

Return Address:  
Anishnaabe News  
c/o Center for Native American Studies  
1401 Presque Isle Avenue  
Northern Michigan University  
Marquette, MI 49855

Address Service Requested



# Anishnaabe News

Volume 1, Issue 3  
March, 2006

## Anishnaabemowin Teg

12th Annual Language Conference  
March 30th - April 2nd, 2006  
Kewadin Casino  
Sault Ste. Marie, MI

<http://www.anishinabek.ca/language%20conference/welcome.asp>

## Looking for work?

Are you looking for summer employment? Do you like working with children? NMU's College Day Program is looking for chaperones and associates for the Native American Summer Leadership Program. All activities will take place on campus this year, training is provided, and you earn a stipend which includes room and board! Training dates are May 8-9 with actual camp dates of June 25 through July 1. Interested? Pick up application forms in Diversity Student Services, 3001 Hedgcock or call 227-1554 for more information.

## Native American Educational Fair 2006

By: Tanya Sprowl

What is a Native American Educational Fair? This is a one day event where students can attend ten different Native American activities. We will have ten different Native American presentations that the students can choose to attend. At many presentations the students will be assembling a Native item and will be able to take this item home with them. Students will also be served lunch, which hopefully will be an Indian taco meal. The fair will also have a number of informational booths. These booths will give information about health, college, and

outdoor life in the Upper Peninsula, just to name a few. There will also be games, coloring, and story telling. Everything will be related to Native American culture. At the end of the fair we will have a drumming and dance session.

The Native American Educational Fair is sponsored by: MAPS Title VII Program and Parent Committee, Sault Ste. Marie Tribe of Chippewa Indians, Keweenaw Bay Indian Community, American Indian Coordinating Council, MAPS faculty, NMU Center for Native American

Studies, NMU Education Department, and NMU Diversity Student Services.

Along with the great sponsors we need volunteers to make the day run smoothly. Volunteers help students with their projects and man our games, coloring, and storytelling booths. The fair is on Saturday, April 8th. Volunteers receive free lunch and a T-Shirt. If you would like to volunteer, please contact Tanya Sprowl at 225-5387 or [tsprowl@mapsne.org](mailto:tsprowl@mapsne.org). Megwetch, Marquette Title VII

## U.P. Indian Educators Conference Held at NMU

By: Jay Malchow



Patrick Russell LeBeau

The 10th Annual Upper Peninsula Indian Educators conference was held recently at Northern Michigan University. The conference was presented by the NMU Center for Native American Studies and the NMU King\*Chavez\*Parks College Day Program, with financial support from the Keweenaw Bay Indian Community. The U.P. Indian Educators Conference is designed for principals, teachers, counselors, and school system staff who work on a regular basis with American Indian students and their families. This year's theme was "Engaging American Indian Youth in the Classroom and Beyond."

The keynote speaker was Dr. Patrick Russell LeBeau. He is the former

Director of the American Indian Studies Program and current Associate Professor of American Thought and Language at Michigan State University, where he teaches composition and Native Studies courses. He has published books and several articles on general topics of Native history and culture.

Dr. LeBeau spoke of his years as a Native activist in the field of education, fighting against prejudice, stereotyping and ignorance. He spoke about his self-described "in-your-face" confrontational style when it came to dealing with educators. He told participants that he would assail teachers with what they did not know about Native people and would tell them what they did "know" was wrong. Eventually, he said that he came to understand how this "angry Indian" approach was not productive; that it only caused people to close their minds to his ideas.

He recognized how his approach was only serving to further the stereotype of the "angry Indian." Now, he approaches educators with respect, and instead of telling them they've got it all wrong, he proposes alternative information and

ways of thinking for teachers to consider. Dr. LeBeau has written a book entitled, *Rethinking Michigan Indian History*, published by Michigan State University Press. *Continues on Page*

## Inside this Issue

pg.3 Leonard Peltier Story Conc.

pg.4 The Closers

pg.5 "Learning to walk together"

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

pg.8 Interview/ Dr. Loukinen

pg.9 Defending a way of life

pg.9 Mukwa Halts Powerline

pg.10 Time to Pow Wow

pg.11 John Trudell's Bone Day

# Time to Pow Wow

Photo by: April Lindala Mid-winter Pow Wow Four Thunders



## Stickin' around NMU this summer? So are we!

Check out the spring & summer courses offered by the NMU Center for Native American Studies.

### Session I - 5/22/06 to 6/29/06

NAS 204 Native American Experience  
9:50 am - 12:00 pm Mon-Thur

NAS 204 Native American Experience  
12:30 pm - 2:40 pm Mon-Thur

NAS 295 Kinomaage: Earth Shows Us The Way  
5:30 - 9:50 pm Mon & Wed

NAS 204 meets Division II Humanities & World Cultures

### Session II - 7/03/06 to 8/10/06

NAS 204 Native American Experience  
9:50 am - 12:00 pm Mon-Thur

NAS 204 Native American Experience  
12:30 pm - 2:40 pm Mon-Thur

Registration begins March 20th, 2006  
For more information call us  
at 906-227-1397.

# The Leonard Peltier Story Conclusion

By Maryanne Brown

As we left off last issue, the gun fight ended, and two FBI agents were dead. Someone had shot them at close range. Peltier and his cousin Bob Robideau and Darrell Butler, all AIM members, knew when they saw the dead FBI agents they themselves were as good as dead.

With mostly women, children and the elders present on the ranch 150 FBI agents, SWAT team members, BIA police and local posse members had the compound surrounded. The residents barely escaped through a hail of bullets being fired.

According to FBI documents, more than 40 Native Americans participated in the gunfight, but only AIM members Bob Robideau, Darrell Butler, and Leonard Peltier were wanted for the killings.

Peltier escaped and Robideau but Butler were caught and arrested. Both men were tried in Cedar Rapids, Iowa, in the summer of 1976. They were tried as codefendants, and the "Not Guilty" verdict was based on the jury's assessment that although both defendants acknowledged firing at the agents, they acted in self defense, even with Robideau's testimony that two of his bullets had hit the agents. The FBI and federal prosecutors opted to proceed against Leonard Peltier. In a pretrial conference, they examined "what went wrong" in the Butler/Robideau trial. A report dated July 1976 concluded that the defendants were allowed to present a self defense case and their lawyers were allowed to subpoena government documents and to call witnesses. They then removed Peltier's trial from the docket of Cedar Rapids and reassigned it to Paul Benson in Fargo, North Dakota, who they felt would be more amenable to their views.

Peltier was captured by Canadian Mounties on February 6, 1976. While trying to fight extradition, a false document written and signed by Myrtle Poor Bear, claiming to be Leonard's girlfriend and an eye witness to the killings, was submitted. Peltier was extradited and his case was moved to Fargo.

Today, the United States Attorney admits that no one knows who fired the fatal shots. The red pick up truck escaped

from the ranch and was never found or identified.

Meanwhile the FBI called it the biggest manhunt in modern US history. The people of Pine Ridge reservation were going through a "seek and destroy" by FBI agents, Goons and the BIA. They were tearing up homes of traditionals without search warrants. People who testified against Peltier later admitted that they had been threatened by the FBI to do so. Myrtle Poor Bear later said that she was coerced by the FBI and she never met Leonard Peltier until she testified against him in court. "We can't prove who shot those agents"- Prosecutor Lynn Crooks in the Court of Appeals, October 15, 1985. Contrary to FBI ballistics expert Evan Hodge's trial testimony, he later claimed that the test was inconclusive; this memo conclusively stated that the rifle contained "a different firing pin" from the weapon used in the firefight. This evidence was withheld from the defense, and only discovered years after the trial with the release of documents via the Freedom of Information Act.

There was no testimony that Leonard Peltier actually shot the two FBI agents. There is no witness testimony that placed Mr. Peltier near the crime scene before the murders occurred. Those witnesses placing Peltier, Robideau and Butler near the crime scene after the killing were coerced and intimidated by the FBI. There is no forensic evidence as to the exact type of rifle used to commit the murders.

Leonard Peltier was targeted for "neutralization" by the FBI years before; and he was one of several high level AIM leaders during the shoot out. John Trudell, another high ranking member of AIM, was quoted as saying, "FBI agents grew up watching John Wayne and cowboys and Indians come out here and want to play cowboys and Indians. Then they gotta suffer the consequences, just as we do. They are the aggressors. We will make no apologies for the deaths of two pigs that did not belong there in the first place." John was referring to the two FBI agents who Leonard Peltier was blamed for killing.

John Trudell was warned by the FBI not to make that speech. Mysteriously his house burnt to the ground. His wife, mother-in-law and his three small children were killed. The fire was never investigated. Mr. Trudell said that just by him using words as a weapon he suffered a great loss.

On Sept. 13, 2005, Peltier's attorneys accused the government of withholding documents in the case to cover up its own misconduct 30 years ago. The FBI released 797 of the 812 pages compiled by Buffalo investigators but withheld 15 pages, citing "national security and foreign relations concerns."

While AIM's notables were being forced to slog their way through the courts, a different form of repression was being visited upon AIM's rank and file members at Pine Ridge. During the three-year period beginning at Wounded Knee, members and supporters were violently dying on the reservation. During this period, 350 others suffered from serious assault. The Commission on Civil Rights was led to describe it as a "Reign of Terror". Peltier has been incarcerated for almost 30 years. He's still maintaining his innocents and his attorneys are still working on his freedom.

\*On March 18th and 19th at the Pow Wow here in Marquette, there will be a raffle for Peltier, all proceeds will go to his Defense Committee Fund. Drawing will be on Sunday. Please contribute.





# Interview with Dr. Michael Loukinen

By Maryanne Brown

**Nish News:** As a sociologist what has impressed you the most about the Ojibwe culture?

**Dr. Loukinen:** The spirituality; the intense spiritual reality that I have personally experienced and witnessed and have studied. That is the magic magnet for me. **Nish News:** Your film, Manoomin (Wild Rice): Ojibwe Spirit Food shows how spiritual and cultural “ricing” is, Is there anything more about the cultural importance about wild rice and its harvesting that was not in the film that you would like to share.

**Dr. Loukinen:** I was unable to convey the unique spiritual meanings of ricing in the Ojibwe language which would have given it a stronger spiritual meaning. I also wished that I could have conveyed the spiritual understanding and appreciation for all of life: the eagles, muskrats, ducks and geese that depend on wild rice beds for their very survival. The forest, the lake all have a spiritual dimension that I was starting to feel, but only partially conveyed it in the film. There is much more spirituality there than the film conveys. I only wish that I could have done more. Well, there is always another film.

**Nish News:** I saw from a list that you have films in the making. What do you have on the back burner?

**Dr. Loukinen:** We have two more are in the making. The “Lost Drum of the Lac Vieux Desert Ojibwe” and “Dancing Eagle;” I want to develop the stories behind these two films.

Dancing Eagle. In 1942, tribal boys stupidly shot and killed an eagle. The then quite old Medicine Man, John Pete, was horrified. He has witnessed the decline of the old ways but this was a cultural atrocity. He predicted that the tribe would “be scattered.” Shortly afterward, their sacred “Big Drum” was stolen and either destroyed, hidden, or sold to a collector. The loss of this sacred drum and the spirit that lived inside eroded their community.

Exactly as he had foreseen, the historic Old Village was abandoned as members migrated “wherever there was a job.” Fifty-three years later (1996) an injured eagle was found by several tribal boys and it was returned to the Old Village during the annual pow-wow. An elder, Jim Williams Sr., the keeper of the LVD drum, danced around the powwow circle with the injured eagle calmly perched on his arm while the drum group sang the Eagle Honor Song. Everyone was standing to honor this dance. No one had ever seen anything like this before. The story has been told throughout Indian Country by word-of-mouth and it has appeared in tribal publications. Now, many LVD members are returning home from their diaspora. It is time to find the sacred drum.

**Nish News:** I know that you have shown some of these films in your sociology classes. What knowledge do you hope your students will take away from this cinematic experience about the (Ojibwe people)?

**Dr. Loukinen:** Ojibwe spiritual knowledge. I hope that they learn what has happened to Ojibwe communities. I hope my students will come to know that the Ojibwe, too, are people; that they will transcend their stereotypes and recognize their humanity and powerful spiritual culture. In general, I hope that my films will convey a sense of understanding and deep appreciation for Ojibwe culture and people.

**Nish News:** Has your relationship changed with Lac Vieux Desert since the passing of the respected elders who have appeared in your films?

**Dr. Loukinen:** Yes, because they are no longer physically here and I miss them very much. But they are, in a sense, still with me. I carry them in my mind and once in a while in a dream. These elders who walked on have relatives who are now my friends and have continued to support my projects. But I am aware of them as an inner presence and spirit. This, fortunately, continues whenever I

pick up my camera, look at my films, or go down to the Old Village.

**Dr Loukinen’s reflections on early spiritual seeds.**

My ancestors all came from Finland and one of my great grandmothers was a full blood Sámi, reindeer herding nomads, who were in some ways similar to the Native people in the states. My last name, “Loukinen” is a very old name that means “way of the gull,” apparently a clan identity from way back in time. Even as a child, traces of indigenous spirituality were in me, although I did not consciously recognize it or label it at the time. When my father and I would go fishing and be in the woods together there was sometimes a fleeting sense of “sacred.” I remember cedar trees giving me that feeling. I don’t know how or where I had these feeling but they existed. So, I think that it was quite natural for me to follow this path that I had never consciously formulated as an intentional undertaking. I had something inside and when I met Coleman Trudeau, Peter Maqua, Archie McGeshick Sr., Franklin Hazen, Jim Williams Sr., Terry and Charlie Fox, Roger LaBine, Louis Councillor and Daniel Big George that to a limited extent was always there, spirituality emerged. Through these friends and teachers I ultimately found myself on this path. I never planned it out. It just happened. It is as though a dream came through a camera.

**On a personal note:** Dr Loukinen wants the following people from the Lac Vieux Desert mentioned as being supportive on this project.

Supportive elders: Beatrice Kelly, Ruth Antone and “What’s up?” Helen Smith. Jim Williams, elder and Keeper of the LVD Drum has gone a long way to support this entire project. His spiritual and cultural teachings have, to a great extent, provided much of the core content of some of the films. *Continues on pg.11*

## “Learning to Walk Together”

By April Lindala: Native American Student Association Advisor



Photos from The 13th annual “Learning to walk together” Traditional Pow Wow.



*A pow wow is a time for people to come together and celebrate life: our good way of life. Our children learn our ways at pow wows, our elders teach and share stories at pow wows, our families come together as one nation to sing and dance.*

The Native American Student Association (NASA) invites you to the 14th Annual “Learning to Walk Together” traditional pow wow on Saturday, March 18 & 19, 2006. The event will be held at the Vandament Arena on the NMU campus.

**What’s going on?** A pow wow is a celebratory event. There are dances, songs, and good food. The arena is where most of a pow wow takes place—it includes the actual circle where the dancers dance, as well as the area containing the emcee and flags.

**Who is the Feast for?** Between the two sessions on Saturday there is a FEAST generally held at 5pm. This will be at the DJ Jacobetti Center. This is also open and free for participants and the public. However, it is important to let the singers and dancers go first. Elders also get special treatment at feast time.

**What do the songs mean?** Drum groups and singers travel many miles to attend pow wows, and will sing, giving their all,

to make the pow wow successful. Good drums draw the best dancers. There are so many types of songs (literally thousands) that to the newcomers’ ears, songs can be the most puzzling aspect of a pow wow. Every song has its unique characteristics and subtle effects. It takes some time for a newcomer to adjust to hearing the differences in songs beyond the obvious.

**What do the dances mean?** There are six major styles of dances in this area: Traditional, Jingle Dress and Fancy Shawl for women and Traditional, Grass Dance and Fancy Bustle for men. Each style is unique and for most of the dancers, each of their outfits is especially made to represent something to them (i.e. clan, colors or tribe).

**Why is this important?** Pow wows are important to Native people because it is one way we celebrate who we are as Native people.

**Who is putting this on?** The Native American Student Association has a committee which is made of up primarily of students. The committee decides all aspects of a pow wow, such as finances, selection of Head Staff, location, date, etc. The task is often overwhelming and it takes many people to do this successfully.

**Some other tips to consider as a newcomer to the pow wow trail!**

**Always listen to the Emcee.** The emcee is the one person who is responsible for setting the tempo for a pow wow. A good emcee will give all of the information you need, as well as entertain you and keep you posted on any news that might arise. Any questions you have usually can be answered by him.

**Always stand during special songs.** This includes Grand Entry, Flag Songs, Veteran Songs, Memorial Songs, Prayer or Whistle Songs, or any other song that the emcee announces. It is also respectful to remove your hat for the duration of that song. Do not sit right around the arena. These chairs are reserved for the dancers and family members of dancers only.

**Ask permission before taking pictures (or video) of dancers or singers.** It is polite to ask a dancer for a photo beforehand.

**Remember you are a guest.** Have fun, ask questions and meet people. Everyone is welcome!

**The Pow Wow program.** This is a good tool to following what is going on. They are usually available at most pow wows. At NMU, they will be at the front desk.