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Hazen Selected for Summer Internship

Yolanda Hazen, a sophomore double majoring in English and political science/pre-law, has recently been selected for an internship in Washington D.C. Hazen will be helping the Department of Agriculture set up their field audits for 2007. This task requires contacting all 3300 counties in the country. She will be staying on campus at American University for the two-month affair. Hazen will receive both college credit and a stipend for this experience. She is a member of the Lac Vieux Desert Band of Lake Superior Chippewa Indians.

Miigwech!

To all my friends who contributed their Time and Money to the Leonard Peltier Defense Committee. A special thanks to Aimee Cree Dunn and Sarah Holt for watching the booth for me at the Pow Wow and thanks to April Lindala for the idea and Native American Student Association thanks for their contributions.

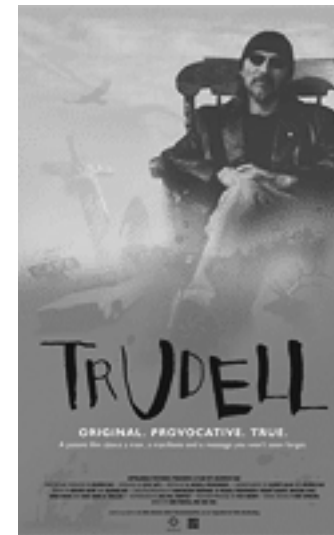
Also thanks for all those who participated in the Incident at Oglala movie day back in February and to my dear friend and teacher Grace, thank you so much for waking my spirit, you helped me on my new journey and I am forever indebted to you. Maryanne B.

"Seek the creator in all the things you do. Cherish your time with one another. Develop your personal self discipline, which is the key to all success. Develop a sense of happiness within you that none can take away. Develop who you are and remain true to your higher self and your integrity will be an inspiration to others. Show your strengths when necessary, even if it is in being gentle or humble." Leonard Peltier, March 6, 2006



Trudell A Film by Heather Rae

By Maryanne Brown



The FBI said, "He is extremely eloquent therefore dangerous." John Trudell can hold a stadium full of people captive with his words alone. His words and information about him comprise a 17,000 page FBI dossier.

Trudell, the documentary follows John Trudell's life, music and poetry along with his ideas and the history of the American Indian Movement. He is a native patriot, a rebel, and an American Indian activist at the center of every major native event over the last 30 years, from Alcatraz to the present. Along with the power conveyed by Trudell's speeches, his music and poetry, the film includes historic footage that follows the

rise of the American Indian Movement (AIM). Filmmaker Heather Rea interviewed many of Trudell's AIM colleagues and close friends in the movie and music industries, along with Trudell's band, Bad Dog, and his family.

John has inspired his people to continue the tradition of their ancestors and strengthen their native spirit. He continues to inspire them to fight to reclaim treaty rights and teach all people how to honor Mother Earth. Viewers experience John's spiritual journey of struggle, sorrow and survival. The film is a chronicle of what was and still is for indigenous peoples. I highly recommend it to people in all walks of life.

Fine Suits & Moccasins: A Brief Overview of the Metis Experience

By Aimée Cree Dunn

Moccasins and a scarlet-hued sash. Buffalo hunts blending with the plow. All-nighters filled with rhythmic jigging to exuberant fiddles. All of these epitomize the historical Metis culture, an ethnic group born of two worlds. Although many may not have heard of these people, the Metis have a heavy presence on the American continent, particularly in the Great Lakes area and on the Red River Plains. So, just who are the Metis?

Some interpret the name broadly, as in "metis," the French word for "mixed," but the term most appropriately applies to people who are of Cree or Ojibwe and French descent. For the Metis (pronounced "may-tee"), the "mixing" goes further than blood – being Metis means one is as much a cultural blend as a genetic mix of European and Indigenous peoples. To be Metis means to take pride in a one-of-a-kind history and a distinctive

culture that uniquely merged the elements of two worlds, creating an entirely new society.

This blending found various expressions. The Metis tended to settle as farmers while also retaining a hunting and gathering lifestyle that drew on their Native roots. Many took the spiritual elements of the French and Cree or Ojibwe societies to create a distinct spirituality that kept the Cree/Ojibwe respect for the earth. One legendary Metis hero, Louis Riel, would wear moccasins with his three-piece suit.

It was during the mid-1800s that Riel petitioned the Canadian government to recognize a Metis homeland. He called for naming this place Manitoba, meaning "Place of God."

See **Fine Suits & Moccasins** page 6

Inside this Issue

pg.2 Upcoming Pow Wows

pg.3 Book Review:
The Painted Drum

pg.4 Earth Day parade

pg.5 The Code Talkers

pg.6&7 N.A.S.A

pg.8 DEQ public hearing

pg.9 Summer courses

pg.10 Pow Wow pictures

pg.11 Response to Pow Wow

pg.12 Thanks

Fine Suits & Moccasins Continued from page 1

The Canadian government ignored his petitions and instead sent surveyors to mark off Métis land for settlement by Euro-Canadians. This confrontation brought about the Métis revolutions, led by Riel. Riel was eventually condemned by the state as a megalomaniac and an inciter of insurrection and was hanged. The Métis still feel his presence and are certain he continues to help his people from the spirit world.

The Métis revolutions ended in a widespread diaspora as the Canadian government relentlessly tracked the Métis down in an effort to forestall future rebellions. Lacking a recognized land-base, denied status as an Indigenous people by both the American and Canadian governments, and forced into hiding after the revolutions, the Métis fell between the cracks of society in Canada and, even more so, in the U.S. Until recently. While the Métis continue to be a virtually unknown culture in the U.S., Canada has finally recognized the Métis as Indigenous peoples and, within the last few years, has also recognized aboriginal hunting, gathering and fishing rights, at least for those who can prove they come from an “officially” historical Métis community.

With the international revival of Indigenous pride in the 1970s, a Métis cultural revitalization movement also began. Cultural resource centers have sprung up in various regions in Canada. Many strive to maintain the Michif language, a blending of French and Cree, or to keep alive the Métis tradition of music and dance, particularly fiddle music and jigs. Others work to retell the stories of Métis heroes such as Riel, Poundmaker, Big Bear and Gabriel Dumont.

Although the blending between Native and European cultures is not readily accepted, the Métis show that blending can lead to unique cultural possibilities. Indeed, some may argue that such a blending is necessary if we are to have a future where the survival of the earth as we know it is even possible.

The 14th Annual NMU “Learning to Walk Together” Traditional Pow Wow



The Painted Drum by Louise Erdrich A Book Review

By Melissa Conner

The sound of the drum is often related to a heartbeat—a constant reminder of life and continuance. Louise Erdrich’s novel, *The Painted Drum* contains such a pulse that gives the book both life and rhythm. When Faye Tavers is hired to appraise the estate of a late neighbor, she discovers, among many other artifacts and valuables, a rare and unique drum. It is beautifully decorated and is made from moose skin and cedar. The drum is adorned with symbols that she does not recognize and radiates with bright red tassels and beads. Her fascination of such an original object increases when she, without touching it, hears it sound.

Throughout the novel the reader is taken on a circular journey, going back in time to learn of the drum’s creation and moving forward again to New Hampshire, where the story originally begins. The heart-wrenching creation of the drum, presented through the stories of Bernard Shaawano, helps the reader understand how and why the drum has such a profound impact on anyone that hears its beat.

Although the drum continues to live throughout the duration of the novel, *The Painted Drum* is a book about death and mourning. It is full of beautiful language and images of animals that represent death, such as the raven and the wolf. The drum, as it makes its way through the pages of the novel and the hands of owners, helps whoever crosses its path deal with the loss of a loved one.

This novel is not a light read but one that is to be read slowly so everything can be absorbed in time. *The Painted Drum* beats with wise and thoughtful philosophies on life, love, and mourning. Erdrich creates loving characters that many readers will sympathize with. The circular movement of the novel is a symbolic representation of the shape of the drum and the importance of life as a continuous journey with no ending point. It serves as a reminder that no matter what life brings you, the beat always goes on.

From the Poem entitled, "To Dance is To Pray"

By April E. Lindala

III. Feast Time

Sucking salt pork from the steamy hominy soup.
My wooden bowl filled, overflowing
Licking my lips I relish
sautéed venison with bits
of bacon hand harvested wild rice
with cranberries cashews
and light, flaky fry bread giving me
moist kissable lips from fry
bread grease
black coffee
with too much sugar
savor a swig or two of that coffee

fried whitefish caught only yesterday and
a thick slice of that juicy meatloaf
that juicy, juicy, greasy, greasy meatloaf.
Remember that greasy spill inside oven #2
that caught fire and almost burned down
the tiny kitchen with all of us in it?

potato salad, fruit salad, leafy salad, pasta
salad, tuna salad and that surprise jello
salad
that turned out orange
when we all think it should have been
red.

spaghetti noodles, penne noodles, green
beans, pork and beans
more coffee *damn*, that's good coffee...

peanut butter cookies, commodity of
course spicy pumpkin
bars with melting whip cream chocolate
cake with white
frosting, a giant bite of gushing summer
watermelon that drips
down my chin.

while managing my mouth
full of laughter
I thank the Creator with each spoonful that
I am here
savoring the
flavors of feast time.

Progressive Poems

By Shirley Brozzo’s Storytelling
by Native American Women’s
class Winter 2005

Shirley wrote random lines on the board,
and a student wrote the next line.
Then, they folded under the first
line, and passed it on to another
student who responded to the line
they saw, and so forth.

We wake the day
To bless the ancestors
On a sunny day
With birds chirping
With the wind carrying her song
And her song carrying her soul
To lands great and far
Though the lakes my be only be a few
running feet from me
Stars are always above my head
But the markings from the bear end up on
my body
And the bear lives inside of me
I will be true to that spirit, forevermore

I dress in blue
The color of turquoise
Like the waves and sky
The water reflects like a mirror
But not of that that resembles a face
It shows a feeling
Of life’s struggles
Overcoming all obstacles yet unseen
Stumbling along the way, but pushing
orwardIn the darkness with a dim flash-
light travel on, alone

I am the one
Do you hear me?
What do I have to do to make you listen?
To my stories of my people?
My blood will always run through the
rivers
Coursing through the life blood of our
mother
I feel the need to sleep, to dream
To wake up in the morning and feel clean
Is one of the best feelings in the world
To walk with the animal spirits in the
woods
The way Creator intended

DEQ Hears Opposition to Kennecott

By Jay Malchow

On Tuesday, April 18th the Michigan Department of Environmental Quality held hearings on the proposed Kennecott Mine at Northern Michigan University in order to take public comments on the application for the mining permit. It was reported that an estimated 500 people attended the hearings, one held in the afternoon and one held in the evening. Local television media interviewed two people at the hearing, one opposed to the mine, and one in favor of it. These interviews were aired on that day's news broadcast. This was done to highlight reasons on each side of the opinion regarding the proposed mine project. What this format failed to point out is the overwhelming percentage of people whose comments were adamantly opposed to the idea of sulfide mining on the Yellow Dog Plains.



Speaker after speaker expressed concerns about destruction of the environment, great volumes of heavy truck traffic, and high levels of noise. One speaker who traveled from Wisconsin and is a member of the Oneida Nation, expressed opposition to the proposed mine in the name of those who cannot speak out...the winged-ones, the four-legged ones, the ones that crawl, the ones that swim, and human beings yet unborn.



The DEQ has the authority to either grant or deny this mining permit. They will continue to accept comments until Tuesday, May 16, 2006. To add a comment, use the contact information listed below.

E-mail: Steven E. Wilson at wilsonse@michigan.gov

U.S. mail:
Michigan Department of
Environmental Quality
Office of Geological Survey
525 W. Allegan St.
P O Box 30256
Lansing, MI 48909-7756



The Code Talkers

By Ed Brown

The Code Talkers

Secret coding has been used for many centuries often during times of war. Military masterminds have recruited many talented individuals to code secret



messages that only certain people understand. During World War II secret coding was common. The United States tried numerous methods of coding secret messages, but the Japanese always deciphered our codes, until the introduction of the Navajo language as a coding technique. In 1942, the vision of one man, Philip Johnston, became a reality when he met with Major General Clayton B. Vogel to convince him of the speed and accuracy of this new coding process. The talented Navajo could decipher a code in 20 seconds, a task of the same caliber would take a machine nearly 30 minutes to accomplish. The Navajo coders, dubbed the Code Talkers proved to be an invaluable asset to the Marines and to victory in World War II.

The original concept of using the Navajo language came from Philip Johnston, the son of a missionary to the Navajos. Johnston was one of a few non-Navajo who could speak the language fluently. After serving in World War I, Johnston realized how valuable coding was to the military and he also knew that the Choctaw language was used during the war. Johnston believed that the Navajo language was a perfect vehicle for coding messages because the language is complex.

The Navajo language is an unwritten language. The language is based on tonal qualities, syntax and dialects, making it a very difficult language to under-

stand without extensive knowledge. After Johnston staged tests to prove the speed and accuracy of the code talkers, Vogel recommended that 200 Navajos be recruited to the Marines. In the spring of 1942, 29 Navajo recruits attended boot camp. Those 29 Navajos created the dictionary, words for military terms and manuals to decipher the code. During the training all the code words and the newly created dictionary must be memorized.

One Marine officer stated that without the Navajo code talkers they would have never taken Iwo Jima. In the first two days of the battle, the six code talkers who served under him worked around the clock to send and receive over 800 messages, all without error. The Japanese were successful at breaking previous U.S. codes because an elite group of soldiers were well trained in the English language. This elite group intercepted U.S. messages and either sabotaged them or relayed false commands to ambush American troops. The Chief of Intelligence for Japan was quoted as saying that they were able to break all the codes used by the U.S. Army and Air Corps, but they were never able to break the Navajo code used by the Marines.

Up to 1945 about 540 Navajos served as Marines and of those about 400 trained as code talkers. The code remained quite valuable even after the war, resulting in a delay of celebration and praise for the code talkers. The code was finally declassified 23 years after the war ended. In 1968 the secret was finally released. Due to the high confidentiality of the code, all of the code talkers took an oath of secrecy. The high level of secrecy meant that all of the soldiers that committed themselves to serving as code talkers were not able to be recognized.

For them, there were no parades when they came home, nothing written in books, no news stories, no congratulations of any sort. Finally after the secret was declassified, the Navajo code talkers received the recognition they so rightfully deserved.

Technique

When the code come through it would sound like a barrage of unrelated Navajo words to the untrained ear. What the translator had to do was take each Navajo word and convert it into its English meaning. With the English word now revealed, the code talkers take the first letter from each newly translated word and spelled out the message. An example follows:

“The Navajo words “wol-la-chee” (ant), “be-la-sana” (apple) and “tse-nill” (axe) all stood for the letter “a.” One way to say the word “Navy” in Navajo code would be “tsah (needle) wol-la-chee



(ant) ah-keh-di-glini (victor) tsah-ah-dzoh (yucca).”

When the original developers of the secret code were constructing it, they commonly used military terms and assigned Navajo words to them, about

450 in total. Some examples are: “besh-lo” (iron fish) meant “submarine,” “dah-he-tih-hi” (hummingbird) meant “fighter plane” and “debeh-lizine” (black street) meant “squad.”

See Code Talkers page 9