- Indigenous Birthing: From the Stars to the Earth:
- Dr. Patrisia Gonzales, University of Arizona
- Kendall-Hunt e:book, Traditional Indian Medicine: American Indian Wellness, textbook with curriculum
- Red Medicine: Traditional Indigenous Rites of Birthing and Healing, University of Arizona Press
- Zouche-Nuttall shows a woman who has recently birthed, sitting on a ball of placenta – her place of authority

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- Traditional Teachings on Indigenous Birthing:

Birth is a Ceremony. Being Pregnant is a ceremony.

Original instructions show us the role of natural world in birth.

Returning to Original Instructions is pre-natal care.

Our Homes, Our Hands, Our Hearts, Our relations are primary medicines!

Food as medicine and good relations are medicine.

Birthing knowledge spans pre-conception to care of the child up to three years old.

Birthing knowledge is protective medicine for long-term maternal health.

- Birthing knowledge spans pre-conception to care of the child up to three years old. – including ceremonies to celebrate pregnancy, ceremonies for the cradle or first bath to naming a child.
- Original instructions show us the role of natural world in birth
- Birth is one of THE most powerful moment in a woman's life – and the most medicalized.
- The pregnant womb is both the spiritual world and the physical world.

  Tepalehuani, temixihuiani, tlamatlquiticitl-Nahua names for midwives
- Mohawk: She Who Pulls the Baby out of the Earth; Ojibwe: "the One Who Cuts the Cord' ;Nuu-cha-nulth: the One Who Can do Everything.
- The Faja/yarn belt and Shawl as Technologies of Birth, is used to adjust the uterus/womb, during labor and post partum care in a ceremony to "close the bones" that have been opened. When a woman gives birth all of her being opens and must be brought back into place, including her bones and spirit.
- Indigenous Knowledge continues that provide minimal, safe interventions
- Trauma for a pregnant woman is trauma for two and- some treatment are through finding balance through the natural world
- Mother-child unit

- Mother- Child –Land are one
- Food is primary medicine!:
- Corn silk for edema
- Dark Chocolate can be a nourishing food, one small square daily during the day
- Foods feed kidneys, liver – cornsilk for kidneys and edema, dandelion for liver and anemia (with orange juice),
- Immune system
- Susto/Soul loss/soul wound/ soul displacement and the pregnant womb
- – Ceremony from currrent Mayan Traditional doctors in Chiapas and Mayan birth vase from 800 A.D. depict the birth powers and ceremonial midwives in the sacred realms
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  the Womb is Our First Center, Our First Place of Knowing
  Where We Are, Our First Cardinal Point
- Men may have a role in birth, from offering their prayers,songs, keeping a fire, assisting in birth, providing support to their daughters or their partners as the men that offer their unique strength and presence in the birth –what they already bring to their relationship with their partner.
- Pre-conception teachings may include the relationship created by the couple prior to birth. Wakeah Jhane "Traditional Homebirth in Modern Times."

  Mohawk Elder Cecilia Mitchell says that "in learning to support birth, men also find their roles and enact their responsibilities: 'everything that gives birth is female. When men begin to understand the relationships to the universe that women have always known, the world will begin to change for the better.'" (see Red Medicine, p. 56)
- The birth of the other mother – the Placenta

The first "tie" is to our Mother and the umbilical cord connects baby both to mother and to the spirit world

-

Mother and the umbilical cord connects baby bothto mother and to the spirit world

- **Where we offer these sacred parts can be an Indigenous Social determinant of health**

- The Offering of the Placenta –returns us to Our Grandmother
- Indigenous peoples often hold teachings about where to offer, place or keep the umbilical cord.

- Traditional teachings hold that returning the placenta or cord are ways to ground the child to a particular landbase and make the infant more grounded in life.
- There is a growing movement of Indigenous birth workers who creating programs based on their languages and cradle board teachings, songs for their babies using their traditional words and alphabets. They are also naming their work in the traditional languages rather than the word of doula, such as the Turtle Women birthwokers in Minnesota.
- Indigenous Midwives are Bringing Birth Back to Tribal lands
- Indigenous Birthworkers Network

  Changing Woman Initiative – planning first birth center on tribal lands, created by Native midwives
- Ojibwe midwife Alice Skenandore says "We are all midwives." – So- don't forget to tell the children of the mamas that you work with how you remember when they were in her belly, so they have a story of the women that were there caring for her-because all of you are midwives!

- Birthing knowledge is protective medicine for long-term maternal health:
- Songs, prayers, the net of family to catch the baby
- Post partum traditional care:
- Medicine baths, sweatlodge,
- Lying in period and ceremonies, AGAIN, FOOD IS MEDICINE
- TRADITIONAL TEACHINGS OLD THAT THESE WAYS Reduce post-partum depression

From Traditional Indian Medicine: American Indian Wellness book, some links related to Indigenous childbirth:

- Women Are the First Environment
- In the following article, traditional Mohawk midwife Katsi Cook discusses the interconnected
- ecosystem between a mother, child, and the physical environment.
- http://indiancountrytodaymedianetwork.com/2003/12/23/cook-women-arefirst-
- environment-89746
- Watch this panel, which features Katsi Cook at the Bioneers Conference.
- Open the link that says Bioneers conference: Brave Hearted Women … Women's
- Health at:
- http://www.bioneers.org/indigeneity-program/

This report contextualizes

that movement among the Pueblo Indian tribes in New Mexico.

Tewa Women United: Tewa Birthing Project Report:

http://tewawomenunited.org/wp-content/uploads/2011/12/

TewaBirthingProjectSurvey_FinlRep2.pdf

- Katsi Cook's key points: http://www.cbc.ca/player/play/1055301187783/
- Watch this First Nation video -- GAAODAAPINAAWASOWAD "Those that Helped Mothers Have babies"
- https://www.strongfront.tv/health

" A Little Baby Prayer" by Patrisia Gonzales, traditional baby catcher (prayer written for an upcoming book, University of Arizona Press):

"Breath of Life, Life Makers, Life Formers

To the flower beings, the sacred flower pot,

We give thanks to All that is above and below, to the Four Winds that carry all living beings

Aliento de la Vida (Breath of Life), we offer thanks for this sacred bundle given to us.

from the Celestial Gourd, Sieve of Medicine

You have come a long way

the Midwives in the Skyworld threw their rebozo shawls in the sky for your protection

We present you ….

Grandmother Moon, Grandmother Earth

Bright Star, hear our baby's name ….

Child, may you have a Good Road, a Green, Flat Road, a Dream Road

You have been in the spirit world of the womb

May you stay in this human world

May you have a beautiful blanket

May you have flowers and good words

May you be a hard worker

May you be kind and upright

May you live with a straight, strong spine

with your feet firmly planted.

From your first baby breath to Creator's breath, we promise to take care of you and love you."

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