

Show off your fall colors at
HOTPlate!

[paint your own pottery]
Friday, December 4
beginning at 3 p.m.

This is always LOTS of fun! Refreshments available. Bring a food item (nonperishable) to donate for the TV 6 can-a-thon.



Brought to you by the Native American Student Empowerment Initiative

Designed by and for Native American students to provide opportunities for social and cultural interaction to build a 'Native community' on campus, and participant in service learning projects to obtain leadership and citizenship skills and promote academic progress and success.

The Native American Student Empowerment Initiative is presented by the NMU Center for Native American Studies and made possible by the Keweenaw Bay Indian Community.



Anishinaabe News
c/o Native American Student Association
Box 73 - University Center
Marquette, Michigan 49855



Anishinaabe News

Fall 2009 Volume 6, Issue 2

9th annual First Nations Food Taster

By Leora Tadgerson

It is now November, Baashkaakodin Giizis (Freezing Moon), here at Kiiwednang Mishigam Kiinomagaygamic (NMU), which means a few things. The first and perhaps most well known being hunting season for wawashkeshii, or saksii (deer), the second being Native American Heritage month, and the last is the First Nations Food Taster! Volunteers from all over came to help out with prepping the food throughout the week, cooking, cleaning, and of course, eating. We made sure to do our part to help our environment by making this event a dish bag event: having people bring their own (unbreakable) dishware and then be entered into a raffle. This year we were lucky enough to have traditional flute music by Dr. Elda Tate from NMU's Music Department, contemporary hand drum music by Dr. Martin Reinhardt, and a few words of thanks by Ken Pitawanakwat. Chi-miigwech to Chris Kibit and the Culinary Arts Program, for lending us their kitchen for the event and to all of the volunteers for their great help!



Dr. Susan Koch in line ready to enjoy food at this year's First Nations food taster.



Volunteers working hard in the hot kitchen making fry bread and other goodies!

NAS 488 Hosts Presentation on Cultural Sensitivity

By Craig Meshigaud

I had the privilege of attending an informative cultural sensitivity presentation. The presentation consisted of a PowerPoint slide show presented by a group of NAS 488 students, a short speech given by a couple of our own faculty members at the Center for Native American Studies, a guest speaker by the name of Richie Plass, and a panel discussion that talked about issues such as racism and discrimination. I was glad to be part of this eventful night, and even though I was required to go for my Tribal Law and Government class, I would have gone without anyone telling me to. When I first walked into the room, I realized there were a lot of people who showed up for it. Many, like me, were there for a class so they could sign a paper and get credit from their professor, but I truly believe that there was a genuine interest, by most of the people who attended, in what was going to be discussed. As I was about to sit down, one individual in particular caught my eye. He was a middle-aged, well-dressed, grizzly bear-sized Anishinaabe man sitting in the very back row with long, silver colored hair and a jolly, almost Santa Claus-like, chuckle. I sat down near him with one chair between us, and had he not been there I would have probably sat in the exact same place. What can I say? I guess great minds really do think alike.

continued on pg. 8

Inside this Issue

Food Taster from
Volunteer's Perspective

*

Native American Heritage
Month Wrap Up

*

"Citizenship" Presentation by
Dr. Ruth Watry

*

DJ Vanas Visits NMU

Anishinaabe language students teach younger students

By Ryan Goulet

Aanii, Ryan Goulet ndizhnikas. Niin kinoo'amaagan at NMU. Hello, Ryan Goulet is my name. I am a student at NMU. This semester has been a new, but fun and interesting experience with the Anishinaabe language. I am in Kenn Pitawanakwat's NAS 498 class, which is a directed study in the Nish language.

My counterparts in the class and I have been teaching language lessons in some of Kenn's other classes. We have also been working on projects to promote the learning of Anishinaabemowin (the Anishinaabe language).

One of my fellow students in the class, Sue Smart, has been working with the students at the Alternative High School in Marquette. As part of teaching them the language, she has asked the other NAS 498 students and Kenn to come in and speak with them.

My experience with these high school students has been very positive and it has also been a lot of fun.

They seem eager to learn the language and we hope to continue to work with them beyond the scope of this class. The last time I was there, Kenn did a teaching of some basic words and phrases such as; Nгаа'sh-kitooon... (I will be able to...), Aanii/boozhoo (hello), Aaniish naa? (How are you?), Nbuzigim (My boyfriend/girlfriend), and Aapiish yaa in? (Where are you?).

Then I taught them how to say Aaniish ezhwe'ebak? (What's happening), and Naanin Miiinshin. (Give me five, as in a high five). The students picked up on the language very fast and they were very impressive speakers. At the end of the hour, the students gave a round of applause, and one student shouted out of the crowd "this was the best presentation all year!"

We hope they continue to pursue learning the language whether it be at the high school through similar classes if they are offered, or down the road (hopefully at NMU!).

Overall it has been a wonderful experience within the community, and I hope to have more opportunities to do this again. Chi miigwetch. Baamaapii miinwa.

Don't forget! A great gift idea! An alternative to plastic shopping bags, the CNAS tote bag. On sale at the Center (112 Whitman Hall) for \$12. Other items also available. Sorry, no credit cards.

Photo: Leora Tadgerson models one of CNAS tote bags.



joining us when time permits him to do so. The students think he's *mamaandaagekinoo'amaaged* (a fantastic teacher) and, after his presentation, said it was the best one they've had. We are looking forward to many more such sessions.



Sue Smart

Anishinaabemowin at a Local High School

By Sue Smart

Students of NAS 498, a directed studies course instructed by Kenn Pitawanakwat, designed for these *kiinomaaganag* (students) to promote the learning and preservation of *Anishinaabemowin* (Anishinaabe language), have begun to teach the language at Superior Eagles (aka the Alternative) High School in Marquette.

What started out as several presentations aimed at recognizing Native American awareness during the month of November has evolved into an ongoing class, with more than *nisimidana* (thirty) students and teachers participating in learning *Anishinaabemowin* and in the process, learning about our culture and *Anishinaabe-izhitwaawinan* (Anishinaabeg traditions). I have previously worked

with the students at Superior Eagles, teaching them how to brain tan *waawaashkeshiwayaanag* (deer hides), so when she approached the director of the school, Tony Parlato, about the teaching "project", he was excited to have the students and faculty participate; there is currently no language except the required *zhaagaanaashiimowin* (English language) course offered at the *kiinogagaamik* (school). Our thought was "what better language to teach than a "local" one?" Both students and the other teachers agreed and are enthused to have this "new course" offered at their school.

NAS 498 students involved in this project are Sue and Mike Smart, Ryan Goulet, Levi Tadgerson, Leora Tadgerson, Craig Meshigaud, and James "Dutch" Van Eck, with Kenn



Success Coach and Motivational Speaker D.J. Vanas

NMU was host to over 160 middle and high school students for the first-ever "Show Me the Money" financial fitness day in early November. Schools represented included; Aspen Ridge, Father Marquette, Hannahville Indian School, the Marquette Title VII program, Chassell Township School, and the North Star Academy.

NMU students volunteered by helping with activities that youth were engaged in. Topics were financial literacy, making smart money choices. The youth also listened to keynote speaker D.J. Vanas who told stories of his youth and preparing for college.

This program was presented by the NMU Center for Economic Education and Entrepreneurship, the NMU Center for Native American Studies, the GEAR UP/College Day Program, and the Council for Economic Education through funding from the U.S. Department of Education Office of Innovation and Improvement.

Photo top right: A youth from Marquette Title VII program asks for an autograph from D.J. Vanas.

Photo middle right: D.J. Vanas speaks with Gwinn Title VII Coordinator Peggy Derwin and NMU Graduate student Tina Moses.

Photo bottom from left to right: Grace Chaillier, Dr. Tawni Ferrarini, April Lindala, D.J. Vanas and Kenn Pitawanakwat.



First Nations Films

The Center for Native American Studies hosted two movies during Native American Heritage Month. The first movie was the PBS documentary entitled "Alcatraz is Not An Island." The film was shown in honor of the 40th anniversary of the takeover of Alcatraz Island, which was Friday, November 20, 1969. Native Americans, some college students, from the San Francisco Bay took over the island of Alcatraz and began the 19-month occupation to obtain public, governmental and media attention on behalf of Native communities.

The second film "Whale Rider" was based on the novel with the same title by Maori writer Witi Ihimaera. The story, which takes place in New Zealand, is about the relationship between an adolescent girl and her rigid grandfather who refuses to teach her the traditions of their people for the sole reason that she was born a girl — even though she is next in line. The story is an emotional tale of adventure and spirit and spotlights the evolving paths that traditional communities have had to embrace.

By Craig Meshigaud

DJ Vanas spoke to a large group on campus recently. He is an author, motivational speaker, and an amazing role model for Native American youth.

During his speech he talked about how simple things you do in your everyday life can greatly affect your overall wellness as a human being.

He talked a little bit about his book, "The Tiny Warrior," which is available at bookstores or on-line and is helping readers to live a better life.

During his talk he discussed simple things you can do, like walking, that will make you feel better about yourself and your life. He briefly discussed conflicting views of medicine from the traditional Native American viewpoint and the Western viewpoint.

Things like smudging with sage, which has always been an important part of traditional Native medicine, may be viewed as useless to western medicine. Sage is used as a purification medicine to clear your mind of harmful thoughts so you can feel better about your life.

How you feel and your own self esteem can greatly affect how you live the rest of your life but this aspect of health is one of the things often overlooked.

Native American Citizenship

By Amanda Weinart

On this past Veterans Day, Dr. Ruth Watry of the NMU Political Science Department spoke about Native American Citizenship and its correlation with wars and veterans.

The event was part of Native American Heritage Month and sponsored by the Multicultural Education and Resource Center and the Marquette League of Women Voters.

The thesis of Dr. Watry's presentation was that the United States did the same thing to Native American's as King George did to the emerging colonies.

Dr. Watry made the argument that the U.S. treated Native Americans as children, as King George did the pilgrims. Even though the federal government told Native Americans that they were sovereign, the U.S. government went on to control Native American lives. Native Americans were not granted citizenship until 1924, and some states didn't agree with Native American citizenship until 1968. Even without being legal citizens, a very high number of Natives have risked and given their lives to the United States of America.

Native Americans always want to protect their homeland, their part of Mother Earth. Time and time again Natives have been the first to sign up for military duty. Dr. Watry explained that during the Civil War, although there were troops in "Indian Country," many Natives fought for the Union and Confederate troops.

Dr. Watry explained the mass significance of having troops in "Indian Country" during the same period of time that Natives were not "legal citizens." In the late 1800s all Natives were under U.S. law even though they were not recognized as "legal citizens". During the same time that Natives were fighting for the

opposing sides of the Civil War they were not granted the proper being of sovereign, Natives were not allowed to govern themselves. Many Natives were deceived after the Civil War. They were told



Dr. Ruth Watry with Shirley Brozzo, Associate Director of the MERC office.

upon joining the Union they'd become citizens. Unfortunately some Natives fought on the Confederate side and the U.S. said that many Natives could not become citizens. Sovereignty was

largely a hoax.

Dr. Watry stated that Natives were being "taken care of" (as the government seen it) by a government that they had no power over. There was then promise that "civilized Indians" could become citizens if they disassociated with their tribe. If one was to disassociate with the tribe and government officials thought that they were still keeping in touch with friends and family, citizenship was not granted.

A major law went into act that had a key point in disassociation with ones tribe, the Dawes Act. Many natives were swindled out of allotments of land during the activity of the Dawes Act.



Dr. Watry gave an example that some Natives were given a sewing machine and a promissory note...a note that was in a language many did not yet fully understand. The promissory notes said if one did not pay for the machine over time the land was given way. The contracts given to Native people during the Dawes Act protruded fraud.

Fraud was widespread, lies and corruptions was a national misfortune for Native Americans. 1865 to 1870 the period of Reconstruction Amendments (13-15 Amendments), of which abolished slavery and federally required states to provide equal protection under the law to all people within their state.

And that a citizen should not be discriminated against and not be allowed to vote based on their "race, color, or previous condition of servitude."

Natives that had been granted citizenship were not being fully protected by the Constitution of the United States of America. The government still carried on with their mistreatment of Native Americans and denied the first people of this country the right of full citizenship, voting and pretty much any legal representation of the law.

Dr. Watry said that government officials stated that they could take better care of you then you can take care of yourself. Even though the U.S. didn't fully accept Native Americans as citizens, a great number fought for the United States armed forces. Maybe with the hopes of becoming a citizen, as Dr. Watry stated that in 1919 any Native that was in the Army or Navy was granted citizenship.

Dr. Watry said that commanders thought that Native tribes could be an advantage during on the battlefield. That being 12,000 Native Americans participated as code talkers in WWI. Yes, there were code talkers before the Navajo code talkers; during WWI there were Cherokee code talkers.

The U.S. government decided if all Natives were granted citizenship more would be willing to fight in WWII. More than 44,000 Native Americans served (out of a population of 350,000). Dr. Watry noted that if Whites had volunteered at such a high rate there would have been no need for a draft. Dr. Watry also talked of the Korean War, and that many Natives served again because of their time in WWII.

Dr. Watry went on to state that there was a 90% volunteer rate among Native Americans during Vietnam. Again, if the rest of the nation's population had volunteered that much, no draft would have been issued. As of today there are 190,000 living Native American war veterans.

Above left: Dr. Ruth Watry. Above right next page: Cathy Church, of the Marquette League of Women Voters, introduces the evening's event.

Youth Council Celebrates Native Health

By Charlene Brissette

I am a junior attending Northern Michigan University. I enjoy being involved in activities' that allow me to live my culture, and at the same time educate others about it. This past weekend, I was fortunate enough to attend UNITY's (United National Indian Tribal Youth) *Celebrate Native Health* mini-conference, hosted by the Maamwi Niigaanziwag (Together They Lead) Grand Tribal Youth Council. UNITY is a non-profit organization directed towards bettering the lives of our nation's tribal youth.



Calvin Burnside at Opening Ceremonies

Celebrate Native Health is a project funded by the Robert Wood Johnson Foundation, who gave UNITY five-hundred million dollars, over a 5-year span, to raise awareness about issues facing Native American youth today. Thirteen tribal youth councils were chosen to create programs, projects or campaigns to fight childhood obesity, to recognize the problems our youth are facing, and to reverse these negative effects.

Maamwi Niigaanziwag Grand Tribal Youth Council of Sault Ste. Marie, Michigan, was one of the Tribal Youth Councils chosen for the grant. Since 2007, this youth council, consisting of six smaller councils, has hosted health fairs, drum

socials, peer mentoring and an annual Youth Empowerment Pow wow, all with the intention of educating community members, and raising youth confidence. Not only have the youth council hosted events, they have also created policies aimed at influencing people to make better choices about their health. They have had great success with their endeavors, and continue to plan events for the coming year.

This mini-conference was held to bring together the youth that have been working so hard to make these events possible, and to create plans for the next year. The first day included youth observing a Seven Feathers Committee meeting. The Seven Feathers Committee is a group of people working at raising suicide awareness, reducing stigma, and finding resources for at-risk individuals. At the end of the first day there was a talking circle, followed by Wii games and a dance.

Day two started with an Opening Ceremony, where the Mukwa Giizhik Drum provided the

welcoming song and flag song. The flags and the Sault Tribe eagle staff were posted and an invocation was given by the youth. They also introduced each guest speaker that morning. The youth were then split into groups and each went to different sessions. There were sessions including reviews of the projects that have already been completed, using constructive criticism to improve the areas that needed it. There were also sessions to come up with ideas the youth can implement to continue to raise awareness and community involvement. At the conclusion of the conference a final report was created to submit to the UNITY *Celebrate Native Health* executive council. They met for dinner and final remarks, exchanged hugs and went their separate ways; some to Escanaba, some to St. Ignace and some were already home in the

So. Throughout their stay at Kewadin Casino, the youth had breaks to munch on healthy snacks, visit with one another, and talk to older role models present. Those older role models included Sault Tribe Chairman Joe McCoy, Vice-chair Lana Causley, guest speaker Greg Factor, and motivational speaker Chance Rush.



Chance Rush with Charlene Brissette

I know, from personal experience, that these meetings and conferences are extremely beneficial for the mental well-being of the youth. It allows them to make life-long friends, and develop leadership skills, or skills they never realized they had. It provides support for the youth who could be struggling now and need friends to believe in them. For more information on United National Indian Tribal Youth, refer to their website: www.unityinc.org. For more information on the Sault Tribe Grand Tribal Youth Council or Seven Feathers Committee, e-mail me at cbrisset@nmu.edu.

Friday, March 12
Comedian Don Burnstick

Saturday, March 13
17th annual
"Learning To Walk Together"
Traditional Pow wow

Don't miss it!

Anishinaabe News is made possible by the members of the Northern Michigan University Native American Student Association with the help of contributing writers and photographers.

Anishinaabe News is published when possible. Generally two times per semester and once in the summer.

Letters to the Editor can be sent to: *Anishinaabe News*
Native American Student Association
Box 73 University Center
Marquette, MI 49855

Contributing Editor
Tina Moses
Leora Tadgerson

Layout
April Lindala
Leora Tadgerson

Contributing Writers
Charlene Brissette
Maryanne Brown
Ryan Goulet
Joe Masters
Craig Meshigaud
Tina Moses
Gabe Roth
Sue Smart
Amanda Weinert

Photos
Charlene Brissette
April Lindala
Walt Lindala
Tina Moses

Adviser
April Lindala

Letters to the Editor and guest editorials do not necessarily reflect the opinion of *Anishinaabe News*, the Native American Student Association or Northern Michigan University.

When submitting a letter, it must be signed with a return address.

We will consider requests for anonymity.

2009 NIEA Annual Convention

by Tina Moses

The National Indian Education Association Annual Convention was held in Milwaukee this year. My family (Martin, Nim, and Daabii) and I attended in October. For us, it's an annual family event that we look forward to each year. It has become more like a reunion since we get to see friends from across the country. We've travelled to South Dakota, Montana, Alaska, North Carolina, Arizona, Hawaii, and now Wisconsin for this event. The opportunity for us to attend this comes from our involvement in Indian Education.

One session reminded me of the respect we show our elders. Our elders hold a lot of wisdom and they endured a lot in order for us to survive. We are taught to remember how we come to be in the place we are and to plan seven generations ahead for our people. We remember our past and what our families endured for our survival. I was also reminded that lessons come from many sources and sometimes we need to decide which ones we keep and which ones we let go.

Winona LaDuke gave the keynote address on Sunday morning. She is an amazing woman and her message this session dealt with three topics: the school lunch program, providing students with education on being "green," and the need to teach our future leadership. Winona discussed the high numbers of youth in her area who are obese and have diabetes. She wanted to help them and found the best way is to target the school food programs, which were heat and serve rather than making the foods on site. They had no control over the ingredients or the process in making it. Her idea was to provide traditional foods from her area to the school. She started working with the local farmers and getting the students to become familiar with the foods that were part of their heritage. Students were encouraged to interact with the farmers to get to know them and what is needed to grow their foods.

Winona also encouraged the use of "green" energy. She stressed the need for educators to focus on indigenous science as it relates to food, wind turbines, and solar energy to gain control of our tribal futures. If we were to teach our youth the process of incorporating solar energy into our communities, it will transform our economy and allow us to gain control of our future. Our communities could have their own wind turbines and solar paneling on each home to provide heat. She stated that if we teach them the benefits when they are young, they will be able to apply it when they are older and in leadership positions.

Winona's third point was the need to raise our youth as good leaders. She stated that an essential strategy was to teach them about their terrain. Terrain is more than the land; it is the cultural knowledge base, their history. While a politician may use vague phrases, such as "I'm for education" or "I'm for economic development," we need them to provide vision and strategy. According to her, the challenge is to raise the bar – it is too low for our leadership. We need someone who knows how to provide relevant political leadership. What we teach our youth will recover our destiny in a meaningful way.

Another session dealt with Indigenous leadership as constantly changing and adapting and the need for good leaders to recognize what is needed. The panel discussed the difference between Indigenous and non-Indigenous leadership. We had the opportunity to meet with our tribal community members to discuss current issues and to plan the possibility of starting our own tribal virtual college. Marty and the girls were also able to visit with Sam Hill, former NASA Chair and NMU alumnus at the pow wow. We also saw Menominee musician Wade Fernandez.

We enjoy bringing our kids to these conferences as well so they can see the different areas of the country and make friends with other students. Every place we go, we look for the "Indian-ness" of the area to learn about that cultural region. Next year, we plan on attending this conference in San Diego, California.



From left to right: Marty Reinhardt, Daabii Reinhardt, Niim Reinhardt and Tina Moses.



Winona LaDuke

More on Richie Plass

them, "Looks like y'all had a good day today."

One guy might respond with, "Yeah we did. There was tons of them and we left them laying there in their red skins," referring to the blood running down their faces.

Now I have a question, am I supposed to feel honored by the Washington Redskins? Every time I watch football, I am now reminded of the murdering of Indian people at the hand of non-Indians for sport.

I could go on all day about what I heard and what I saw but then, you would not have to hear Richie for yourselves. I encourage anyone and everyone to do that if you get the chance. All the items in the traveling museum would be worth the visit, but getting the chance to hear Richie's real life stories would make it that much better.

At the end of the cultural sensitivity event, there was a discussion panel made up of students of various backgrounds, including one of our own, Leora Tadgerson, who also works with the Center for Native American Studies. The panel was asked questions about racism and how their lives have been affected by discrimination. The audience was also given a chance to ask the panel some questions and the discussion got very intense at times. All the students on the panel were brave and they did a very good job, even though some of the questions went unanswered. Overall the event was a great success and I hope we do something like this again, sometime soon.



Above: Grace Chailier chats with Richie Plass after the program.

Community Art Corner

Sheri Aldred is a tribal citizen of the Keweenaw Bay Indian Community. Not only is she a respected chef and talented artist, she is also a business woman. She is co-owner of the Rubiyat, a relatively new restaurant on Baraga St. in Marquette. Sheri works closely with her cousin, Liana Loonsfoot. The duo runs Mongozid Silks (Mongozid being the translation for Loonsfoot) Sheri and Liana are also at the annual Holiday Art show (also hosted by the MACC).

Aldred was recently featured in a showing hosted by the Marquette Arts and Culture Center (MACC) at the Lower Level Gallery in the Peter White Library. "Three's Company" was the title of the exhibit featuring works by Sheri Loonsfoot-Aldred (as well as Earl Senchuk and Donna Deloughary). The two paintings to the right were featured in the show. The display was up throughout October and part of November.

Sheri Loonsfoot-Aldred specializes in silk paintings and also works on canvas and with mixed media. She is greatly influenced by the natural world, especially water in all its guises. Her family's Native American culture is another powerful influence.



Two paintings by Sheri Aldred.



NAS 488 Class promotes Cultural Sensitivity with Richie Plass

From page 1

"Boozhoo," I said to him as I took my seat.

"Pohsoh," he answered back.

Already, without asking him anything, I knew he was a Menomonie Indian, or "Menom," before I even knew his name. I talked to him for a while after I introduced myself and I found out his name was Richie Plass. While we talked, a few other people from the Center for Native American Studies showed up and we all sat there talking and telling jokes for a while before the first presentation started. Richie seemed like a really down to earth guy and I couldn't wait for him to start his talk about his life experiences and his traveling museum.

This event had been planned, organized, and thought out by a group of students as part of their Native American Studies minor Service Learning Project. They did an amazing job and I applaud them for their efforts they put forth to make sure that this event was a success. These students were the first ones to take the stage and they set the pace for the evening by informing the audience of how Native Americans have been wrongfully portrayed in the media and going over some stereotypes of Native people that many people think of as "common knowledge" when they couldn't be any more wrong. It was eye opening to say the least and they did very well.

Next, Grace Chaillier and Ken Pitawanakwat, professors at NMU, said a few words. They teach Native American Studies classes and they are both active in the local Native community, both on and off campus. We also listened to some brief words from Adriana Greci Green, who is also a professor at the Center for Native American Studies. Adriana then introduced our guest speaker, Richie Plass.

When Richie took the stage, I wasn't really sure what to expect, but I was pretty sure it would have do with all the photographs and other items he had displayed all over the room. I was surprised to learn that he didn't have enough room to present everything so he had to leave some of it behind. He had a lot to say about the Indian mascot issue and had some really sad stories from his own experiences. He talked about how his high school had an Indian mascot and how he had been approached by the school administration to dress up like an "Indian" and lead the basketball team out onto the court for one of their games. He said he did this two times at his high school but then they asked him to do it at an away game. When that day arrived, he led out the team but this time he was not welcomed with open arms, instead he was taunted, spit on, and had trash thrown at him. I don't see how that could make anyone feel "honored." He had warned the administration that something like this would happen. That was the last time he dressed up.

Richie went on to explain how Indians are misrepresented in the media to make us look foolish and enforce negative stereotypes about us, and no one ever bats an eye. Some people say that we should even "take it as a compliment" that all these sports teams are using Indian names and publicly humiliating us. One story that really made me mad was the origin of the name "Redskins." I always knew that the term was a pejorative name for Indian people used in western films and the very well known professional football team, but I had no idea how horrifying and terrible the origin of the term really was.

The story goes back to the early 1800s, the government would buy the scalps of Indian people. This meant that some mon-

strous people would ride around on horses all day looking for Indians so they could cut their scalps off, bring their new "trophies" into the general store, and get money for them. In a lot of cases, the head hunters wouldn't kill the innocent people they robbed of their own hair. They would snatch up a family of men women and children, take their scalps, and leave them there to suffer a long, agonizing death. When the human hunters would get a bag full of scalps they would go back to the store to get their bounty. They would stand around and joke about what they did afterward while drinking a round of shots. The store owner would say to



From left to right: special guest Richie Plass, Dr. Adriana Greci Green, and Kenn Pitawanakwat. The trio are sitting outside at the Whitman Hall fire site.



Top row (from left to right): special guest Richie Plass, Bethany Winn, Spencer Cantu, and Holly Berkstresser. Bottom row is the NMU student panel (from left to right): Arsalan Hussain (Pakistan), Leora Tadgerson (Native American), Kevin Rush (African American), Wendy Yuann (Taiwan), April Kreivi (Australian Native), and Mary-Lynn Piper (Germany).

First Nations Food Taster - From a Volunteer's Perspective

By Gabe Roth

The First Nations Food Taster was a new experience for me. My first assignment was to make the fry bread. There were about five of us making it together and we all had our own job. The first step in making fry bread was to take the premade dough out of the buckets and put it on the tray. Then a baseball size piece was to be taken and put on the tray. The dough had to be kept very oily the entire time. Once the pieces of dough were separated into the correct amount, it was my job to take them and

put them in the hot grease. When doing this I had to take the dough and let it stretch out in my hands to the appropriate size. I then had to put a hole into the middle of it and carefully place it in the frying pan. The point of putting the hole in it was to allow the oil to boil and come through the dough so it would not get ruined or cook poorly. Putting the dough into the frying pan was a little scary sometimes. I would have to set it right in the boiling grease and sometimes it would splash up and get on my hands, which burned and did not feel very pleasant at all.

Once the fry bread was cooked enough on the first side it was then flipped over to the uncooked side. It was very important to only flip the fry bread once; otherwise it would not taste right. Once the fry bread was fully cooked, it was placed on a tray to be stored in one of the warmers. Making fry bread was great experience. As we were cooking, we would have a few scrap pieces that we cooked up and split between the five of us who were working. The fry bread was very delicious. Towards the end of the fry bread making, my friend, Carson

and I were the only two finishing up the rest of the fry bread making.

When all seven of the five-gallon buckets were emptied and fried, we then had to clean up. We had brought all of our pans to the dishwashers, washed our hands, and then it was time for us to eat.

We went through the line and got our food. I ordered some of everything because I had not tried all of these different kinds of foods and they all looked so good. After going through the line, Carson and I found a table and began our feast. There

were mashed potatoes, wild rice, the three sisters, turkey, moose, venison, ice cream with a rice topping, pumpkin pie, lemonade, sweet water, and soup.

All of these different types of food were very delicious. I did not try one thing that I did not like the taste of. I had never really heard of or tried sweet water before. To my surprise it was actually really good.



NAS faculty member Grace Chaillier cuts meatloaf (bison or moose).



Dr. Elda Tate performs on the Native flute.



NAS faculty member Kenn Pitawanakwat enforcing the "Happy Thoughts" while cooking rule.

I think it was maple syrup that made it sweet and tasted very much like it. The beverage was almost too sweet for me to drink a lot of, but I did not have a hard time drinking my glass at all. The food ended up making me very full. I did not even finish my plate. I felt bad for not finishing it but I was stuffed.

Helping out at the First Nations Food Taster was very good time. I was glad that I got to make fry bread because going into it I was already interested. I got put on the perfect job and was happy to be helping out.

The food was great. I also got to meet

new people and have a good time with them cooking fry bread. Working with people I did not know was a good experience because I probably would not have talked to them if I had not been

there helping out that night. All around the First Nations Food Taster was a success for me and everyone else.

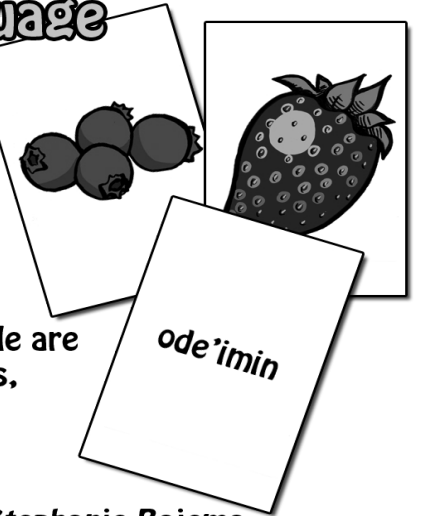
Anishinaabe Language Flash Cards

The Center for Native American Studies at NMU is teaming up with students to make these educational cards available for educators.

Some sets that will be available are food, nature/seasons, animals, and other everyday words!

If you're interested, contact April Lindala alindala@nmu.edu (906) 227-1397

Stephanie Bajema sbajema@nmu.edu or <http://www.nmu.edu/nativeamericans>



“Indians Sing the Blues”

By Maryanne Brown

Indigenous people have been constant contributors on the historic timeline of the genre known as the blues. From reserves in Canada, reservations in the states to urban areas throughout North America, a significant number of Native people have a connection to the blues. I recently attended a workshop, presented by April Lindala, entitled “Indians Sing the Blues.” It was held at the Peter White Library in Marquette and was the second workshop in a series entitled, *Bluesday Tuesday* hosted by the Marquette Area Blues Society.

Technology was not on April’s side, but she moved forward and opened the doors to the world of American Indians who have performed the blues or who have been influenced by blues music. She introduced us to Elaine Bomberry, of the Six Nations reserve in Ontario. Bomberry is the producer of “Rez Blues TV” on the Aboriginal Peoples’ Television Network (APTN) and has run a radio show called “Rez Blues” for a number of years. Bomberry strongly believes that the blues is deeply rooted in Native history just as Native history is deeply rooted in the blues. Furthermore, Bomberry contends that the well known Underground Railroad was originally used as Indian trails.

April spoke of numerous Native American blues artists, starting with Charlie Patton who, at age 19, wrote "Pony Blues," "Banty Rooster" and "Down the Dirt Road" to name a few songs. She played a Patton song (which can be found on-line). There is uncertainty about Charlie Patton’s Native heritage; some believe he was Cherokee, others believe he was Choctaw. Regardless, he is considered to be the "Father of Delta Blues" and one of the oldest known figures of this form of American popular music.

Also featured was Robbie Robertson, also from Six Nations, who is Mohawk and Jewish. Robertson may be best known for being a part of Bob Dylan’s The Band. According to Wikipedia, Robertson's distinctive guitar sound was an important part of the music. Dylan famously praised him as "the only mathematical guitar genius I’ve ever run into who doesn’t offend my intestinal nervousness with his rearguard sound." He has since appeared in The *Last Waltz* a Scorsese film. Robertson later worked on Scorsese's movies *The King of Comedy*, *The Color of Money*, *Casino* and *The Departed*, and acted as executive music director for *Gangs of New York*. Robertson was ranked 78th in Rolling Stone magazine’s list of the 100 Greatest Guitarists of All Time. The Band was inducted to the Rock and Roll Hall of Fame and the Canadian Music Hall Of Fame.

Kiowa and Cherokee native Jesse Ed Davis also contributed to the blues guitar world. He played with some top musicians, including country artist Conway Twitty and bluesman Taj Mahal. Davis was able to display his skill and range, playing slide lead (which he was famous for). He also performed with the likes of John Lennon, Yoko Ono, Emmylou Harris, David Cassidy, Leon Russell and Eric Clapton.

April also briefly discussed the influence of blues music on award-winning author Sherman Alexie. His novel, *Reservation Blues*, follows the story of a blues band, Coyote Springs. Famed blues artist Robert Johnson makes an appearance early in the book and Alexie begins each chapter with a blues song.

April discussed contemporary blues artists, such as John Trudell. Famous for his activism in the American Indian Movement and films in which he has appeared, Trudell is an influential man who has had personal tragedies in his life which I am sure have been the inspirations to his music career now. April also introduced us to upcoming musicians, such as young Navajo guitarists Levi Platero and Anishinaabe duo Digging Roots. Digging Roots uses the traditional means of tree-lining to help compose the music they create; even applying contemporary skyscraper lines of Toronto as inspiration. Their lyrics also reflect traditional beliefs.

In closing, April chose to talk about Pura Fe (Tuscarora). She is a founding member of the renowned native trio, Ulali. The trio is known for amazing harmonies and wide vocal range. April shared an example of their music — a song entitled “Going Home” — as interpreted by the Talisman, a co-ed choir at Stanford University (found easily on-line). April took questions from the audience following the presentation. There were only about ten of us at the presentation, but it was a very well informed presentation and I enjoyed it very much.



Digging Roots vocalists ShoShona Kish and Raven Kanatakta. (Photo from their publicity packet on-line)



16-year-old guitarist Levi Platero (photo from his MYSPACE page).

Student Artist Corner

Leora Tadgerson is a citizen of the Bay Mills Indian Community. She is currently a junior at NMU studying art education, Native American Studies and biology. She calls Negaunee, Michigan, home. Her future goals include: obtaining a teaching degree and becoming an art teacher as well as a language teacher with concentration in Anishinaabemowin.

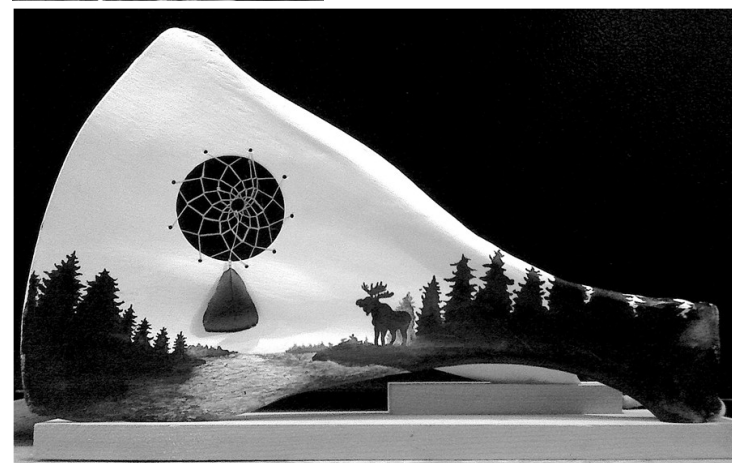


Leora is currently one of two Zaagkii Project interns with the Center for Native American Studies and the Cedar Tree Institute.



Above: “Indecision” The sculpture is in relation to the inability of being able to make up one’s mind. Medium—Clay.

Left: “Untitled” As for the Moose Scapula, Leora says, “My father and his brothers go moose hunting up in Canada and are nice enough to keep the shoulder blades for me for painting. It is a way of celebrating the animal.” Medium - Acrylic Paints on Moose Scapula.



Faculty associated with the Center for Native American Studies presented papers at the annual Native American Symposium and Film Festival. The keynote speaker at the conference was filmmaker Heather Rae, who is best known for her work on the documentary “Trudell” and Oscar-nominated “Frozen River.” Films that were featured range from documentaries to feature films.

Below from right to left: Grace Chaillier, April Lindala, Heather Rae, and two colleagues from other universities.



Skillbuilder! Kicks off Native Month

By Tina Moses

I had the pleasure of attending a SkillBuilder workshop presented by April Lindala entitled “Native American Voices of Leadership.”

It is always great to hear the strong influence our women had within our cultures and how we were largely ignored when it came to U.S. politics. April engaged the audience with questions, asked them to compare speeches from two of our historical tribal leaders as well as two of our contemporary tribal leaders.

She showed political/historical pictures and asked us to tell her what we saw. Some were obvious in their message, but some we really had to think about what the artist was saying. From some of the responses, it appeared that some may have seen the pictures before, but may not have really thought about the meaning.

Be sure to keep an eye out for Native American Student Empowerment Initiative events during the winter 2010 semester. Possibilities include: rawhide rattles, snow snake sticks, appliqué beadwork and porcupine quill earrings.