPHA-TERPINEOL</u>	Leaf			
<u>ALPHA-TOCOPHEROL</u>	Fruit	1	54	
<u>ALUMINUM</u>	Fruit	3	70	
<u>ANTHOCYANIN</u>	Plant			
<u>ARBUTIN</u>	Leaf			
<u>ARGININE</u>	Fruit	260	3,084	
<u>ARSENIC</u>	Fruit			
<u>ASCORBIC-ACID</u>	Fruit	400	6,948	
<u>ASCORBIC-ACID</u>	Leaf	3,190	4,350	
<u>ASH</u>	Fruit	3,900	52,065	
<u>ASPARAGINE</u>	Plant			
<u>ASPARAGINIC-ACID</u>	Plant			
<u>ASPARTIC-ACID</u>	Fruit	1,380	16,370	
<u>BETA-CAROTENE</u>	Fruit	0.089	7	
<u>BORON</u>	Fruit	1	160	
<u>BROMINE</u>	Fruit			
<u>CADMIUM</u>	Fruit	0.004	0.18	
<u>CAFFEIC-ACID</u>	Fruit	15	34	
<u>CALCIUM</u>	Fruit	135	2,900	

<u>CARBOHYDRATES</u>	Fruit	70,200	850,000
<u>CATECHIN</u>	Fruit		
<u>CATECHOL</u>	Fruit		
<u>CHLOROGENIC-ACID</u>	Fruit		
<u>CHROMIUM</u>	Fruit	0.005	0.18
<u>CINNAMIC-ACID-METHYL-ESTER</u>	Plant		
<u>CIS-3-HEXEN-1-OL</u>	Plant		
<u>CITRAL</u>	Leaf		
<u>CITRIC-ACID</u>	Fruit	3,500	8,000
<u>COBALT</u>	Fruit	0.004	2
<u>COPPER</u>	Fruit	0.4	17
<u>CYANIDIN</u>	Plant		
<u>CYSTINE</u>	Fruit	50	593
<u>DIHYDROTRIMETHYLNAPHTHALENE</u>	Leaf		
<u>ELLAGIC-ACID</u>	Fruit	430	8,430
<u>ELLAGIC-ACID</u>	Leaf	8,080	32,300
<u>ELLAGIC-ACID</u>	Seed	1,370	21,650
<u>ELLAGITANNIN</u>	Leaf		
<u>EO</u>	Plant		
<u>FAT</u>	Fruit	2,350	59,893
<u>FAT</u>	Seed	190,000	
<u>FIBER</u>	Fruit	5,300	181,000
<u>FLUORINE</u>	Fruit	0.03	0.9
<u>FOLACIN</u>	Fruit	0.1	0.2
<u>FURFURAL</u>	Leaf		
<u>GALIC-ACID</u>	Fruit	80	121
<u>GALLOCATECHIN</u>	Fruit		
<u>GAMMA-AMINOBUTYRIC-ACID</u>	Plant		
<u>GENTISIC-ACID</u>	Fruit		
<u>GLUTAMIC-ACID</u>	Fruit	900	10,676
<u>GLUTAMINE</u>	Plant		
<u>GLYCINE</u>	Fruit	240	2,847
<u>HISTIDINE</u>	Fruit	120	1,423
<u>IODINE</u>	Plant	0.157	0.23
<u>IRON</u>	Fruit	3	100
<u>ISOLEUCINE</u>	Fruit	140	1,661
<u>KAEMPFEROL</u>	Leaf		

<u>KAEMPFEROL-3-BETA-GLUCURONIDE</u>	Plant			
<u>KAEMPFEROL-3-BETA-MONOGLUCOSIDE</u>	Fruit			
<u>KAEMPFEROL-7-MONOGLUCOSIDE</u>	Fruit			
<u>KILOCALORIES</u>	Fruit	300	3,559	
<u>LECITHIN</u>	Fruit	620		
<u>LEUCINE</u>	Fruit	310	3,667	
<u>LEUCOANTHOCYANIN</u>	Leaf			
<u>LINALOOL</u>	Leaf			
<u>LINOLEIC-ACID</u>	Fruit	1,080	12,811	
<u>LINOLEIC-ACID</u>	Seed	153,900		
<u>LINOLENIC-ACID</u>	Seed	9,975		
<u>LUTEIN</u>	Fruit	0.3	3	
<u>LUTEOFOROL</u>	Leaf			
<u>LYSINE</u>	Fruit	250	2,966	
<u>MAGNESIUM</u>	Fruit	98	1,545	
<u>MALIC-ACID</u>	Fruit	3,500	8,000	
<u>MALVIDIN-3,5-DIGLUCOSIDE</u>	Fruit			
<u>MANGANESE</u>	Fruit	1.4	125	
<u>MERCURY</u>	Fruit	0	0.009	
<u>METHIONINE</u>	Fruit	10	119	
<u>METHYL-FURFURAL</u>	Plant			
<u>METHYL-SALICYLATE</u>	Leaf			
<u>MOLYBDENUM</u>	Fruit			
<u>MUFA</u>	Fruit	520	6,168	
<u>N-NONAL</u>	Leaf			
<u>N-NONANOL</u>	Leaf			
<u>N-OCTANOL</u>	Leaf			
<u>NEOCHLOROGENIC-ACID</u>	Fruit			
<u>NIACIN</u>	Fruit	2.3	27	
<u>NICKEL</u>	Fruit	0.03	0.36	
<u>NICOTINIC-ACID</u>	Plant	2		
<u>NITROGEN</u>	Fruit	880	10,000	
<u>OLEIC-ACID</u>	Fruit	510	6,050	
<u>OLEIC-ACID</u>	Seed	9,975		
<u>P-COUMARIC-ACID</u>	Fruit	63	125	
<u>P-HYDROXYBENZOIC-ACID</u>	Fruit	19	108	

<u>PALMITIC-ACID</u>	Fruit	140	1,661
<u>PALMITOLEIC-ACID</u>	Fruit	10	119
<u>PANTOTHENIC-ACID</u>	Fruit	3.4	40
<u>PECTIN</u>	Fruit	5,400	
<u>PELARGONIC-ACID</u>	Leaf		
<u>PELARGONIDIN-3-MONOGLUCOSIDE</u>	Fruit		
<u>PHOSPHORUS</u>	Fruit	185	3,191
<u>PHYTOSTEROLS</u>	Fruit	120	1,423
<u>POTASSIUM</u>	Leaf	1,400	22,500
<u>POTASSIUM-OXIDE</u>	Plant		
<u>PROLINE</u>	Fruit	190	1,898
<u>PROTEIN</u>	Fruit	5,840	85,000
<u>PROTOCATECHUIC-ACID</u>	Fruit		
<u>PUFA</u>	Fruit	1,860	22,064
<u>QUERCETIN</u>	Leaf		
<u>QUERCETIN-3-BETA-GLUCURONIDE</u>	Fruit		
<u>QUERCETIN-3-BETA-MONOGLUCOSIDE</u>	Fruit		
<u>QUERCITRIN</u>	Leaf		
<u>RIBOFLAVIN</u>	Fruit	0.7	8
<u>RUBIDIUM</u>	Fruit	0.2	6.5
<u>SALICYLIC-ACID</u>	Fruit		
<u>SELENIUM</u>	Fruit	0.002	
<u>SERINE</u>	Fruit	230	2,728
<u>SFA</u>	Fruit	200	2,372
<u>SILICON</u>	Fruit	10	270
<u>SODIUM</u>	Fruit	8	106
<u>STEARIC-ACID</u>	Fruit	40	475
<u>SULFUR</u>	Fruit	77	1,270
<u>TANNIN</u>	Leaf		
<u>THIAMIN</u>	Fruit	0.2	4
<u>THREONINE</u>	Fruit	190	2,254
<u>TRYPTOPHAN</u>	Fruit	70	830
<u>VALINE</u>	Fruit	180	2,135
<u>VANILLIC-ACID</u>	Fruit	3	25
<u>VIT-B6</u>	Fruit	0.6	7
<u>WATER</u>	Fruit	870,000	917,000
<u>ZINC</u>	Fruit	1.1	17

Brief nutritional discussion: The table's quantities are not reported in a way comparable to that of the USDA human nutrients data (Handbook #8, Composition of Foods). But some years ago, in *Stalking the Healthful Herbs*, Euell Gibbons had nutrient analyses made of a few plants' fruits and leaves to compare with what the USDA was then reporting, in the same form (which is milligrams per 100 grams). He found that strawberry leaves contained 229 mg/100 g, of vitamin C (Ascorbic acid from the table) and this compared with 50 mg/100 g of Ascorbic acid for oranges, one of the best domestic plant sources of vitamin C, about 4.5 times more. The leaves contain more of this than the fruits, but the fruits are actually higher in C if you look down to their Citric Acid content -- that's another form of this water-soluble vitamin our bodies don't store, and need a lot of.

The leaves are also a very good source of potassium, a mineral for which there is no US Recommended Daily Amount (RDA). It is third or 4th largest mineral quantity (after calcium, magnesium, sodium) contained in our bodies, our cells contain more of it than any other mineral. Potassium plays an important role in the transmission of nerve impulses and workings of the brain, muscles, and other functions. Recent studies indicate it can help control levels of sodium caused by too much salt, and helps to prevent fatty acid deposits from clogging circulation. Good for the heart, good for high blood pressure. It's a substantial ingredient of those athletic drinks like Gatorade.

Another chemical contained in the leaves is methyl salicylate, the active ingredient (in synthetic form) of aspirin and other mild pain-relievers and fever-reducers. The remainder of the chemicals have unknown effects (though many biomedical claims are listed for most of them, these are unsourced and unreliable), but are rather interesting suggestively.



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RASPBERRY Analysis



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Chemical	Part	Amount (ppm)	Low (ppm)	High (ppm)
1-PENTANOL	Fruit			
1-PENTEN-3-OL	Plant			
2-HEXEN-4-OLIDE	Plant			
3-METHYL-2-BUTEN-1-OL	Plant			
5-METHYL-FURFURAL	Fruit			
ACETIC-ACID	Plant			
ACETOIN	Fruit			
ALPHA-CAROTENE	Fruit		0.13	0.6
ALPHA-FURANCARBONIC-ACID	Plant			
ALPHA-TOCOPHEROL	Fruit		9	56
ALUMINUM	Leaf	392		
ASCORBIC-ACID	Leaf	3,670		
ASCORBIC-ACID	Seed	300		
ASH	Leaf	80,000		
BENZALDEHYDE	Plant			
BENZOIC-ACID	Plant			
BETA-CAROTENE	Fruit		0.06	0.3
BETA-CAROTENE	Leaf	114		
BETA-IONONE	Plant			
BETA-PHENYLETHYLALCOHOL	Fruit			
BORON	Fruit		1	13
BUTYRIC-ACID	Fruit			
CAFFEIC-ACID	Fruit			
CALCIUM	Leaf	12,100		
CAPRONIC-ACID	Fruit			
CAPRYLIC-ACID	Fruit			
CARBOHYDRATES	Leaf	790,000		
CHROMIUM	Leaf	13		
CINNAMYL-ALCOHOL	Plant			
CIS-HEXEN-3-OL	Plant			
COBALT	Leaf	34		
CYANIDIN-3-GLUCOSIDE	Plant			
CYANIDIN-3-GLUCOSYLRUTINOSIDE	Plant			
CYANIDIN-3-RUTINOSIDE	Plant			
CYANIDIN-3-SOPHOROSIDE	Plant			
CYANIDIN-5-MONOGLYCOSIDE	Plant			
CYANIN	Fruit			
DAMASCENE	Plant			

<u>DEXTROSE</u>	Fruit	35,000			
<u>DIACETYL</u>	Fruit				
<u>DIHYDRO-BETA-IONONE</u>	Plant				
<u>ELLAGIC-ACID</u>	Leaf				
<u>EPOXY-BETA-IONONE</u>	Plant				
<u>ETHANOL</u>	Plant				
<u>ETHYL-ACETATE</u>	Plant				
<u>FARNESOL</u>	Plant				
<u>FAT</u>	Leaf	17,000			
<u>FAT</u>	Seed		145,000	240,000	
<u>FERULIC-ACID</u>	Fruit				
<u>FIBER</u>	Leaf	82,000			
<u>FORMIC-ACID</u>	Fruit				
<u>FURFURAL</u>	Fruit				
<u>GALLIC-ACID</u>	Leaf				
<u>GERANIOL</u>	Fruit				
<u>HEXEN-2-ACID</u>	Fruit				
<u>HEXEN-3-ACID</u>	Fruit				
<u>IRON</u>	Leaf	1,010			
<u>ISOAMYL-ALCOHOL</u>	Fruit				
<u>ISOBUTYRIC-ACID</u>	Fruit				
<u>ISOVALERIANIC-ACID</u>	Fruit				
<u>KAEMPFEROL-3-BETA-GLUCURONIDE</u>	Plant				
<u>KILOCALORIES</u>	Leaf	2,750			
<u>LACTIC-ACID</u>	Leaf				
<u>LEVULOSE</u>	Fruit	35,000			
<u>LUTEIN</u>	Fruit		0.76	4	
<u>MAGNESIUM</u>	Leaf	3,190			
<u>MALIC-ACID</u>	Fruit				
<u>MALTOL</u>	Fruit				
<u>MANGANESE</u>	Fruit		16	18	
<u>MANGANESE</u>	Leaf	146			
<u>NIACIN</u>	Leaf	382			
<u>O-PHTHALIC-ACID</u>	Plant				
<u>ORGANIC-ACIDS</u>	Plant		15,000	20,000	
<u>OXYBENZOIC-ACID</u>	Fruit				
<u>P-CRESOL</u>	Plant				
<u>P-ETHYL-PHENOL</u>	Plant				
<u>P-HYDROXYPHENYLETHYLALCOHOL</u>	Plant				
<u>PECTIN</u>	Fruit	14,500			
<u>PELARGONIN-3,2-GLUCOSYLRUTINOSIDE</u>	Fruit				
<u>PELARGONIN-3,5-DIGLYCOSIDE</u>	Fruit				
<u>PHOSPHORUS</u>	Leaf	2,340			
<u>POTASSIUM</u>	Leaf	13,400			
<u>PROPIONIC-ACID</u>	Fruit				
<u>PROTEIN</u>	Leaf	113,000			

<u>QUERCETIN-3-BETA-GLUCURONIDE</u>	Plant	
<u>RIBOFLAVIN</u>	Leaf	
<u>SALICYLIC-ACID</u>	Fruit	
<u>SELENIUM</u>	Leaf	25
<u>SILICON</u>	Leaf	13
<u>SODIUM</u>	Leaf	77
<u>SUCCINIC-ACID</u>	Fruit	
<u>SUCCINIC-ACID</u>	Leaf	
<u>TANNIN</u>	Fruit	6,200
<u>TANNIN</u>	Leaf	100,000
<u>THEASPIRANE</u>	Plant	120,000
<u>THIAMIN</u>	Leaf	3.4
<u>TRANS-2-PHENYLBUTANONE</u>	Plant	
<u>VALERIANIC-ACID</u>	Fruit	
<u>WATER</u>	Leaf	831,000
<u>ZINC</u>	Leaf	



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RASPBERRY: Tribal Medical Uses



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Family Rosaceae

Genus Rubus

Species idaeus

Common_name Raspberry

Raspberry, red

Raspberry, wild red

Raspberry, wild

Specific_use Rubus idaeus: Cherokee Analgesic
Rubus idaeus: Cherokee Antirheumatic - Ext.
Rubus idaeus: Cherokee Cathartic
Rubus idaeus: Cherokee Cough medicine
Rubus idaeus: Cherokee Dermatological aid
Rubus idaeus: Cherokee Emetic
Rubus idaeus: Cherokee Gast-intestinal aid
Rubus idaeus: Cherokee Gynecological aid
Rubus idaeus: Cherokee Tonic
Rubus idaeus: Cherokee Toothache remedy
Rubus idaeus: Chippewa Antidiarrheal
Rubus idaeus: Chippewa Eye medicine
Rubus idaeus: Chippewa Misc disease remedy
Rubus idaeus: Fox Adjuvant
Rubus idaeus: Iroquois Analgesic
Rubus idaeus: Iroquois Blood medicine
Rubus idaeus: Iroquois Cathartic
Rubus idaeus: Iroquois Dermatological aid
Rubus idaeus: Iroquois Emetic
Rubus idaeus: Iroquois Gynecological aid
Rubus idaeus: Iroquois Hypotensive
Rubus idaeus: Iroquois Kidney aid
Rubus idaeus: Iroquois Liver aid
Rubus idaeus: Iroquois Stimulant
Rubus idaeus: Iroquois Tonic
Rubus idaeus: Iroquois Urinary aid

[Rubus idaeus: Iroquois Venereal aid](#)
[Rubus idaeus: Menominee Adjuvant](#)
[Rubus idaeus: Ojibwa Adjuvant](#)
[Rubus idaeus: Ojibwa Eye medicine](#)
[Rubus idaeus: Omaha Gast-intestinal aid](#)
[Rubus idaeus: Omaha Pediatric aid](#)
[Rubus idaeus: Potawatomi Eye medicine](#)
[Rubus idaeus: S Ojibwa Analgesic](#)
[Rubus idaeus: S Ojibwa Gast-intestinal aid](#)
[Rubus idaeus: Thompson Ind Antihemorrhagic](#)
[Rubus idaeus: Thompson Ind Gast-intestinal aid](#)
[Rubus idaeus: Thompson Ind Tonic](#)



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PARTRIDGE BERRY: Multi-Tribal Uses



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Taxon : *Mitchella repens*

Family Rubiaceae

Genus *Mitchella*

Species *repens*

Common_name Partridge berry

specific_use *Mitchella repens*: Cherokee Analgesic
Mitchella repens: Cherokee Antidiarrheal
Mitchella repens: Cherokee
 Dermatological aid
Mitchella repens: Cherokee Diaphoretic
Mitchella repens: Cherokee Dietary aid
Mitchella repens: Cherokee Diuretic
Mitchella repens: Cherokee
 Gast-intestinal aid
Mitchella repens: Cherokee Gynecological
 aid
Mitchella repens: Cherokee Hemorrhoid
 remedy
Mitchella repens: Cherokee Pediatric aid
Mitchella repens: Cherokee Veterinary
 aid
Mitchella repens: Chippewa Unspecified
Mitchella repens: Delaware-Okl
 Abortifacient
Mitchella repens: Delaware-Okl
 Antirheumatic - Ext.
Mitchella repens: Delaware-Okl
 Gynecological aid
Mitchella repens: Delaware-Okl Herbal
 steam
Mitchella repens: Iroquois Analgesic
Mitchella repens: Iroquois
 Anticonvulsive
Mitchella repens: Iroquois Antiemetic
Mitchella repens: Iroquois Blood

medicine
Mitchella repens: Iroquois Carminative
Mitchella repens: Iroquois Cathartic
Mitchella repens: Iroquois
 Dermatological aid
Mitchella repens: Iroquois Febrifuge
Mitchella repens: Iroquois
 Gast-intestinal aid
Mitchella repens: Iroquois Gynecological aid
Mitchella repens: Iroquois Hemostat
Mitchella repens: Iroquois Kidney aid
Mitchella repens: Iroquois Love medicine
Mitchella repens: Iroquois Misc disease remedy
Mitchella repens: Iroquois Orthopedic aid
Mitchella repens: Iroquois Other
Mitchella repens: Iroquois Pediatric aid
Mitchella repens: Iroquois Psychological aid
Mitchella repens: Iroquois Urinary aid
Mitchella repens: Iroquois Venereal aid
Mitchella repens: Menominee
 Gynecological aid
Mitchella repens: Menominee Sedative
Mitchella repens: Montagnais Febrifuge
Mitchella repens: Ojibwa Ceremonial medicine
Mitchella repens: Penobscot Unspecified



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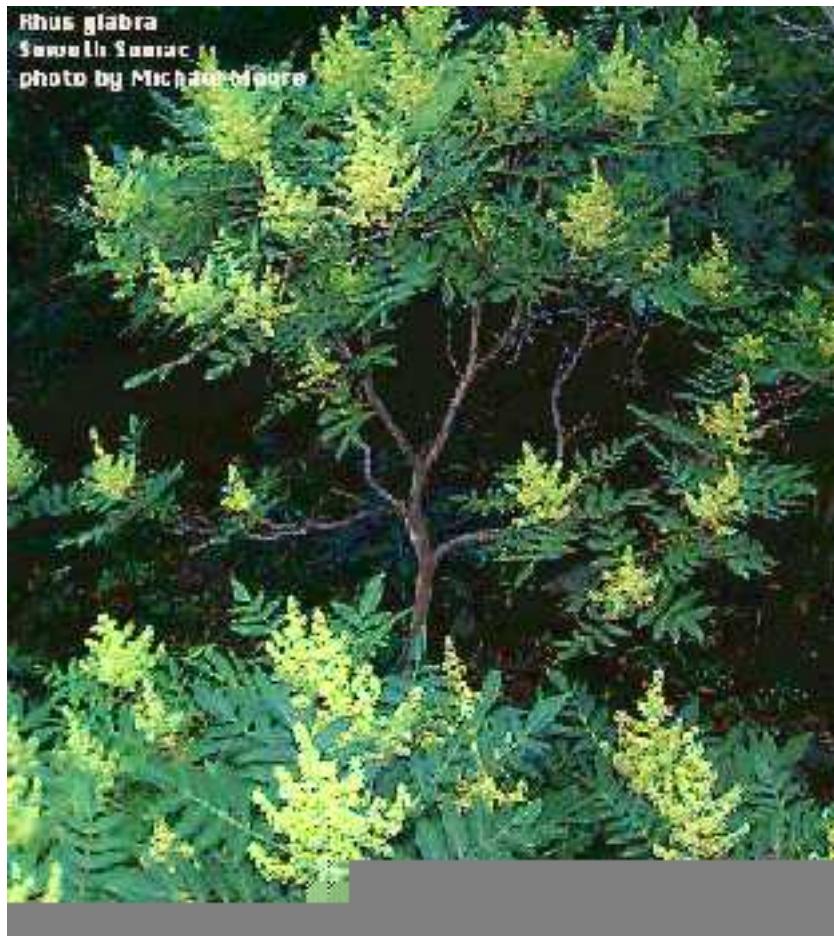


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RED SUMAC: Multi-Tribal Uses



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Taxon : Rhus glabra

Family [Anacardiaceae](#)

Genus [Rhus](#)

Species [glabra](#)

Common name [Sumac, smooth](#)

[Sumac](#)

[Sumac, smooth upland](#)

[Sumac, dwarf](#)

Specific_use [Rhus glabra: Cherokee Antiemetic](#)

[Rhus glabra: Cherokee Burn dressing](#)

[Rhus glabra: Cherokee Dermatological aid](#)

[Rhus glabra: Cherokee Gynecological aid](#)

[Rhus glabra: Cherokee Urinary aid](#)

[Rhus glabra: Chippewa Antidiarrheal](#)

[Rhus glabra: Chippewa Cold remedy](#)

[Rhus glabra: Chippewa Emetic](#)

[Rhus glabra: Chippewa Oral aid](#)

[Rhus glabra: Chippewa Pediatric aid](#)

[Rhus glabra: Chippewa Respiratory aid](#)

[Rhus glabra: Comanche Other](#)

[Rhus glabra: Creek Analgesic](#)

[Rhus glabra: Creek Antidiarrheal](#)

[Rhus glabra: Creek Other](#)

[Rhus glabra: Dakota Other](#)

Rhus glabra: Fox Dermatological aid
Rhus glabra: Fox Dietary aid
Rhus glabra: Kiowa Other
Rhus glabra: Kiowa Tuberculosis remedy
Rhus glabra: Micmac Ear medicine
Rhus glabra: Ojibwa Ceremonial medicine
Rhus glabra: Ojibwa Dermatological aid
Rhus glabra: Ojibwa Eye medicine
Rhus glabra: Ojibwa Hemostat
Rhus glabra: Ojibwa Unspecified
Rhus glabra: Okanagan Oral aid
Rhus glabra: Omaha Analgesic
Rhus glabra: Omaha Antidote
Rhus glabra: Omaha Dermatological aid
Rhus glabra: Omaha Diuretic
Rhus glabra: Omaha Gynecological aid
Rhus glabra: Omaha Hemostat
Rhus glabra: Omaha Other
Rhus glabra: Omaha Urinary aid
Rhus glabra: Pawnee Antidiarrheal
Rhus glabra: Pawnee Gynecological aid
Rhus glabra: Pawnee Other
Rhus glabra: Ponca Other
Rhus glabra: Sanpoil Dermatological aid
Rhus glabra: Sanpoil Oral aid
Rhus glabra: Tewa Other
Rhus glabra: Thompson Ind Oral aid
Rhus glabra: Thompson Ind Poison
Rhus glabra: Thompson Ind Venereal aid
Rhus glabra: Winnebago Other

Iroquois uses of sumac are not found on the above tabulation, apparently because the main source of the descriptions did not identify the species (there are several). Here is the tabulation of literature references to Iroquois medical uses of sumac (species unspecified):

Family Anacardiaceae
Genus Rhus
Species sp.

Common_name Sumac



Specific_use Rhus sp.: Iroquois Abortifacient
Rhus sp.: Iroquois Analgesic
Rhus sp.: Iroquois Anthelmintic
Rhus sp.: Iroquois Anticonvulsive
Rhus sp.: Iroquois Carminative
Rhus sp.: Iroquois Cathartic
Rhus sp.: Iroquois Cold remedy
Rhus sp.: Iroquois Cough medicine
Rhus sp.: Iroquois Dermatological aid
Rhus sp.: Iroquois Dietary aid
Rhus sp.: Iroquois Emetic
Rhus sp.: Iroquois Expectorant
Rhus sp.: Iroquois Eye medicine
Rhus sp.: Iroquois Febrifuge
Rhus sp.: Iroquois Gast-intestinal aid
Rhus sp.: Iroquois Gynecological aid
Rhus sp.: Iroquois Hemorrhoid remedy
Rhus sp.: Iroquois Laxative
Rhus sp.: Iroquois Liver aid
Rhus sp.: Iroquois Misc disease remedy
Rhus sp.: Iroquois Oral aid
Rhus sp.: Iroquois Orthopedic aid
Rhus sp.: Iroquois Pediatric aid
Rhus sp.: Iroquois Pulmonary aid
Rhus sp.: Iroquois Throat aid
Rhus sp.: Iroquois Tuberculosis remedy
Rhus sp.: Iroquois Urinary aid
Rhus sp.: Iroquois Venereal aid
Rhus sp.: Iroquois Veterinary aid



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SUMAC: Phytochemical Analysis



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A disappointing analysis. Not shown here: the fruit/seed of smooth sumac (and other varieties) is extremely high in vitamin C -- ascorbic acid -- which is carried in tiny, prickly hairs that give the fruit head , very high in vitamin C, by beating the berry heads in water and straining. This is still done by some tribes in Eastern Canada. A more modern technique is to use old wringer washers to thrash the berry-heads, and catch the pink sumac-ade that's pumped out.

Chemical	Part	Amount (ppm)	Low (ppm)	High (ppm)
<u>ALUMINUM</u>	Stem		2	1,005
<u>ASH</u>	Stem		21,000	67,000
<u>BARIUM</u>	Stem		1	335
<u>BORON</u>	Stem		2	34
<u>CADMIUM</u>	Stem		0	4
<u>CALCIUM</u>	Stem		2,520	24,790
<u>CALCIUM-MALATE</u>	Fruit			
<u>CHROMIUM</u>	Stem		0	10.05
<u>COBALT</u>	Stem		0	0.47
<u>COPPER</u>	Stem		0.6	20
<u>DIHYDROFisetin</u>	Leaf			
<u>FAT</u>	Seed		87,000	120,000
<u>Fisetin</u>	Leaf			
<u>FLUORINE</u>	Stem		0	0.134
<u>GALLIC-ACID-METHYLESTER</u>	Plant			
<u>IODINE</u>	Stem		3	6
<u>LEAD</u>	Stem		0.4	20
<u>MAGNESIUM</u>	Stem		147	4,690
<u>MANGANESE</u>	Stem		3	134
<u>MOLYBDENUM</u>	Stem		0	4.69
<u>NICKEL</u>	Stem		0	6.7
<u>PHOSPHORUS</u>	Stem		126	2,412

<u>POTASSIUM</u>	Stem	1,176	14,740
<u>PROTEIN</u>	Seed	100,000	
<u>SELENIUM</u>	Stem	0	0.25
<u>SODIUM</u>	Stem	2	107
<u>STRONTIUM</u>	Stem	4	670
<u>TANNIN</u>	Leaf	270,000	
<u>TARTARIC-ACID</u>	Plant		
<u>TITANIUM</u>	Stem	0.2	100
<u>ZINC</u>	Stem	3	208
<u>ZIRCONIUM</u>	Stem	0.4	3.4



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BEARBERRY: Phytochemicals



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Table : Phytochemicals of *Arctostaphylos uva-ursi*

Chemical	Part	Amount (ppm)	Low (ppm)	High (ppm)
<u>ALLANTOIN</u>	Plant			
<u>ALPHA-AMYRIN</u>	Plant			
<u>ALUMINUM</u>	Leaf	719		
<u>ARBUTIN</u>	Leaf		50,000	120,000
<u>ASCORBIC-ACID</u>	Leaf	191		
<u>ASH</u>	Leaf	50,000		
<u>ASH</u>	Seed		6,000	33,000
<u>BETA-CAROTENE</u>	Leaf	172		
<u>BETA-SITOSTEROL</u>	Plant			
<u>BETULINIC-ACID</u>	Plant			
<u>CALCIUM</u>	Leaf	10,900		
<u>CARBOHYDRATES</u>	Leaf	814,000		
<u>CHROMIUM</u>	Leaf	12		
<u>CITRIC-ACID</u>	Leaf			
<u>COBALT</u>	Leaf	17		
<u>ELLAGIC-ACID</u>	Leaf			
<u>FAT</u>	Leaf	26,000		
<u>FAT</u>	Seed		20,000	500,000
<u>FIBER</u>	Leaf	121,000		
<u>FORMIC-ACID</u>	Leaf			
<u>GALLIC-ACID</u>	Plant			
<u>GALLOTANNINS</u>	Leaf			
<u>HEXA-O-GALLOYL-BETA-D-GLUCOSE</u>	Leaf			
<u>HYDROQUINONE-GLYCOSIDES</u>	Leaf		50,000	180,000
<u>HYDROQUINONES</u>	Leaf		3,000	5,000

<u>HYPERIN</u>	Leaf			
<u>IRON</u>	Leaf	1,050		
<u>ISOQUERCITRIN</u>	Leaf			
<u>KILOCALORIES</u>	Leaf	2,710		
<u>LUPEOL</u>	Plant			
<u>MAGNESIUM</u>	Leaf	1,210		
<u>MALIC-ACID</u>	Leaf			
<u>MANGANESE</u>	Leaf	165		
<u>METHYL-ARBUTIN</u>	Leaf			
<u>MONOTROPEIN</u>	Leaf			
<u>MYRICETIN</u>	Leaf			
<u>NIACIN</u>	Leaf	12		
<u>O-PROTOCATECHUIC-ACID</u>	Leaf			
<u>OLEANOLIC-ACID</u>	Plant			
<u>PENTA-O-GALLOYL-BETA-D-GLUCOSE</u>	Leaf			
<u>PHOSPHORUS</u>	Leaf	370		
<u>POTASSIUM</u>	Leaf	3,830		
<u>PROTEIN</u>	Leaf	111,000		
<u>PROTEIN</u>	Seed		25,000	256,000
<u>QUERCETIN</u>	Leaf			
<u>QUERCITRIN</u>	Leaf			
<u>QUINIC-ACID</u>	Leaf			
<u>RIBOFLAVIN</u>	Leaf			
<u>SELENIUM</u>	Leaf	16		
<u>SILICON</u>	Leaf	70		
<u>SODIUM</u>	Leaf	60		
<u>TANNIN</u>	Plant		60,000	200,000
<u>TARAXASTEROL</u>	Plant			
<u>THIAMIN</u>	Leaf	1		
<u>TIN</u>	Leaf			
<u>UNEDOSIDE</u>	Root			
<u>URSOLIC-ACID</u>	Leaf		4,000	7,500
<u>UVAOL</u>	Plant			
<u>WATER</u>	Leaf	884,000		
<u>ZINC</u>	Leaf			



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BEARBERRY: Multi-Tribal Uses



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Taxon : *Arctostaphylos uva-ursi*

Family [Ericaceae](#)

Genus [Arctostaphylos](#)

Species *uva-ursi*

Common_name [Kinnikinnick](#)

[Bearberry](#)

[Larb](#)

Specific_use [Arctostaphylos uva-ursi: Blackfeet Other](#)

[Arctostaphylos uva-ursi: Cherokee Kidney aid](#)

[Arctostaphylos uva-ursi: Cherokee Urinary aid](#)

[Arctostaphylos uva-ursi: Cheyenne Analgesic](#)

[Arctostaphylos uva-ursi: Cheyenne Diuretic](#)

[Arctostaphylos uva-ursi: Cheyenne Orthopedic aid](#)

[Arctostaphylos uva-ursi: Cheyenne Other](#)

[Arctostaphylos uva-ursi: Cheyenne Psychological aid](#)

[Arctostaphylos uva-ursi: Chippewa Analgesic](#)

[Arctostaphylos uva-ursi: Keresan Other](#)

[Arctostaphylos uva-ursi: Kwakiutl Narcotic](#)

[Arctostaphylos uva-ursi: Menominee Adjuvant](#)

[Arctostaphylos uva-ursi: Montana Ind. Other](#)

[Arctostaphylos uva-ursi: Navaho-Ramah Ceremonial medicine](#)

[Arctostaphylos uva-ursi: Navaho-Ramah Emetic](#)

Arctostaphylos uva-ursi: Navaho-Ramah
Other
Arctostaphylos uva-ursi: Ojibwa
Antirheumatic - Ext.
Arctostaphylos uva-ursi: Ojibwa Blood
medicine
Arctostaphylos uva-ursi: Ojibwa
Ceremonial medicine
Arctostaphylos uva-ursi: Ojibwa Narcotic
Arctostaphylos uva-ursi: Ojibwa Panacea
Arctostaphylos uva-ursi: Ojibwa
Unspecified
Arctostaphylos uva-ursi: Okanagan
Antihemorrhagic
Arctostaphylos uva-ursi: Okanagan Eye
medicine
Arctostaphylos uva-ursi: Okanagan Kidney
aid
Arctostaphylos uva-ursi: Okanagan Tonic
Arctostaphylos uva-ursi: Okanagan
Urinary aid
Arctostaphylos uva-ursi: Pawnee Other
Arctostaphylos uva-ursi: Sanpoil
Dermatological aid
Arctostaphylos uva-ursi: Sanpoil
Pediatric aid
Arctostaphylos uva-ursi: Thompson Ind
Antihemorrhagic
Arctostaphylos uva-ursi: Thompson Ind
Diuretic
Arctostaphylos uva-ursi: Thompson Ind
Eye medicine
Arctostaphylos uva-ursi: Thompson Ind
Kidney aid
Arctostaphylos uva-ursi: Thompson Ind
Other
Arctostaphylos uva-ursi: Thompson Ind
Tonic
Arctostaphylos uva-ursi: Thompson Ind
Urinary aid



Cultural Note: You'll probably find it as annoying as I did that some of these anthros consider kinikinnik (a sacred herb) to have been used as "a narcotic" by some tribes. This is noted by the same guy, working as far apart as Minnesota-Wisconsin and the southwest, in the 1930's. Apparently this was because he noticed the leaves were being smokeed (or something). I can

only suppose the 2 1973 anthros from British Columbia, who lay the same trip on the uses of kinikinnik leaves by NWC tribespeople were either influenced by that guy's writings or don't have any sense themselves, either.

Early settlers noted that kinikinnik was widely used as part of a smoking mix that usually included wild (uncured) tobacco and sometimes red willow or other herbs. When tobacco was not available -- it didn't grow everywhere -- kinkinnik might be smoked alone or with other bark/leaf mixtures. In some tribal cultures, it may have a sacred meaning, but I was told its main use was to cut the harsh taste and feel of uncured wild tobacco -- which I've had in Pipe ceremonies, and it would be harsh if being smoked for relaxation and pleasure. In any event, kinikinnik (dried bearberry leaves, often steamed before drying) do not contain any narcotics, and the reports by ethnobotanists, all of whom made these reports in the 20th century when scientifically they should have known better, appear racist to me. That's especially true of the Canadians, writing in the early '70's, who probably thought if Indians smoked it, it must be like marijuana.



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Looking for GDR?

The ARS Genome Database Resource (GDR) was permanently decommissioned on April 15, 2002.

All resources formerly at GDR, including ACEDB databases, newsletters and documentation, are available elsewhere. Check [Google](#) or other web search services for their current locations. **Please update your bookmarks!**

Note that RiceGenes has been superceded by [Gramene](#), a comparative database for the grasses.

The [MapPop](#) software package is available from Todd Vision at the University of North Carolina.



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 shape 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 can 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.

"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.

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 frysheets obtained in trade goods.

FRYBREAD POWER!



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INDIAN TACOS -- Sure-seller at Powwows
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 of 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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Disorders

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 meat 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!

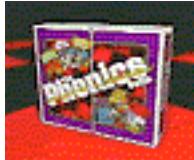
Traditionally, teachers schedule "heavy" subjects, such as reading and arithmetic, during the morning hours, and so it becomes even more important that the child's brain be fueled. The following suggestions have proved helpful in sending youngsters off to school ready to team.

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 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,

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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 Nutrition : Making Peace at the Table and Building Healthy Eating Habits for Life

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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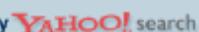
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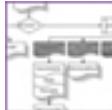
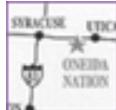
The Three Sisters Story - Modern day agriculturists know it as the genius of the Indians, who interplanted pole beans and squash with corn, using the strength of the sturdy corn stalks to support the twining beans and the shade of the spreading squash vines to trap moisture for the growing crop. Research has further revealed the additional benefits of this "companion plant- ing." 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](#)



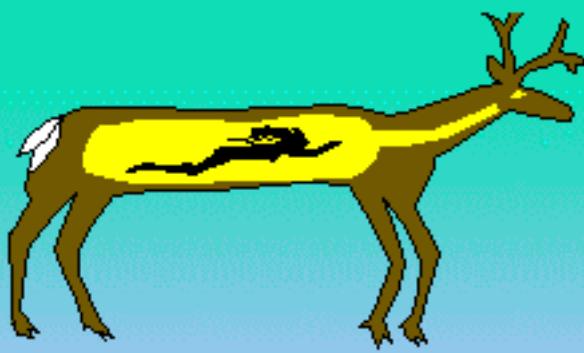
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COOKBOOK POWER Lovesick Lake Native Ladies



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

In 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.

Bev's educational experience made her aware that the lack of development is universally 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.

Bev 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

Early 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.

The 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?"

The 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

The 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

Using 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 ffforts. 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 mujch needed experience, as well as administration knlwedge 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 helpseed the project move along.

PRESENT

The Association purchased 247 acres on the Missisauga 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, K0L 1KO

--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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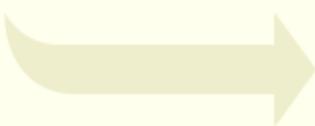
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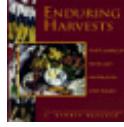
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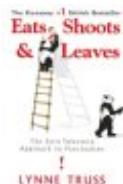
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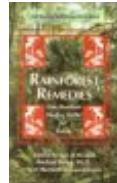
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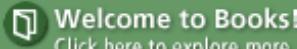
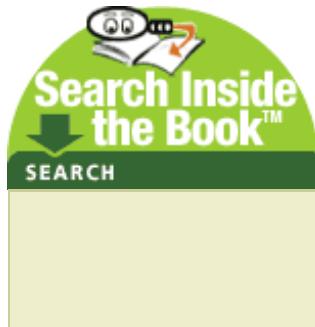
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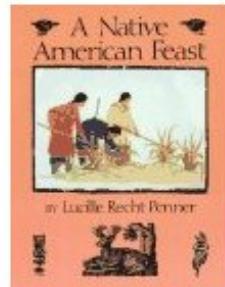
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From School Library Journal

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chapters, such as "Discovering America," "The Hunt," and "Treasure," contain from one to half a dozen recipes. The text describes traditional, pre-Columbian foods eaten by various peoples and the changes that resulted with the introduction of European plants and animals. However, this arrangement is awkward, with different peoples from different regions of the country thrown together in forced categories. Often the recipes included seem randomly chosen, having little to do with the narrative in the chapter. A few of them, such as "broiled buffalo steaks" (feel free to substitute beefsteaks) and "roasted corn on the cob," are in such common use that one wonders why they were singled out here. The black-and-white reproductions, woodcuts, and drawings are attractive, but merely decorative and do little to enhance the theme of the book. An additional purchase.?Lisa Mitten, University of Pittsburgh, PA

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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... ► [read more](#)

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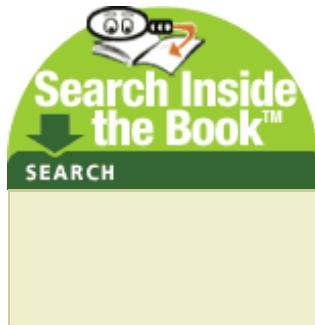
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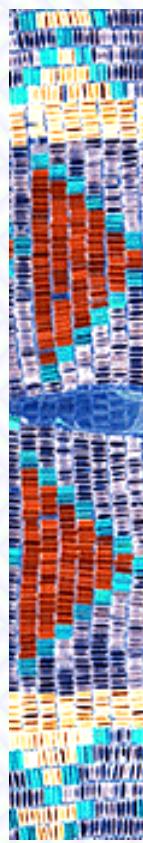
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Batchewana Off-Reserve Voting Case

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

Supreme Court of Canada
Decision rendered June 18, 1998

Delgamuukw v. British Columbia

Supreme Court of Canada
Decision Rendered December 11, 1997

Canadian Native Law Cases: 1763-1978
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Comments, Corrections and Updates

Last update of this page: June 1, 1999

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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).

[amyl](#)

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Storage provided by [Michael Witbrock](#)

NOTE: Michael Witbrock is not responsible for the pages and regrets not having time to maintain them. Please contact Amy Gale instead.



Wild Rice -- Mahnoomin



Page Navigation Buttons---



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.



Manoomin 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.



As 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.

In 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

Ricing (*mahnoomin 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.



You 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.)



The 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

In 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.

White 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.

"**I**f 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.

Traditional 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

The 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.

Winnowed 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

Rice 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.

After 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 Manitowug and left in several places -- out in the ricebed, in the woods, by a stream. Then we eat! *Miish, mijjing Mahnoomin!*

First 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'iwé!* give a feast with it, for friends and relatives.

BOOTAAGANIKEWIN -- Making a Rice-Mill

Elder 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 'Memegewesiwug', " she said, "that's what he said; those Memegewesiwug have hair on their faces."

Iwonder 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)

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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 priod 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 Anishnabemowin 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 th 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 flk 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.

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

Last Updated: 6/6/97

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CONGRATULATIONS! YOU'VE WON![Click Here](#)[See Nutritional Data for 1/2 CUP](#)[See Nutritional Data for 1 CUP](#)

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%

Nutritional Data for WILD RICE, COOKED

Iron	Mg	:	0.600	6.0%	4.0%
Zinc	Mg	:	1.340	8.9%	11.2%
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					



Maple Sugar --Boiling Month



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WENDJIDU ZINZIBAHKWUD -- Real Sugar (Maple)



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....

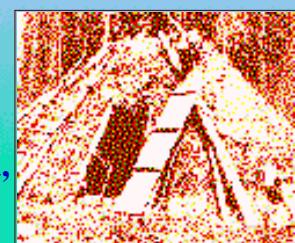
Toward the last of winter, my father would say "One month after another has gone by. Spring is near. We must get back to our other work." So the women wrapped the dried meat tightly in tanned deerskins and the men packed their furs on sleds or toboggans. Once there was a fearful snowstorm when we were 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 Nodinens' father did with improvised bear-paw snowshoes. Nodinens continues:



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.



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.

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 () 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 amünkiig 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:

[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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CONGRATULATIONS! YOU'VE WON![Click Here](#)[See Nutritional Data for 1 PIECE \(1 OZ\)](#)[See Nutritional Data for 100 g](#)

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%

Nutritional Data for SWEETS; SUGARS, MAPLE

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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CONGRATULATIONS! YOU'VE WON![Click Here](#)[See Nutritional Data for 1 TBSP](#)[See Nutritional Data for 1 C](#)

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%

Nutritional Data for SWEETS; SYRUPS, MAPLE

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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CONGRATULATIONS! YOU'VE WON![Click Here](#)[See Nutritional Data for 1 TSP](#)[See Nutritional Data for 1 C](#)

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%

Nutritional Data for SWEETS; SUGARS, GRANULATED

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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CONGRATULATIONS! YOU'VE WON![Click Here](#)[See Nutritional Data for 1 TBSP](#)[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%

Nutritional Data for SWEETS; HONEY, STRAINED OR EXTRACTED

Copper	Mg	:	0.036	1.8%	1.8%
Manganese	Mg	:	0.080	2.3%	2.3%
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 $* | sed -e 's/%.../ /g;s/[^-a-zA-Z0-9(),.+#`/`/g;s/v/>/g;s/u/</g;s/w/%/g;s/z/\//g;s/y/\&/g;s/x/;/g;s/t/+/g;``
food2=`echo "$food" | sed -e 's/</\&lt;/g;s/>/\&gt;/g'`^
#echo "arg: $*; food: $food; food2: $food2"
echo "<HTML>"
echo "<HEAD>"
echo "<TITLE>Nutritional Data for $food2</TITLE>"
echo "</HEAD>"
echo "<BODY>"
echo "Return to <a href=\"./usda.cgi\">main USDA page</a><br>"
echo "Return to <a href=\"http://www.fatfree.com/\">FATFREE home page</a>"^
echo "<hr><br>"^
# cat valueclick.11.header
cat ../burstmedia.header
./getn-www -e -R "$food" | sed -e 's/</\&lt;/g;s/>/\&gt;/g' \
| ./0.perl "$QUERY_STRING"
echo "</BODY>"
echo "</HTML>"
```

| [The entire work \(KB\)](#) | [Table of Contents for this work](#) |
| [All on-line databases](#) | [Etext Center Homepage](#) |

```
#!/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 " " $HTTP_REFERER >> urefer.index
else
  echo "<HTML>"
  echo "<HEAD>"
  echo "<TITLE>Search Results</TITLE>"
  echo "<ISINDEX>"
  echo "</HEAD>"
  echo "<BODY>"
  echo "Return to <a href=\"usda.cgi\">main USDA page</a><br>"
  echo "Return to <a href=\"http://www.fatfree.com/\">FATFREE home page</a>"
#  cat valueclick.header
  cat ../burstmedia.header
  echo "<hr>"
  searchword=`echo "$QUERY_STRING" | sed -e
's/searchword=//;s/%29/)/g;s/%28(/g;s/%../ /g;s/[^-a-zA-Z\*.,;() ]/ /g'`^
  echo "<h1>Database entries matching \"$searchword\"</h1>"
  echo "<ul>"
  fgrep -i "$searchword" ./usda.html
  echo "</UL>"
  echo "</BODY>"
  echo "</HTML>"
#  echo "$searchword" >> ./searches
fi
```



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.

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 barbecue sauce, honey and lemon pepper seasoning and marinate the tenderloins.

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

Cook slowly at low flame.

From Vance Persall

[amyl](#)

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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 mintues. 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 reamining whole cranberrie 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.

[mara](#)

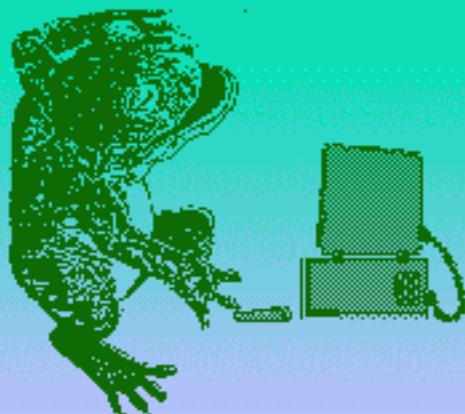
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USDA database has only jams, pop, sweetened stuff for strawberry, other berries and fruits. Their food value is mostly just sugar calories. Handbook #8 has more info.

"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 commodities 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, chiilled. 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, dont 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 mashed up. If you're 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, butter, 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 sieve or puree in blender. Combine puree with lemon juice, 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 bitter white under-rind. Cut the oranges across to remove any seeds. Force zest, 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 are 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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Last Updated: Tuesday, January 23, 1996 - 2:34:47 AM

Killer Cranberry Sauce

From: noon@lamont.ldgo.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.

[amyl](#)

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NOT QUITE READY YET



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