

# American Indian Women of Proud Nations

CRITICAL  
INDIGENOUS AND  
AMERICAN INDIAN  
STUDIES

Second Edition

Essays on History,  
Language, Healing,  
and Education



EDITED BY **Cherry Maynor Beasley, Mary Ann Jacobs AND Ulrike Wiethaus**

At its onset, the American Indian Women of Proud Nations Organization set out to create a space that would uplift Native American women, children, and families because of their central roles in the continuation of Native communities. The contributors to the second edition continue to document and reflect on the organization's initiative and the efforts of Southeastern Native women and their allies to center women, children and families in protecting and strengthening kinship, land, and language as enduring aspects of Native American cultures. The second edition offers updated research on language revitalization, adolescents and their parental caregivers, Indigenous issues in higher education, and new work on matrilineality, the Missing and Murdered People crisis, and the continuation of healing traditions in a contemporary context.

CHERRY MAYNOR BEASLEY, Ph.D., is the former Interim Provost and Vice Chancellor for Academic Affairs at the University of North Carolina at Pembroke.

MARY ANN JACOBS, Ph. D., is a Professor of American Indian Studies at the University of North Carolina at Pembroke.

ULRIKE WIETHAUS, Ph.D., is Professor Emerita in Religious Studies at Wake Forest University.

ADVANCE PRAISE FOR

*American Indian Women of Proud Nations: Essays on  
History, Language, Healing, and Education*

For centuries, Indigenous women have displayed strong and steadfast resilience to Eurocentric and patriarchal violence. This resilience has been manifested when Indigenous mothers faced having their children's culture, and sometimes their lives, removed through the Federal government's Indian Board School policies, and the targeted violence imposed on women in Indigenous communities through the epidemic that has been called "Missing and Murdered Indigenous Women." Fortunately, these injustices are receiving increasing attention, thanks largely to the efforts of Interior Secretary Deb Haaland (Pueblo of Laguna), the first Indigenous Cabinet Secretary.

The second edition volume of *American Indian Women of Proud Nations. Essays on History, Language, Healing and Education* brings together scholars from across the US to celebrate Indigenous women's resiliency. The collection is a welcome opportunity to let the thoughts and words of the authors breathe new life into Indigenous women's traditional education, health and wellness and nurturing. I invite you through this excellent work to journey through Indigenous history to appreciate the beautiful voices of contemporary Indigenous women as they stand strong with their elders and ancestors.

—Ronny A. Bell, PhD, MS  
Fred Eshelman Distinguished Professor,  
Division of Pharmaceutical Outcomes and Policy  
Eshelman School of Pharmacy  
UNC-Chapel Hill

In their article "Peoplehood: A Model for the Extension of Sovereignty in American Indian Studies," Tom Holm, J. Diane Pearson, and Ben Chavis suggest that American Indian studies does not have a central paradigm because of the interdisciplinary focus. Readers of *American Indian Women of Proud Nations: Essays in History, Language, and Education*, edited by Cherry Maynor Beasley, Mary Ann Jacobs, and Ulrike Wiethaus, will feel their own paradigms shift as they explore this collection of essays on wide-ranging topics relating

to Indigenous women. Readers are provided with knowledge but also urged to take action on a number of important issues—from the #MMIW movement to traditional healing practices to curriculum changes on a college campus. Throughout, the book honors the voices of Indigenous women by using interviews and other story-telling techniques to convey information. The book also follows in the tradition of intellectual sovereignty advocated by Robert Allen Warrior to bring knowledge back to the tribal community. In addition to interviews, the articles draw on social media, stories, international human rights documents, and podcasts, along with more “traditional” sources. By the end of the book, the reader, too, has become part of the conversation, one that continues beyond the printed text.

—Mae Claxton, Ph.D., Professor, Department of English and Cherokee  
Studies, Western Carolina University,  
Welty Award Recipient for Distinguished Achievement 2022

American Indian Women of  
Proud Nations

CRITICAL INDIGENOUS AND  
AMERICAN INDIAN STUDIES

Andrew Jolivet  
*Series Editor*

Vol. 5

# American Indian Women of Proud Nations

Essays on History, Language, Healing,  
and Education

SECOND EDITION

Edited by Cherry Maynor Beasley, Mary Ann Jacobs  
and Ulrike Wiethaus



**PETER LANG**

New York - Berlin - Bruxelles - Chennai - Lausanne - Oxford

Library of Congress Cataloging-in-Publication Control Number: 2023027054

Bibliographic information published by the Deutsche Nationalbibliothek.  
The German National Library lists this publication in the German  
National Bibliography; detailed bibliographic data is available  
on the Internet at <http://dnb.d-nb.de>.

Cover design 'Sacred Cedar' by Tasha Oxendine

ISSN 2376-547X (print) ISSN 2831-4476 (online)

ISBN 9781433195914 (paperback)

ISBN 9781433196195 (hardback)

ISBN 9781433196201 (ebook)

ISBN 9781433196218 (epub)

DOI 10.3726/b21654

© 2024 Peter Lang Group AG, Lausanne  
Published by Peter Lang Publishing Inc., New York, USA  
[info@peterlang.com](mailto:info@peterlang.com) - [www.peterlang.com](http://www.peterlang.com)

All rights reserved.

All parts of this publication are protected by copyright.

Any utilization outside the strict limits of the copyright law, without the permission of the publisher, is forbidden and liable to prosecution.

This applies in particular to reproductions, translations, microfilming, and storage and processing in electronic retrieval systems.

This publication has been peer reviewed.



# CONTENTS

List of Figures	vii
Dedication	ix
Foreword as a Song: We're Still Here <i>Nadine F. Patrick</i>	xi
Acknowledgments	xiii
Introduction <i>Ulrike Wiethaus</i>	1

## **Part I: Women's History and Community Recovery**

Future of Kituwah (Cherokee) Matrilinearity <i>Lisa J. Lefler</i>	15
Cherokee Women Heal Boarding School Trauma <i>Roseanna Sneed Belt</i>	39
Journey Towards Ethnic Renewal <i>Marjorie Joyce (Gatlin) Johnson and Eva Marie Garrouette</i>	47

Community Healing Responses to MMIP <i>Rosemary White Shield, Rod K. Robinson and David J. Rogers</i>	63
Lifting Community Voices to Address NA MMIW <i>A. Kay Oxendine</i>	75
Blending Traditional and Western Medicine <i>Cherry Maynor Beasley and Ulrike Wiethaus</i>	85

## **Part II: Education, Traditional Knowledge, and Parenting**

Traditional Healing Practices Among Lumbees <i>Tasha Oxendine</i>	103
Breathing New Life into the Yuchi Language <i>Halay Turning Heart (fka Renée Grounds)</i>	117
Decolonizing the University Curriculum <i>Mary Ann Jacobs and Heather Kimberly Barton Dial Sellers</i>	131
Indigenous Parenting for Adolescent Well-being <i>Christy M. Buchanan and Camden B. Jordan</i>	155
Indigenous Women's Voices in Higher Education <i>Rose Stremmlau and Jane Haladay</i>	193
Contributors	211
Index	219

## LIST OF FIGURES

Figure 1. Gorget Photo by Rosemary Peek. Gorget by Dan Townsend (Creek). Used with Permission by the Artist.



## DEDICATION

The second edition of *American Indian Women of Proud Nations. Essays on History, Language, and Education* was created in a spirit of stewardship and gratitude to Southeastern American Indian women, who have encouraged others to reach their greatest potential. It was in the same spirit that the authors contributed their works. The authors, and indeed, all the women who have worked together to create and sustain the American Indian Women of Proud Nations (AIWPN) organization, owe a special thanks to Rosa Winfree, who has encouraged, inspired, and guided us to embark on and embrace this work. It is to Ms. Rosa that this volume is dedicated.

Together, we continue to strive preserving the history, understanding, and culture of American Indian and Indigenous women and girls, their families, and their communities.



# FOREWORD AS A SONG: WE'RE STILL HERE

Nadine F. Patrick

*Editors' Note.* According to Kay Freeman, 'We're Still Here' was written and composed as a tribute to the eight state recognized tribes of North Carolina. The composer, a member of the Waccamaw Siouan tribe (People of the Falling Star), dedicated this song to her mother, Shirley Freeman. The eight state-recognized tribes are Coharie, Eastern Band of Cherokee Indians, Haliwa-Saponi, Lumbee, Meherrin, Occaneechi Band of the Saponi Nation, Sappony, and Waccamaw-Siouan. In one of the YouTube renderings of the beloved song/poem, her niece, Alina Jacobs, Miss NC Native American Youth Organization, is recorded in a performance interpreting its meaning at a conference of the American Indian Women of Proud Nations organization in September 2012.<sup>1</sup>

## *We're Still Here*

Whenever the Great Creator gave life to Indian people,  
He gave us purpose and He gave us promise.  
His work has never stopped. Our work must never stop.  
He never gave up. We must never give up.

<sup>1</sup> Kay Freeman, Note for "We're Still Here" video recording, *American Indian Women of Proud Nations Conference*, 2012. Accessed January 31, 2023, [https://www.youtube.com/watch?v=9D8\\_tVgx7IA](https://www.youtube.com/watch?v=9D8_tVgx7IA).

Our Creator, our God, our Father, is still here.  
And we as a Native people, we are still here.  
It's been a struggle; it's been a fight. Trying to prove who's wrong and who's right.

Through all of the pain, the bloodshed and tears  
you can be certain, We're Still Here.  
We're Still Here.

The battle's not over. The struggle goes on  
To prove to the world, we are not gone.

Recognition may fail, it may never be clear,  
But you can be certain, We're Still Here.  
Though our spirit's been broken, we are alive.  
We are survivors. We're more than conquerors.  
We are still fighting for our voice to be heard.

We walk as the Waccamaw Siouan, we walk as the Occaneechi,  
we walk as the Haliwa-Saponi, we walk as Coharie,  
we walk as the Lumbee, we walk as Sappony,  
we walk as Meherrin, we walk as the Cherokee.  
We're a Native people. We now stand as one.  
We're a Native people. We're standing tall.

We've still got pride, still got integrity.  
One fact remains, We're Still Here.  
We're Still Here.  
We're Still Here.



## ACKNOWLEDGMENTS

The editors thank the core committee and various conference planning committee members who contributed to the American Indian of Proud Nations organization. Without their dedication and efforts, the idea and content of this book would not have come into being.

We are grateful for the authors who agreed to update the chapters that were published in the first edition. We also thank the authors who shared their previously unpublished work with us, and all those who have contributed stories and insights that serve as the foundation for new chapters. Many times, American Indians have been the subject of poorly conducted research, yet in their quest to be understood and to contribute to the greater conversation of humanity, they continue to work with non-Native researchers. These heroic efforts deserve our acknowledgment. We gratefully acknowledge financial support for the manuscript preparation from the Anna R. Belk Endowed Professorship for Rural and Minority Health. Without the emotional and practical support and encouragement from our families, friends, and colleagues, this book would not have been completed. Thank you! We offer our deep thanks to our copy editor Zac Zuber-Zander and our editors at Peter Lang, especially Anthony Mason, for their enthusiastic support of our collaborative project.



# INTRODUCTION

Ulrike Wiethaus

The second edition of *American Indian Women of Proud Nations. Essays on History, Language, Healing, and Education* remains true to the first edition's thematic scope and its network of Southeastern Native communities, their knowledge keepers, and scholars. It has widened its focus, however, to include boarding schools and the Missing and Murdered Indigenous Women/Persons initiative. As we noted in the first edition, the contributors are in one way or another linked to a national annual conference held in North Carolina by the non-profit organization of the same name, American Indian Women of Proud Nations (AIWPN). Designed by its founding women elders with a strong commitment to the improvement of Native women's lives and their communities, the mission of the conference states that "The American Indian Women of Proud Nations support American Indian women's efforts to build healthier lives for themselves, their families, and their communities in a spirit of holistic inquiry and empowerment."<sup>1</sup>

As co-editors and AIWPN conference archivists, we gathered not only scholarly research from conference presenters, but also a rich collection of women's oral histories, words of hard-gained wisdom by elders, and poetry. As

1 See American Indian Women of Proud Nations website, [aiwpn.org](http://aiwpn.org).

Lumbee scholars Ryan E. Emanuel and Karen Dial Bird have recently pointed out, “Telling one’s own story is a way of asserting identity. It is simultaneously a fundamental responsibility and an inherent gift for each human being—and is often one of the first casualties of colonialism and oppression.”<sup>2</sup> To Indigenous peoples, orally transmitted knowledge is therefore not only culturally congruent Native science and scholarship, but because of its ongoing marginalization by settler society epistemologies, all the more precious and vulnerable. We published the AIWPN oral histories companion volume to the first and now second edition under the title *Upon Her Shoulders. Southeastern Native Women Share their Stories of Justice, Spirit, and Community* in 2022.<sup>3</sup> Our editorial projects share the truth that Native societies “have raised girls from an early age to be independent and competent leaders, to access traditional Native spirituality despite religious oppression, and to fight for justice for themselves and other Native people across the nation in the face of legal and societal oppression.”<sup>4</sup>

While working on *Upon Her Shoulders*, we were curious to find out where the AIWPN scholars had taken their work after the first edition. We invited them to contribute to a second edition, an idea that Peter Lang Publishing endorsed generously and without hesitation. We asked, what has changed, and what has remained the same? Some of the first edition’s scholars had moved on to other projects; their first edition chapters still stand strong in their own right. Some scholars updated their original chapters to include more recent scholarship in their respective fields; others invited different collaborators and pursued new themes; and finally, after some additional queries across our AIWPN network, some authors or conference presenters not included in the first volume generously shared their work.

As we reflected on the new submissions, several themes emerged that, while already present in the first edition, seemed to us to have become more nuanced and urgent. We summarized these themes under the rubrics of kinship, language, and land.

2 Emanuel and Bird, “Unpacking Extractive Research,” *Southern Cultures*, southerncultures.org.

3 Jacobs, Beasley, and Wiethaus, eds., *Upon Her Shoulders*.

4 Blair Publisher, *Upon Her Shoulders*, blairpub.com.

## Kinship

Southeastern Native women's kinship was addressed in our first edition in the poignant essay by Lumbee historian Malinda Maynor Lowery. It mapped the biographies of three historical Lumbee female ancestors as exemplars of Native women's arts of survivance.<sup>5</sup> In the second edition, Lisa J. Lefler embedded the lives of individual women in the Indigenous worldview of Southeastern Native matrilineal systems beyond Western anthropological categories. Intergenerational relationships, especially between grandmothers, mothers, and their children and grandchildren, have become more visible across several other essays as Native women's source of strength and knowledge transmission. As much as these chapters celebrate the resilience of intergenerational ties, the urgency of the Missing and Murdered Indigenous Women's Movement (#MMIW) and the Missing and Murdered Indigenous Persons' Movement (#MMIP) has attracted the attention and need for new research out of trauma, anger, and grief, all expressions of the tears in intergenerational women's love and care for each other and their families.<sup>6</sup>

The celebration of women's life cycle from childhood to elderhood has been a part of AIWPN's choice of scholarly keynotes and community workshops, talking circles, and honoring ceremonies. AIWPN has also created space for grief and a call for justice when intergenerational ties are frayed by violence and historical trauma. AIWPN stands with #MMIW, #MMIP, and with all families who demand/wait for/take action to bring about justice for their loved ones.

## Language

New work on language revitalization suggests a novel stage of uplifting language recovery and its shadow of grief over language loss. While acknowledging the loss of elders who were fluent speakers, Native educators increasingly document

- 5 Lowery, "Lumbee Indian Women," 9–23. The term survivance was coined by Anishinaabe writer Gerald Vizenor and is now widely used in American Indian Studies. Vizenor defined the term as follows: "Survivance is an active sense of presence, the continuance of Native stories, not a mere reaction, or a survivable name. Native survivance stories are renunciations of dominance, tragedy and victimry." Vizenor, *Manifest Manners*, vii.
- 6 See the comprehensive overview, "Missing and Murdered Indigenous Women," Wikipedia Foundation, [en.wikipedia.org](https://en.wikipedia.org), and "Missing and Murdered Indigenous People," US Department of the Interior, [bia.gov](https://bia.gov).

and analyze how young children raised as first-language speakers learn to think and feel in their tribal language. Acknowledging the pain of language loss, the second edition also includes a biographical chapter that details language loss and its consequences for the three generations of grandmother, mother, and daughter, as implemented by the boarding school system. Read together, the chapters offer a deeper view of a significant dimension of American Indian women's history.

## Land

New connections emerged between chapters that offered a fresh focus on women's educational initiatives, healing, and homelands. In the first edition, educational scholar Olivia Oxendine's analysis of Lumbee teachers' tenacious support for their young and often impoverished Native students in a segregated school system revealed the importance of pedagogical dispositions.<sup>7</sup> New work in the second edition includes a historical overview of the reclamation of Indigenous educational self-determination on Indigenous homelands, thus underscoring the link between land, identity, and knowledge creation. A new chapter on healing traditions reveals the medical importance of knowing the land, its sacred sites such as graveyards, and its plant and animal life for making medicinal teas and salves.

To accurately communicate the non-negotiable value of land, language, and kinship for Native women, Indigenous methodologies are needed in what one of the editors calls a "blending of horizons" with Western scholarly traditions in the sciences and humanities. The first edition acknowledged this need in discussions of Indigenous hermeneutics and first-person narratives on the theoretical level.<sup>8</sup> The second edition went further by including more methodologically diverse chapters that put the theory into practice. This editorial decision recognizes that since the publication of the first edition, Indigenous research methodologies have become more widely practiced and accepted. The growing body of Indigenous-authored scholarship endeavors to bridge knowledge systems that Indigenous peoples have built, taught, and applied since time immemorial with Western research methods and theories. For the first volume, we focused on our scholarly keynotes, which utilized a different type of discourse than the conferences' honoring ceremonies and talking circles.

7 Oxendine, "Elder Teachers Project," 91–103.

8 Beasley, "Hermeneutics," 73–89.

Our second book, *Upon Her Shoulders*, gathered the multigenerational voices of AIWPN community members. Its format enabled women to tell their own stories and to engage with the generation of elders and children. This second edition blends both formats and epistemologies. It invites a rewriting of the Western model of a disembodied scholar as a storied person embedded in distinct kinship, land, and language networks.

These differently storied identities redefine the concept of “woman” also in the sense of gender as a choice of a social role rather than being determined by biology. Unlike homophobic Western cultures shaped by Christian heteronormativity, traditional Native cultures often offered children or adolescents the choice to live as what is called today “Two Spirit” persons, that is, choosing a social gender role that expressed their sense of gender identity most accurately. For example, many Lumbee elders remember a biologically male tribal member who was fully accepted by the community in his choice of wearing women’s clothing and making women’s dresses for a living.

## Overview of Chapters

Part I of this volume offers a focus on women’s history and community recovery. In her chapter, “Future of Kituwah (Cherokee) Matrilineality,” medical and applied anthropologist Lisa J. Lefler presents her community-based research on the concept of *tohi* (pronounced tow-hee), which refers to all Kituwah (Cherokee) practices related to health and well-being. *Tohi* also reflects the cultural values and beliefs of the Kituwah people. Translated into English, Kituwah means, “People of the Earth that is the Creator’s.” The place Kituwah, located in the heart of the Eastern Band of Cherokee Indians’ Qualla Boundary territory in what is today called North Carolina, is identified as the mother town of the Kituwah people. In the Kituwah world view, Kituwah is the place where the language, culture, and beliefs of the people began more than thirteen thousand years ago. The Latin term “matrilineality,” coined by Western anthropology, signifies the gynocentric nature of many Eastern Native Nations’ social and familial organizations. The term in its Western context encapsulates the critical importance of the family matriarch’s clan identity to provide lineal descent.<sup>9</sup> As Lefler demonstrates, matrilineality means more than only lineal

9 As Lisa J. Lefler notes, “While typing in Microsoft Word software, the noun always appears as underlined in red, thus notifying writers that they must have misspelled it. However, when typing the term ‘patrilineality’, no such signal is being invoked. Describing the

descent when resituated in Native life-worlds; it affects all aspects of society and Indigenous science. Without women's subjugation and the destruction of gynocentric systems of governance, colonization would not have been possible. In response to colonization, Indigenous movements have emerged to heal the intergenerational, historic, and on-going trauma. As many elders have said, until women fully regain their place in Native communities, none of these initiatives can succeed. Elimination of domestic violence and murder of Indigenous women, reinstatement of traditional birthing protocols and rites of passage, the full integration of Two Spirit people, as well as the recognition of women's dignity in their families and communities will all reflect this healing process and ensure the ongoing vitality of Native nations.

In her autobiographical chapter, "Cherokee Women Heal Boarding School Trauma," Eastern Band of Cherokee Indians elder and former guidance counselor Roseanna Sneed Belt explores the oral history lessons of her maternal family line, reaching back to the Indian removal era. She describes the wide range of skills that empowered several generations of strong Cherokee women to raise resilient and self-sufficient families and to maintain and protect Cherokee community bonds. Daughters worked besides their mothers, learned by example, and were taught the firm ethical and behavioral values that defined Cherokee character. Through the biographies of her great-grandmother, Tsa li di, and her mother, Aiyasti, the author delineates precisely remembered incidents that defined the settler colonial assault on the integrity of Cherokee culture and self-governance in her family: the violent non-consensual medical interference in traditional healing as used by Tsa li di's father, Climbing Bear, on behalf of his injured daughter; the removal of two of Tsa li di's sisters to a foster home after the death of their father; the enforced shift to English names; the growing presence of White merchants in and on Cherokee homelands, Baptist missionaries, and Quaker schooling intended to denigrate and extinguish Cherokee culture. These assaults culminated in the forceful non-consensual removal of seven-year-old Aiyasti, now renamed Mary, to a governmental boarding school, which began many years of education and work away from her community. The author argues that it was the strong love between mother and daughter cultivated in the early years of Aiyasti's life that gave her the strength to overcome boarding school shaming and the federal government system's

subject matter thus reflects the standard patriarchy of the Western mindset, even in the digital world." Lefler, "Kituwah."



attempts at alienating her from her Kituwah roots. It led her to return home to make a life for herself and her family in her Kituwah community.

An autobiographical emphasis continues in the collaborative chapter, “Journey Toward Ethnic Renewal,” by community leader and artist Marjorie Joyce (Gatlin) Johnson (United Keetoowah Band of Cherokee Indians in Oklahoma) and sociologist Eva Marie Garrouette (Cherokee Nation). The chapter traces the Johnson family’s historical decisions about revealing and concealing their tribal ancestry and “racial passing”. Through a series of interviews with Garrouette, Johnson explains how her Cherokee identity eventually moved to the center of her life, propelling her into positions of leadership and service in her intertribal, urban community and in tribal government. Johnson accompanies these autobiographical remarks with recollections that illuminate the evolution of traditional cultural practices, values, and social institutions along with changing racial dynamics among Black, White, and Native Americans in Oklahoma over her lifetime.

The theme of overcoming historical trauma is continued in the next chapter, co-authored by Rosemary White Shield and her collaborators Rod K. Robinson (Northern Cheyenne) and David J. Rogers (Nez Perce), and entitled, “Community Healing Responses to MMIP”. The essay builds on trauma treatment and American Indian policy specialist White Shield’s community-based research chapters in the first edition, “Healing Responses to Historical Trauma: Native Women’s Perspectives” and “Oshki Giizhigad (The New Day): Native Education Resurgence in Traditional Worldviews and Educational Practice.”<sup>10</sup> Her co-authored new chapter develops her earlier focus to include attention to the Missing and Murdered Indigenous Persons movement, which has gained increasing support and recognition, including significant policy changes at the national level. While linking their analysis to a focus on strength-based community driven strategies to address this issue, the co-authors venture more deeply into Indigenous research methodologies through a blending of cultural, biographical, and intellectual horizons. With great power, poetry and first-person narratives are interwoven with Western scholarly research.

The topic of Missing and Murdered Indigenous Women is taken up in a case study concerning the disconcerting prosecution of the murder of a young Haliwa-Saponi woman. In her case study, “Lifting Community Voices to Address NA MMIW,” Haliwa-Saponi journalist and MMIW activist A. Kay

10 White Shield, “Healing Responses,” 23–45; White Shield, “Oshki Giizhigad,” 103–25.

Oxendine demonstrates how current justice systems often fail to address the disproportionately high numbers of women who go missing in Indian Country. The absence of consistent, standardized reporting on the issue has prevented researchers, families, and Native communities from gaining accurate information and updates of specific cases. Representing a Native community-based initiative, MMIW NC, Oxendine, one of its board members, presents the organization's mission to bring missing women, girls, and Native LGBTQ+ persons home and help the families of those missing or murdered persons to understand legal issues and cope as they process grief and shock. The main goal of MMIW NC, however, is to provide education preventing sexual violence to American Indian women and girls. MMIW NC's vision is to provide united tribal leadership by lifting the collective voices of grassroots advocates in their tribal communities.

While the previous essays map Native women's intergenerational webs of love, reciprocity, and shared community leadership and activism under the pressures of White settler discrimination and abuse, the final essay in the first part of the volume returns to the theme of matrilineality with an eye on Lumbee traditional healing. In their co-authored chapter, "Blending Traditional and Western Medicine", Cherry Maynor Beasley (Lumbee), an expert in rural and minority health, and Ulrike Wiethaus, a scholar of religion, explore the community relationships created and skillfully maintained by the notable Lumbee healer Vernon Cooper and the prominent Lumbee family physician Dr. Martin Brooks in the community's homelands in Robeson County, NC. Designated by a female lineage of healers, Vernon Cooper inherited his medical arts from his grandmother and had hoped to pass it on to his daughter. Well regarded by his community, Mr. Cooper helped both female and male clients with a wide spectrum of medical symptoms. He was also an eminent bridge builder who connected traditional Lumbee healing arts with modern medicine. The social location for this cultural exchange was the medical practice of Dr. Martin Brooks in Pembroke, NC. While working with Dr. Brooks at his office, Cherry Maynor Beasley, at the time a young nursing practitioner and professor, would work collaboratively with Mr. Cooper as clients preferred to see both providers. For many decades, unwell Native women, men, and children thus could benefit from a balanced combination of culturally competent health care, traditional medicine, and Western medical knowledge, all delivered by trusted experts whose knowledge keeper traditions were matrilineal. The authors argue that the intergenerational collaboration between women and men preserved the