

Join the Native American Student Association this summer!

Possible summer activities include -

- *warrior games
- *powwow road trips
- *softball games

To find out more, contact NASA president **Connie Goudreau** at nasa@nmu.edu.



Anishinaabe News

Spring 2009 Volume 5, Issue 4

The 17th annual Learning to Walk Together traditional one-day powwow.

By **Connie Goudreau (NASA President)** —

Native Americans refer to a powwow as a gathering to celebrate life. It is a time to visit old friends and family, feast on delicious food, sing traditional music and dance to honor their culture. It is not really a performance, but more a celebration and expression of heritage.

These gatherings are vital to keeping Indian heritage alive in the modern world. They also present a great opportunity for learning for natives and non-natives alike. Because powwows are great tools for learning, NMU's Native American Student Association (NASA) spent countless hours coordinating the annual "Learning to Walk Together" traditional powwow. For the past 17 years, the NMU Native student group, currently NASA, has worked to develop the powwow into one of the largest campus events. Because of this organization's commitment and effort, this powwow has become one of the premier mid-winter powwows in upper Michigan.

Putting on a pow wow is no easy feat, and it takes an extraordinary amount of time and work from NASA and the volunteer faculty from the Center for Native American Studies. We not only prepare the Vandament Arena for the dancing and vending area, but also work with the Culinary Arts Department at the Jacobetti Center in preparing and serving a huge feast. Additionally, we must organize a head staff including an arena director, head veteran, male and female dancers, an emcee (or two) and a fire keeper. Almost 100 volunteers are needed for setup, tear down, kitchen work and security. These volunteers are both students and community members.



Mike and Michelle Willis from the Bay Mills Indian Community. This year's head dancers.

To see the photo gallery of this year's powwow - see page 10. Story continued on page 16.



Anishinaabe News
c/o Native American Student Association
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Marquette, Michigan 49855

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Famous Dave W. Anderson and more!

Indigenous Earth Issues Summit - A Call to Action

By **Aimée Cree Dunn**—Activists, scholars and community members from around Turtle Island gathered to learn, inspire and be inspired at the second annual Indigenous Earth Issues Summit organized by the Center for Native American Studies on Monday, April 6 at the University Center on the NMU Campus.

Hailing from Manitoba, Alaska and Montana as well as the Northwoods region, presenters offered their perspectives to over 100 people on a variety of issues including the renewable energy potential in Indian Country, possible metallic sulfide mining sites around Lake Superior, and solutions to our environmental problems that are found in Traditional Ecological Knowledge. Others showed films on such topics as Western-style development's impacts on the Chittagong Hills region of India and on the Indigenous Ladakhi of the Himalayas as well as a film on the Sacred Run events honoring Mother Earth and calling for social and ecological justice around the world. Afternoon keynotes Susan LaFernier (Keweenaw Bay Indian Community Vice-President) and Chuck Brumleve (Keweenaw Bay Indian Community's Mining Specialist) spoke on the proposed Yellow Dog metallic sulfide mine north of

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Biidadjimowin—NAS Language Students Bring Their Stories—Part II

By James Van Eck—NAS 295: Anishinaabe Language: Winter Survival, a brand new class (Special Topics), has proven to be a fun and adventurous course that involves all the enrolled students in an outdoor learning environment. NAS 295 was petitioned by curious and adventurous students of the Native American Language, Cultures and Communities 102 during the last fall semester. Every Saturday the class convenes at the Whitman building on campus at 10 a.m. and enjoys each other's company for four hours.

"So what do you do then in class?" you may ask. Well for starters, ever since the semester began this class has



James Van Eck helps make maple syrup.

enjoyed the splendors that Mother Earth can offer. So far the class has enjoyed hiking the hills and trails that Marquette County has to offer, but that's not all. Most of the time the class gets to enjoy cooking their own meals, "in the bush" as they call it, while learning more about Native American Culture and Language from Kenn Pitawanakwat.

Recently the class has been enjoying making Maple Syrup. The class helped collect the biish (sugar water) from the Aninaatig (maple trees), and watched and learned how to form the tasty treat right before their eyes. For those interested in summer studies, Kenn will be teaching a similar language course entitled "Summer Exploration." Bamaapii. (See you later).

By Ryan Goulet— Shkwaach Saturday, niinwi ngii-aagimake-gaa-deseme at Wetmore's Landing. It is located on the shore of Lake Superior about naanan miles kiiyed' nang of Marquette. Ginaajiwan. Niinwi hiked down to the beach and observed the maakoom biish. Kenn said that the biish reminded him of his miizii bucket when he was younger. Kenn dash asked "aabiish niki'yaa?" Niin said "odi. aambe." Wiin replied "nahow, aambe dash." Ngii-tibe'emi dash. Ngii-bodweme' dash beshi chi-gamiing. Ngii-manjigeh'mi. Spaghetti ngii-miijinaa. mooz wiiyaas aaboo Levi agaa-biidoon. ge-chi-minopogak washkabang Sheila gii-biidoon.

Nimshish nimoosh Charlie kept trying to miijin miijiim. Kina gwo. Niin shouted "Boontaan. Charlie boontaan." Nimshish dash grabbed a dikwan from the shkoda and hit Leora with the burning end. "Bontaan Charlie!" Nimshish. "Charlie gegwa!"

Kenn agii-aansoke epiichi-wiisini'ang. Gaa-shkwaa-wiisini'ang ngii-abi-maajaami. Agii-miznaazook Levi miinwaa James epiichi-tibe'e'aang. agii-ishpishin chi-gami makom. Ngii-mzinaas genii. Ngii-kwadaazii makomiing. Agiji makomiing ngiindaas. Mii-dash Charlie agii-bigizad. Niin yelled "Charlie aambe! Aambe!" Kaawiin dash gegoo Charlie agii-kenziin. Washme dash waasa agii-azhi maajaa. Nimshish. Gwo-taani-zegik. Ngii-depinaa. Gwo-taani tkaademi chi-gami. Ngii-begis genii. Niin have to admit that the biish wasn't too bad for makwa giizis. Nahaw.

(translation)

Last Saturday we all went snowshoeing at Wetmore's Landing. It is located on the shore of Lake Superior about five miles north of Marquette. It is a beautiful place. We hiked down to the beach and observed the frozen water. Kenn said that the frozen water reminded him of his toilet when he was

Kenn then asked "which way?" I said "over there, come on." He replied "okay, come on then." Then we followed the shoreline. We built a fire next to the big lake. We ate on the run. We ate spaghetti with moose meat that Levi brought. Sheila brought brownies that were delicious. That darn dog Charlie kept trying to eat the food. All of it. I shouted "stop that! Charlie, stop that!" Then that darn dog grabbed a stick from the fire and hit Leora with the burning end. "Stop that!" I said again. "Charlie don't! Darn dog.

Kenn told a story and we all listened while we ate. After we ate, we headed back. Levi and James stopped for a picture along the shoreline. They



Ryan Goulet

were in front of some big ice. I went to join them in the picture on top of the ice.

Charlie wanted to come and ran around, but then he took a swim. I yelled "Charlie come on, come on!" But Charlie was confused. Then I

pulled him out of the water. That darn dog.

While trying to help him back onto land, I took a swim of my own. I have to admit that the water wasn't too bad for February. Nahow.

April's Tiny Tidbit
Great gift idea for any time of the year!



A smart alternative to plastic shopping bags.
On sale now at the CNAS—112 Whitman Hall for \$12.

Fall 2009 registration is open. Sign up today!

Courses offered by the NMU Center for Native American Studies.

NAS 101	<u>Anishinaabe Language, Culture & Community</u> Kenn Pitawanakwat Mondays 6-9:20 pm Mondays and Wednesdays 1-2:40 pm	4 credits
NAS 102 (NAS 101 required)	<u>Anishinaabe Language, Culture & Community</u> Kenn Pitawanakwat Tuesdays & Thursdays 10-11:40 am	4 credits
NAS 204	<u>Native American Experience</u> Various faculty/Variou times	4 credits
NAS 310	<u>Tribal Law & Government</u> Wednesdays 6-9:20 pm	4 credits
NAS 420	<u>Issues within the Representation of American Indians</u> Adriana Greci Green Mondays and Wednesdays 3-4:40 pm	4 credits
NAS 485	<u>American Indian Education</u> Web Course	3 credits
NAS 488	<u>Native American Service Learning Project</u> Adriana Greci Green Mondays 6-9:20 pm	4 credits
NAS 495	<u>Special Topics: American Indian Communities</u> Adriana Greci Green Tuesdays 6-9:20 pm	4 credits

NAS 101 & NAS 102 meets Division V requirements.

NAS 204 meets Division II requirements and World Cultures requirements

NAS 310 meets Division IV requirements.

Questions? Call 906-227-1397 or visit www.nmu.edu/nativeamericans



“Famous Dave” Visits NMU

Dave Anderson, founder of Famous Dave’s BBQ restaurant chain, exploded on to the Marquette scene in April. Famous Dave visited the NMU campus and spoke to approximately 30 students. Famous Dave will always remember where he came from. He spoke with affection of his parents (his father, Choctaw and his mother Ojibwe from Lac Courte Oreilles) and told funny stories of getting started in the business. His energetic style was contagious and students asked several questions about his journey in the business world.

His host, the Economic Club of Marquette, held a dinner in which Famous Dave gave the large audience a rousing speech on goals, aspirations and dreams. NASA members Sam Hill attended the dinner and stated of Famous Dave, “One of the most energetic speakers I have seen in a while, Dave captured the audience with his outbursts of inspiration and jokes. Dave is truly an iconic figure in Indian country for people of all ages.”

Chad Nedeau said, “He was absolutely amazing. He was motivating. What I liked best was his perspective on profit. He was talking about how some within Native communities say that profits are not a part of Native culture.” Nedeau continued, “According to Famous Dave, he believes that profits help him find a way to help a large group of people. It adds to the value of their lives. That’s what I took away. A lot of people see profits as evil. His perspective was cool in that he wants to help out others and he can do so.”

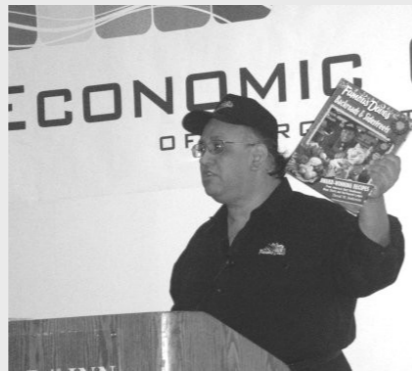
CNAS adjunct instructor Violet Friisvall shared, “I really liked him. He wasn’t what I expected. You read someone’s bio and well, he wasn’t what I expected.” In reference to the sound of his voice and delivery. Violet continued, “My daughter said he sounded like he could’ve been from Zeba.” (It’s true too!).

Famous Dave helped to start other restaurants, too, like the Rainforest Café. Two of his award-winning books are now in the CNAS Resource Room. Check them out to seek out Famous Dave’s success tips or to cook up a tasty batch of his honey touched corn bread or BBQ ribs. Sounds good !

To learn more about Famous Dave, visit his website at www.davewanderson.com.

Photos: Famous Dave holds up one of his books. “Learn in 30 days what took me thirty years to collect.”

April Lindala, Famous Dave, NASA members Sam Hill and Chad Nedeau.



More photos from the NASEI dreamcatcher workshops.



Above left: April Lindala weaves her dreamcatcher. Middle: Traci works closely with BJ on finishing touches. Right: Terry proudly holds her completed project.



NAS 101 Language Student on Her Experience

By Terry Sansom—I first met Kenn Pitawanakwat while signing up for winter classes. I’m an older student (mindemoya kinomaagin) Kenn told me, “this fun class.” I was always interested in the native language. To me the Native American elders are a source of wisdom, medicine, poetry, and enlightenment. As a young child I used to make up my own language. I would tell people some made up word and push it off as a native word. I never thought it possible to understand the language and to speak it. It seems so surreal to me. I’m not that good at pronouncing some of the words, but I’m getting better. In early April, Kenn brought a friend of his, Brian Shawanda

to class. Both men spoke fluent Anishinaabe language. To hear both these men speak the almost forgotten language was beautiful and spellbinding. I closed my eyes and relaxed to their talks about whatever. It seemed like the words were flowing to a special spiritual chant. It seemed to be out of some kind of phantasmagorical scene. I want to know what it was like living long ago. Way back, when the Native Americans were free to roam. I think this is one of the classes that I need to be in. I want to be able to speak the perfect language.



And when I’m surprised that someone says something that’s odd, I can just say “Shta- ta- haa.” That’s the meaning for disbelief, kind of like saying yeah right. Most of the time in class, we learn a lot of different words. Some of the first words I learned are: deer (wa-washkesh), old lady (mindemoya kinomaagin), old man (ke’eziih), and some kind of building (gamig). Or you can say church (namegamig). As time went by and it started

to get nicer out, we went for small walks outside. While outside it was cold and we learned the word for I’m cold. It’s biingetch. While sitting by the fire pit, my Native American Language instructor Kenn Pitawanakwat asked, “Will somebody write about their NAS experience?” No one raised their hand. I have a love for writing. So I raised my hand.

Twisted Words

By Kenn Pitawanakwat—Did you hear about the little girl who dreamt that all of her aunties, uncles, brothers and sisters were talking about the excitement arriving soon? Auntie Mary talked the loudest. She also had the biggest mouth which showed off her missing left front tooth. The other incisor was brown with too many years of coffee, beans, and chewing tobacco. She splattered each spit into her smelly coffee can spittoon. Sometimes she missed. Uncle Jerry was plucking his guitar with his one good arthritic hand. His other hand rested on the neck of “Honey” which he called his guitar perhaps in memory of his teenage girlfriend who left him for his cousin. No one talked too much about Honey. At least not in front of Ol’ Jerry. I was careful not to annoy Jerry or Mary. Or anyone else. Timidly I tried to scream. “Kina. Kina waya. Did you all know that I am teaching a summer language Ojibwe course?” I stepped aside just in time to avoid stepping on Pussy’s tail. Which was the name of the cat. By now Pussy was slower, but not slow. Either way stepping on her tail would invite a cat screech I hate. “Yea. Nda-kinoomage nangwa niibing.” Aapiish (Where) I thought I heard someone say. “Wa-zhi-nishnaabemwong” (How to speak Indian) I said to anyone. “Naahaw” (Okay) someone said. “Aahaw” (right on) another echoed. That was my signal to go ahead and do it. So if you want to see and hear about the insane escapades of my uncles and twisted sisters, then come and sign up for Summer Explorations NAS 295-02, number 50748 from May 18-June 27, Mondays/Wednesdays 5:30 -9:50 PM. The course will take advantage of the summer months in an outdoor setting. Pass it on.



Sign up for Anishinaabe Language classes with Kenn this summer! Explore the outdoors while learning Anishinaabe language and culture.

C’mon, U.P. in the summer? Is there a better way to learn?

Métis Survivor Story

Marjorie Wells Finn is of Métis descent from the Turtle Mountain tribe of the Dakotas and Saskatchewan Plains Cree who grew up with the culture and language of her ancestors.

My name is Laura Marjorie Finn (née Wells). I am 83 years old and I am a Métis survivor.

I grew up in southern Saskatchewan as did my mother. My father was born in Lewiston, Montana. He came from a large family of fourteen children and they lived on a ranch. They were doing well but somehow my grandfather John Wells was talked into going north to Saskatchewan. At that time the government was giving out parcels of land for free to any man who would farm it for 10 years. So Grandfather moved his whole family and all his horses and animals to Saskatchewan. They had two covered wagons and the older kids rode horseback the whole way. They couldn't tell when they crossed the border. Back then, my family said, there was no border.

The move north turned out to be a bad move though – most of the horses died along the way (it had something to do with the change in water). My grandpa got a homestead and farmed it with my dad. Grandpa was getting old by then. But the piece of land they got was all sand and nothing would grow on it so they eventually sold it. The homestead was situated in a Métis community called Round Prairie, south of Saskatoon on the Saskatchewan River, and that's where I was born.

My mother's mother had been born in Saskatchewan but had spent a good part of her life in Belcourt, North Dakota. She was a midwife and a healer who could speak five languages – Cree, Sioux, Chippewa, French and English. My mother also grew up speaking a few different languages and knowing a lot about Indian medicine. I remember

people calling on her to go and see a sick person. She would always go and take her herbs along to treat them.

In our younger years we traveled a lot like nomads, camping here and there while my father found work with farmers. We had an old white canvas tent and usually slept in feather beds.

Although times were tough I don't remember being hungry. My mother was a good cook and my father would bring home ducks and prairie chickens; they made a delicious soup. She cooked over an open fire and baked good bannock. Sometimes we would pick Saskatoon berries and choke cherries. My grandmother would grind the choke cherries and dry them in the hot sun for a few days. Then she packed them in flour sacks; they kept well that way. Later she'd put some in a pot, cover them with cold water and let them simmer for awhile. Then she would add sugar and a little flour and water to thicken it and make a tasty dessert for us children.

It wasn't until my oldest brother was nine years old that we moved into the city of Saskatoon and rented a house so my brothers could go to school. I was around three or four years old at the time. That is when I got a severe eye infection and lost my eyesight. My mother was in the hospital and my aunt, who was looking after us, treated me with some Indian medicine that she made into a poultice and put on my eyes.

The treatment lasted a while and then one day when she took the bandages off, I could see again – I saw my mother standing there in a white dress. I was always nearsighted after that due to scarring on the cornea, and it made schoolwork hard as I didn't have glasses.

As I got older we continued to travel across the prairies in the summer, with our wagon and team of horses.

We would put our tent up by the side of the road in the bush. Sometimes we would find small patches of wild strawberries in the coulees (low spots). We were very poor; this was during the "dirty thirties". We had to make a living the best way we could. My father would find work harvesting and stoking farmers' fields, and he made a little money doing odd jobs – he was a jack of all trades.

In winter we would be indoors but without running water for washing or cooking. My mother hauled in large chunks of snow and melted it in a big white tub on top of the stove. It took a lot of snow to get a tub of water, but it was beautiful, soft water, and that water was well used, you can be sure. Our washer was hand operated and we used a washboard as well. We heated flat irons on top of the kitchen stove to iron clothes.

My dad and my uncle Gabe would go into the bush and saw wood, chop it and sell it by the wagonload. Sometimes they would go trapping muskrats and weasels and they would sell the furs.

Another job they did was pick bones by a slaughter house and sell them by the wagonload. This was around the beginning of World War II when they needed bones to make glue, I think. Once, their wagon was not quite full and they wanted to get the load in by closing time so they got old Bill Ouellette to climb into the wagon and they buried him in the bones and took the load to be weighed. They got their money for the full load before helping Bill out from under all those bones!

My sister Gladys and I both got jobs at the Intercontinental Packers (meat packing plant) during the war years. There was a shortage of manpower so they hired us at a very young age. We started at 50 cents an hour, which was big money at that time. We sure had our share of adventures there, but that's another story.



Congrats Scholarship Winner Dan MacNeil!

Dan MacNeil (graduating in May) was recently accepted into the University of Iowa's Philip G. Hubbard Law School preparation program. The program seeks to support diversity in the legal profession and is targeted toward historically under-represented groups in the legal profession. Dan received a full scholarship, plus a stipend to attend the four-week residential program at the University of Iowa College of Law. During the program he will participate in classes, workshops and other activities intended to build skills in legal analysis, legal writing and the study of legal concepts. The NMU Department of Political Science nominated Dan and supported his application. Dan recently spoke to *Anishinaabe News*.

NN: Tell us about yourself. What's your major, what are some of your interests.

MacNeil: My dad says we come from the Bear Clan. I worked at Econo Foods through my entire college career full time. My interests include hiking, basketball, and football. My major is political science with an emphasis on pre-law. My minor is in Economics.

NN: Tell me about this program. How did you hear about it? How did you apply for it?

MacNeil: Dr. Nelson told me to get to his office. 'This is due tomorrow,' he said. (Laughs.) He is the one who encouraged me to apply.

NN: Why is this program important for you?

I'm trying to get into law school, this (program) will help me. I'm looking to work as a para-legal first ... before law school. This program here will help give me more experience in legal writing and research.

NN: What are your plans for after NMU and the University of Iowa program?

MacNeil: After NMU, looking at Michigan State, Cooley Law School, Detroit Mercy and Albany, New York and University of Arizona. They don't emphasize it yet, tribal attorney. Not sure if I can run for tribal office since I wasn't raised on the reservation. Would like to work with the courts.

NN: What would you recommend to other students interested in the pre-law program here?

MacNeil: Take logic classes, like Intro to Logic, to train for the LSAT. That is what Dr. Ruth Watry told me. I think this program will also help me with the LSAT. That's the biggest thing — take what you can to do well on the LSAT.



End of the Year NASEI events

NMU student Traci Belair led a trio of 3-D dreamcatcher workshops during the winter semester. Several students were successful in learning how to make these. (See photos.) NASEI sponsored it's final event in late April, a tournament of the card game Apples2Apples. Due to the recent snowfall, NASEI had to cancel the softball game originally scheduled. However, several students and faculty enjoyed their time together over Border Grill while also watching the 2008 Gathering of Nations video.

The workshops are a part of the Native American Student Empowerment Initiative (NASEI) presented by the Center for Native American Studies and made possible by the Keweenaw Bay Indian Community.



Above: NMU Student Holly Berkstresser works on her dreamcatcher. Right: Traci works with a student to complete her dreamcatcher. BJ Bosco finishes hers (you should see this in color).



Social Work within Native American Communities

By Timothy Hilton—

Successful social workers respect and work to understand the cultures and values of the communities in which they work. In March, Paul Halverson, a substance abuse counselor from the New Day Treatment Center in Baraga, Mich. and his mother, Janice Halverson, a social worker and former Indian Outreach Worker with Michigan's Department of Human Services, spoke with a group of approximately 30 Northern students about social work practice within Native American communities as well as students taking the Native American Studies minor.

The Halversons gave students a sense of what they might expect when greeted within a Native American family's home. "The first thing someone will probably say is, 'What can I get you to eat'," Paul explained. He also let students know that respect is earned from showing respect to others and joked that if someone teases you it is a good sign because it means you are well liked.

The Halversons discussed the benefits of becoming familiar with Native American perspectives on spirituality and healing, the family, and respect for elders. Communities, students learned, are not just targets of interventions but also valuable resources for helping people overcome their problems. Each gave examples of ways Native American cultures, religions, family structures and traditions became vehicles for helping people overcome personal and social issues such as substance abuse and depression. In addition Erin Graham, a senior in social work spoke about her internship at the JKL Bahweting Anishinaabe charter school in Sault Ste. Marie

(one of NMU's Charter Schools). She spoke of how people were surprised at her energy and desire. Even back in December Erin stated, "It (the internship) is one of my favorite subjects to talk about. It has been such an amazing experience and I will continue it until May, even though I will have fulfilled my hours well before then!"

Students were energized by the presenters' charisma and knowledge. As one student explained about the Halversons, "They were both amazing. I am very excited about the possibility of working within a Native community when I graduate."

Dr. Adriana Greci Green is teaching the special topics course, American Indian Communities in the fall 2009 semester. Students interested in either Native American studies, sociology or social work would enjoy and benefit greatly from this course.

For more information about this special topics course and other NAS courses, call 906-227-1397.

Fry Bread Taco Fundraiser a success!

By Tanya Sprowl—The Marquette Area Public Schools, Native American Education Program held a Fry Bread Indian Taco fundraising dinner in March at the Masonic Temple. This was a very successful event. We sold about 170 fry bread tacos.

We also held a silent auction. Some of the things we auctioned off were a Redwings hockey puck, a Lions football, and a Packers football. We also had several businesses in the area donate items to the auction.

We would like to thank them all: Kohls, Econo Foods, Curves, Marquette Federal Credit Union, H & R Block, Ojibwa Casinos, Younkers, Starbucks, Jandron's Fine Jewelry. We would also like to thank the parents, students, and community members who made this a success. A special thank you to April Lindala for sharing her fry bread recipe! All the money raised from the benefit will be used to send the Marquette Area Public School Native students to a culture/leadership camp at the end of May. For more information about the Marquette Area Public School Native American Education Program contact Tanya Sprowl at 906-225-5387.

"Powwow" continued from page 1

NASA coordinates all of the vendors and drum groups present at the powwow, many of which are from outside the U.P. Preparation for this event starts 5-6 months before the pow wow and is relentless until clean up. This powwow is titled "Learning to Walk Together" because it plays such a big role in teaching the campus and Marquette community about Indian heritage and how to accept and understand it. "The first year we met to discuss the name of the meeting we all decided it would be good to include the idea of learning," states April Lindala, NASA Adviser. "We were all at different stages in our life and different stages of who we were as Native people, learning things about our culture. It made sense. We were at an institution of learning." In addition Lindala comments, "Everyone attending the pow wow is at their own stage of learning and hopefully they will pick up something new from our event."

Powwows are opportunities to learn about heritage, culture, and community for everyone involved, watching or participating.

NASEI hosts Black Ash basket weaving workshop for students

Kelly Church (Grand Traverse Band of Ottawa Chippewa) recently held a black ash basket weaving workshop in at the Marquette Commons in Marquette. Several NMU students, faculty, and community members gathered to learn how to make traditional black ash baskets.

Kelly was invited by the Native American Student Empowerment Initiative (NASEI) to hold a workshop as well as to present at the 2nd annual Indigenous Earth Issues Summit.

Kelly brought in black ash strips straight from the tree to show participants what the baskets originally came from. After explaining the process of selecting only the straightest trees, felling them, pounding them, and then stripping them, Kelly began showing participants how to build the foundation of their baskets by laying strips of soft, smooth black ash into a large snowflake shape.

Once the foundation was complete, she moved on to demonstrating how to build the sides by weaving more and more strips of ash between the foundation strips. Everyone was amazed at how easy it was to create something so beautiful. Within two hours, everyone was finished with baskets and happily eating frybread tacos!

Kelly explained to participants that she is a seventh generation black ash weaver, but the tradition goes back much farther in her family. They are unable to determine just how far back the family legacy goes due to lack of records. Kelly has shown baskets in many exhibitions and has won numerous awards for her work all over the United States.

But baskets aren't the only thing Kelly is good at. She is also a painter, photographer, and sculptor. Kelly outlines one of her goals as "I want to help teach non-natives about today's Native Americans - the many different tribes and cultures - and to help dispel the

Hollywood images and show the many faces of Native people today."

Photo left: Kelly explains some of the final touches of basket making.

Photos right: students work on their baskets.



To learn more about Kelly Church, visit www.blackash.org.

More photos from this workshop on page 11.

Earth Keepers speaker series and concert at NMU

Earth Keepers held a four-part speaker series and a concert recently in honor of Earth Day. Collectively known as Sacred Planet, the series focused on the tree as a spiritual symbol, the task of faith groups in addressing environmental issues, the role of pollinators in native ecosystems, and the importance of international partnerships and environmental stewardship within the global community.

As part of the series, Earl and Aiesha Meshigaud, Spiritual Leaders for the Hannahville Indian Reservation (Potawatomi), presented "On the Wings of the Eagle," the Anishinaabe perspectives on the tree and its significance within Anishinaabe culture. Earl spoke of his grandfather and his relationship with the maple tree during the time of removal. Aiesha sang songs and spoke passionately about the connection between women and the water.



Members of Earth Keepers on each end with Aiesha and Earl.

Congratulations May 2009 Graduates!

Jon Anthony *	Kristopher Kerbersky *	Tracy Micheau *
Leonard Beaudoin *	Cheryne LaPointe-Tolonen *	Chad Nedeau *
Kelly Bedell *	Brigitte LaPointe-Tolonen *	Kaleb Preiss *
Weston Bellefeuille *	Michael Larson *	Michelle Rozga *
Betty-Jo Bosco *	Dan MacNeil *	Michael Sparks *
Barbara Frechette *	Chelsea McGeshick *	Teresa Valenti *
Garret Geller *	Martin Michaelson	Mark Wills
Samantha Hill	Good luck to all of you!	

Take new and different courses offered by
the NMU Center for Native American Studies.

Classes run from May 18 - June 27, 2009

NAS 295 - ST: Native American Beadwork Styles 2 credits

5:30-9:50 p.m. on Tuesdays

Instructor: April Lindala

NAS 295 - ST: Anishinaabe Language Summer Exploration 4 credits

5:30 - 9:50 p.m. on Mondays and Wednesdays

Instructor: Kenn Pitawanakwat

NAS 340 - *Kinomaage: Earth Shows Us the Way 4 credits

5:30 - 9:50 p.m. on Tuesdays and Thursdays

Instructor: Aimee Cree Dunn

*Required Field Trips to be arranged outside of scheduled class time

Registration for summer courses is now open!

To apply, call the NMU Admissions Office at 906-227-2650.

For more information on summer courses, call the Continuing Education Department at 906-227-2103.



Northern Michigan University is an AA/EQ Institution.

Questions? Contact the Center for Native American Studies at 906-227-1397 or by e-mail at cnas@nmu.edu or visit our Web site at www.nmu.edu/nativeamericans.

NASA Student Spotlight: Chad Nedeau

Interview by Sam Hill—

NN: Where are you from/what is your tribal affiliation?

NEDEAU: Hometown: Bark River, Mich. Sault St. Marie Band Ojibwa.

NN: What is your major and minor? Why did you pick those, what interests you about them?

NEDEAU: My major is economics and my minor is business administration. I picked economics because it seemed interesting, it's kind of cool studying what is going on with our economy, it's pretty diverse.

NN: What is your favorite ice cream flavor and why? Explain.

NEDEAU: I don't think you can pick just one, so I'm gonna' pick three in no particular order: Mackinaw Island fudge in support of the local M.I.F. industry, Americone Dream because it's not only delicious but also endorsed by one of my favorite celebrities Stephen Colbert. And, last but not least Rocky Road — it might be a bumpy road and take longer than the easy avenue, but it doesn't matter because it's delicious 100% of the way.

NN: Why did you choose NMU?

Two reasons: I wanted to come to a smaller school, and also because I thought it would be cool to come back home and be by family after being gone after 7 years.

NN: How long have you been part of NASA?

NEDEAU: Since I got here in fall 2007.

NN: What are some of your best memories here at NMU?

NEDEAU: There've been some good ones, last year's pow wow I had a ton of fun and the Wildcat wrestling trip to St. cloud, Minn. are my top two.

NN: If you could drive anything on the road you wanted to, what would it be, and why?

NEDEAU: Bugatti Veyron because it looks awesome and it's super fast!

NN: Talk about a few of your favorite classes you've taken here.

NEDEAU: My econ classes with Dr. Prychitko and strangely enough physics because it was so out of my realm of my major, it was a good changeup.

NN: Would you consider bungee jumping? Would you consider it a sport?

NEDEAU: Yes I would definitely do it.

And, yes if it involved choosing in a short period of time a bungee chord out of a tangle of them and some of them are connected and some of them aren't and some of them are too long and some are too short and you just choose one out of the tangle and jump—then I would consider it a sport. It may sound like a deadly sport, but it's also a sweet sport.

NN: What are your summer plans?

NEDEAU: I have to take two summer classes online, other than that I want to enjoy the summer and hit as many powwows as I can because it is my last summer here.

NN: How did you get so good at playing the bongos?

NEDEAU: I am not good at playing the bongos, I just watched the Chapelle show a couple times and do this and that, or whichever one because I can do both.

NN: Who makes the best fry bread?

NEDEAU: My aunt Dee. It's what I grew up on so I've developed a palate for it. Either that or there's just a little secret ingredient of awesomeness that's put in there too.

NN: Should there be a Native studies major? What kinds of classes do you think should be incorporated?

NEDEAU: Yes there should be a NAS major because it's important. Language classes, history classes, sociology classes, anthropology classes, you can do just about any class and include Native American studies. It is something unique that NMU has the resources to provide.

NN: What is in your CD player right now, what have you been listening to?

NEDEAU: Niizhoo Sullivan rocking out "The Ugly One's Winning" at Wabeno powwow. Eyabay's *Soldiers* was the last CD that was in my player. I really like listening to Tha Tribe's *Quiet Storm* lately.

NN: What would you do if you found pirate treasure washed up on shore?

NEDEAU: I'd grab it quick and hide it. I'd probably bury it and make my own map. I'd keep the map for myself to go on a treasure hunt whenever I was bored.



NN: Why were there only a few members in NASA this year?

NEDEAU: That's a great question, Samantha, and I'm glad you asked it. I don't think people realize how much fun and exciting NASA could be if we had more members, and we could really have a student circle of friends all involved.

NN: What is your favorite movie of all time and why?

NEDEAU: It's a tie between "A River Runs Through It" because it's a really cool American story, and "The Count of Monte Crisco" because the poor guy gets educated, comes back, and schools everyone in a sweet plot of revenge.



Above: Chad dancing at the NMU powwow. Below: Chad is beading a feather while Grace Chaillier watches on.

Teaching Anishinaabe Language to Marquette Public School Children

Students in *NAS 488: Native American Service Learning*

Project presented their work at NMU's Celebration of Student Research in April. Under the supervision of Dr. Adriana Greci Green (CNAS), NAS 488 partnered with Title VII Native American Education of the Marquette Public School District to enrich the Anishinaabe education of the K-5 children in the program by teaching them some Anishinaabe language. Originally spoken by many of the indigenous peoples of the Great Lakes, Anishinaabe is today counted among endangered Native American languages. Students in the course felt that by teaching some language to the children, their service learning project would stand as a small yet significant contribution to language revitalization efforts that are occurring nationwide.

Levi Tadgerson, Rob Manty, Kim Lamb, JD Lyons and Tracy Micheau selected a core group of words and taught the children using illustrations, storytelling and a variety of games. They designed a set of illustrated word posters and a set of cards to play *Go Gigoon* (Go Fish) with the children. Meeting during tutoring sessions at four different schools over a period of two weeks each, the program



Levi Tadgerson and JD Lyons with MAPS Title VII students.

was a success. The children were very engaged and made rapid progress mastering the vocabulary, and enjoyed the activities. They played several rounds of *Go Gigoon* and challenged their instructors in charades based on the Anishinaabe words they learned. Each child received their own set of cards at the conclusion of the program.

It seems that this experience has provided the children with a desire to learn more Anishinaabe language. Tanya Sprowl, Director of the Title VII program, was also extremely pleased with the outcome of this service learning project and reported that some children continued to play with the cards at home with siblings and relatives, and that some had also shared their games with older kids at the high school.

The NAS 488 project team would like to acknowledge artist Matt Fleming, who generously donated original artwork for the cards and stories; and OfficeMax for donating a portion of the production costs.

If you are interested in the NAS 488 course, contact the Center for Native American Studies at 906-227-1397.

"Summit" from page 1 —Marquette. Members of the audience commented on it being a very interesting and highly informative presentation.

Evon Peter, former chief of the Neetsaii Gwich'in and current executive director of Native Movement, spoke as the evening keynote and received a standing ovation. Intertwining story with personal reflection and historical lessons, Peter spoke on the environmental history coming out of the relationship between Alaskan Natives and the United States. Much of what he spoke of also challenged the audience to find the will to make the changes needed to address our

environmental crisis. Peter found the Summit as a whole a great experience. He commented particularly on the involvement of students from the



Heather Naigus, Evon Peter, and Aimée Cree Dunn. Photo by Linda Cree.

NAS 342 course, "Indigenous Environmental Movements," in the Summit presentations. It gave him hope, he said, to see students an integral part of such an

event as he felt they were gaining valuable experience for making change in the world.

One Summit attendee described the Summit as "Phenomenal!" Others used words like "Awesome!" and "Inspiring." One audience

member wrote, "I was impressed - the Native Studies Department's hard work and teachings are making a remarkable difference in the world."

Photos, links to articles on the Summit, and links to the digital archives of the presentations in the Michigan Room, including the keynote presentations, can be found on www.nmu.edu/nativeamericans. CNAS would like to send a big thanks to all the volunteers, the Keweenaw Bay Indian Community, the presenters, the King*Chavez*Parks Visiting Professor Initiative and the Summit participants. Chi-miigwech! You all made the success of the Summit possible.

To see photos of this event, see page 11.

Trudie Jackson visits NMU to promote HIV/AIDS awareness

By Shirley Brozzo—

Trudie Jackson knew there was something different about herself. It wasn't the fact that she was one of six children who ended up being raised by her father after her mother died when she was only two. It wasn't her boarding school experiences at a BIA school. It wasn't even the fact that she spent summers with her grandmother at a home that had no electricity. When Trudie was young she always found herself drawn to women-centered activities, especially at ceremonies. The older she got, the more she realized she really was a female, not the male she had been born as.

Trudie's father, a very traditional Navajo man, had a hard time accepting the idea that Trudie saw herself as a woman. He tried to be more of a role model for her, teaching her to change the oil in her car, change a tire, and do tune-ups. Her father was really struggling. She was willing to learn these activities to please him, but not to change who she was.

In retrospect, Trudie admits that some of the life choices she made were not always the best choices. She had friends, other trans-girls, who were engaged in survival sex work in order to make a living.

Other so-called friends were responsible for shooting her and stabbing her. Along the way she became involved in criminal activities, which landed her in jail. During her incarceration, she was able to reflect upon her life and set some goals. These goals led her to her first legitimate job in 2003.

Having a real job changed

Trudie's life forever. For the first time she wrestled with filing her taxes. She also found some new colleagues--Native and non-Native, transgender, female and male. She also discovered that she could be "Whoever I want to be." She also made the decision to give college another try. In 1988 she lasted about 3 months. This May she will earn her associate degree.

It wasn't an easy road now



helped to coordinate prevention efforts for all 22 tribes in Arizona. By 2006 she was also elected chair of the Task Force for the National Native American Community Planning group working on HIV/AIDS issues nationwide.

Most recently in September 2008 Trudie was the first transgender person to receive the prestigious Marty Prairie award for her efforts in the fight against HIV/AIDS in the Native community. This had been a goal of hers since she first attended this awards ceremony in 2003. For her efforts she earned both an HIV Pendleton blanket and a star quilt.

Ms. Trudie Jackson has followed a very difficult path that led her to where she is today. Her work is very important to both the GLBT (gay, lesbian, bisexual and transgender) and Native American communities that she belongs to.

For more information on HIV prevention, please visit:
www.nnaapc.org
www.happ.colostate.edu

We have been fortunate to have a great line up of speakers this semester—Evon Peter, Trudie Jackson, Kelly Church, Famous Dave to name a few. Do you have ideas for more Native speakers for the upcoming school year? Let NASA know by voicing your opinion. Write us at nasa@nmu.edu or find out when summer meetings will be held and join us!

either, since she is a full-time student with a full-time job. Amazingly, she is also reconnecting with her family. Her wild and crazy party days of the past were behind her now, and she felt she was able to let them back into her life. Now, too, her family is willing to accept her for who she is.

In March, the student group Outlook brought Trudie to NMU to deliver her story to NMU students and Marquette community members. Through her work with HIV/AIDS programs and communities, Trudie has been able to define her

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When submitting a letter, it must be signed with a return address. We will consider requests for anonymity.

FILM REVIEW - Waila! Making the People Happy

By Grace Challier (Sicangu Lakota)—*Waila! Making the People Happy* is a 28 minute documentary about a unique style of Indian dance music and one of the families that play it in the American Southwest. The film is being distributed through Native American Public Telecommunications, Inc. and was aired on WNMU-TV 13 (PBS) in the Upper Peninsula of Michigan. It was produced and directed by enrolled Quechan Indian Nation tribal member Daniel Golding who holds a B.A. in film production and a minor in American Indian Studies from San Francisco State University. *Waila* is Golding's sixth film, a complex, yet seamless blend of interview, historical photograph, and contemporary musical event footage. The film begins with the unmistakable lilt of accordion music against an orange setting sun background among large, mature cactus that in the United States grow only in the deep southwest. As English subtitles run across the bottom of the screen, a man speaks in his tribal language. "I remember when I was a small boy there was a dance at Covered Wells where I lived. When my mother woke me up to go see the dance, that was the first time I knew I was alive in this world." This is the first and last use of subtitles and the filmmaker makes his point, stressing the importance of constant use of tribal languages, many of which are in danger of irrevocable loss.

A map places the speaker just east of the Tohono O'odham Indian Reservation as he tells a story in English now about playing music in Tucson, Arizona, for World War II veterans, and a man approaching him afterward to say, "These Indians are not Indians, they're Polish." Daniel Joaquin of the *Joaquin Brothers Band*, dark-skinned and deeply lined in the face with a

full shock of glistening black hair, smiles broadly at the memory. The scene cuts to his band, two saxophones, two guitars, and drums being played unmistakably by Indian men in bright-colored satin ribbon shirts. Fans describe the music as "chicken scratch," a style that always seems to precipitate fun. In the original style of the dance, participants snag a partner, hold one another face to face, and literally kick up their heels, as they twirl to the infectious, polka-like, yet southwestern flavored melodies.

A wide highway sign welcoming travelers to the Tohono O'odham Nation flashes by as filming proceeds from a moving vehicle. Another Joaquin brother describes his reservation as 2.8 million acres on the U.S. side with 22,000 enrolled tribal members, as many as 5,000 of them living in Sonora. A map situates the reservation in south central Arizona along the Mexican border, an arid landscape that was formerly part of the Spanish empire. Angelo Joaquin, Jr., director of the Waila Festival, relates, "The missionaries wanted music for their services so they taught a few of them to play fiddle. In the 1780s the violin, the guitar, and the side drum came into the O'odham world." Black and white photos of Indians wearing Anglo American style clothing and hats, all of them holding and/or playing these instruments flash across the screen. "After they were finished playing for the service, they would go over the hill and perform social dance music," says Angelo.

Folklorist Jim Griffith states that the O'odham took up this music, enthusiastically embracing it, and he refers to an account of a group playing in Tucson in the late 1860s.

Over time as the music continued to develop, violin dropped away and saxophone and accordion were

A First Pow Wow: An Essay

By Allison Cederna—Having never gone to a powwow before, I did not know what to expect as I walked through the hallway towards the Vandament Arena where the powwow was being held. Before even entering, I could hear the deep sound of the drums pounding, the head singers singing and the jingling of the jingle dress dancers' dresses. I had a feeling that I was just in time for the grand entry. My heart began to pound. The drumming was exciting.

My first reaction was awe. I could not get over the beautiful colors and styles of the dancers' regalia. The swift movements and intricate steps of the fancy dancers mesmerized me as I made my way through the crowd and into the stands. I was thankful that I showed up early, before my security/runner shift, to watch the powwow.

It was not until I was seated in the front row of the stands that I noticed the smell of something strong and sweet lingering in the air. A faint trickle of smoke tickled my nose and made me sneeze. I had never smelled anything like it before. I leaned over to my friend to ask where the smell was coming from, assuming that it was from outside in the fire pit. I remembered that Ms. Grace had told my class that the burning of cedar, tobacco, sweat grass and sage around the fire pit was traditional at powwows.

To my surprise, a Native American had overheard my question. Introducing himself as Miles, he tapped my shoulder and gestured at a braided strand of sweet grass that he was burning. I noticed that he was waving it slowly back and forth over his regalia and speaking words under his breath. Miles began to tell me about the spiritual cleansing he was performing on his regalia and the prayer that he says before each pow-

He held the sweet grass up in an offering for me to smell. I leaned in and took a deep breath. Sure enough, that was what I had smelled. After an hour of working as a security/runner, I took a quick break and walked out to the fire pit to enjoy the fresh spring air. I was greeted by the fire keeper, an older Native American with beautiful silvered hair pulled up in a pony tail. He greeted me with a large smile and held his hand out to me. I shook his hand, a little confused as to why he had approached me, until he began to speak. He thanked me for helping out at the powwow, for watching over the event and making sure everything ran smoothly. While I was talking to him, the fire keeper reached into his pocket and pulled out a small parcel of tobacco. Offering it to me, he explained how traditionally a parcel of tobacco was given to an elder in thanks for a favor, but that he was giving it to me as a thank you for my work at the powwow. I felt honored and still have the parcel of tobacco to this day.

In the twenty minutes I talked to the fire keeper, another Native American came over to me and began to tell me about his life and how his parents had discouraged his Native American side, never taking him to powwows or letting him explore his native culture. He proceeded to tell me that he wanted something different for his children, and how important it was for him to bring them to the powwow so they could better understand their culture. I was sad for the man and upset that his parents would not honor their Native American roots.

Overall, I was overwhelmed at the powwow with all the vendors, the drumming, singing, and brightly colored regalia. Despite that, I believe I learned a lot from the day— more than any textbook could have taught me.



When are the powwows this summer?

If you are seeking dates for summer powwows, keep an eye on the CNAS website for listings in this region.

www.nmu.edu/nativeamericans.

If you know of any powwow dates that we need to post on this Web site, please e-mail us at least two weeks in advance at cnas@nmu.edu - *Miigwech!*

1st ever N.M.U. Superior Water Festival held in early April

By Callie Youngman—The Students for Sustainable Living's culminating project of the year was the Superior Water Festival (SWF). This was an event that featured world-class Michigan musicians, speeches from water luminaries and connections to campaigns and projects to protect our water locally and address global challenges. The SWF is the first to be held on a college campus and is doubly unique for its entirely student-led organization – typically, water festivals are coordinated by a team of non-profit community organizations. SFSL has been the hub of all-things SWF and we hold strong in our belief that Marquette, and Northern especially, holds the perfect platform for such dialogue and celebration bridging the gap between community and campus and across social, economic, cultural and religious lines. The Superior Water Festival, April 3-5, has been an opportunity to bring experiences and energy to the Northern student body in one weekend of celebration and community. SFSL worked with a multitude of groups on-campus (Students Against Sulfide Mining, the Organization for Outdoor Recreation Professionals, the planning committee for the Indigenous Earth Day Summit and the Center for Native American Studies, as well as representatives from other student organizations who make up SFSL's core collective) and off-campus (Marquette Area Public Schools, the Marquette Universalist Unitarian Congregation, Save the Wild U.P., Great Lakes Indian Fish and Wildlife Commission, the Keweenaw Bay Indian Community, the Superior Watershed Preserve and the Yellow Dog Watershed Preserve, among others) to create an experience that will be unlimited in both its intellectual and soulful ripples.

These groups reflect the diversity of interests and backgrounds of the NMU student body as the SWF featured a full spectrum of topics: food systems and ethics, health and water issues; understanding Native American fishing rights and practices; the history of mining in the U.P.; gender studies relating to water; getting down to the "Soul of Water" from



different cultural, religious and personal perspectives, including that of the Anishinaabe, Judaism, Buddhism and Christianity; and more. Students themselves have developed these topics and continued in the dialogue as active participants – sitting on panels alongside professionals, leading workshops with experts, doing presentations based on their own research, etc. Just as the push for sustainability is not a single-issue cause, the interdisciplinary/intergenerational/intercultural atmosphere was both stimulating and beneficial to Northern students by giving them (the generation on-deck) ways in which they can bring sustainability into any profession.

Music was the thread tying the weekend together. Its integration into the programs was unique to the SWF and is, historically, one of the greatest tools in bringing communities together. NMU students took part in this celebration through a college concert, which was an open showcase for expression. Throughout the weekend there were many

events that fostered this sort of intergenerational musical collaboration. In addition to this connection with traditional American music, the SWF also featured cross-cultural experiences as it tied in the event with the Indigenous Earth Day Summit. Sunday morning's opening ceremony was a traditional Native American dance put on by area tribal members.

The Center for Native American Studies (CNAS) was SFSL's greatest ally in planning the SWF. The SFSL very purposefully sought their guidance in the beginning stages of planning and continued nurturing this relationship during the year. There is much to be learned from and celebrated in the indigenous communities in all respects relating to sustainability. As the SFSL wanted a strong Native American voice (too often seen as separate) throughout the weekend, we treated these panelists, performers and advisors as they are: experts in providing a unique perspective that helped bolster a weekend that truly reflected the community of the greater Marquette area. SFSL and CNAS aligned their events in conjunction to create a seamless period of on-campus discussion.

Overall 450 people, students and community members, showed up to be a part of this unique opportunity. Participants enjoyed over 40 facilitators and panelists as well as 22 performers. The SFSL intends to make this a yearly event, and invites anyone interested in joining for next year's preparations.

For more information regarding the SWF or the SFSL, meeting times are 8 p.m. on Tuesdays in the Peter White Lounge of the NMU University Center, or contact Callie Youngman at cyoungma@nmu.edu.



The famous Joaquin Brothers (from left to right): Daniel Joaquin, Fernando Joaquin and Angelo Joaquin Sr. Photo courtesy of Daniel Joaquin

adopted.

"My dad started his band in 1957 and he was in California when he started it. He and his brother and few cousins got together and started their band," says Daniel Joaquin. The Joaquins' band became very popular, drawing audiences who traveled from Phoenix and from rural areas all around to hear them play. They often performed late into the night. Historical footage of dancers swaying to their music over the years intercuts interview footage.

The dancing footage now portrays more contemporary times and young people are still interspersed with older folks. Angelo explains that many also call the style of music and dance *waila* which comes from the Spanish word *baila* that means 'to dance.'

Daniel tells of following two of his older brothers into St. John's Indian Boarding School. He stares down and the easy smile slips from his face. "Oh man, I was really homesick. Man. I'd never been out and I spoke only a little English, very little," he says. Angelo tells of the men learning to play different instruments in boarding school and incorporating them into

the music they played, changing and developing it over time. The extended family now makes up several bands that play throughout the local area. Family photos show the men playing indoors and outdoors with different combinations of instruments over the years as Daniel's finger-ticking accordion music fills the background. Daniel explains being scolded by his mother as a boy for spending his money on a harmonica rather than socks and a blanket. He did not talk back to his mother but rather just looked down instead. "Little did I know that this would take me to Carnegie Hall," he says with a broad grin. Seventeen family members traveled to New York for that appearance and the Joaquins felt as though they were very well received. A Carnegie Hall playbill lists each of the names of the members of the *Joaquin Brothers Band*. Brandeis Joaquin is a fourth generation waila musician who started playing when he was eleven years old. He now plays accordion, among other instruments, with a group called *Young Waila Musicians*.

Warren Garcia, the general

manager of KOHN Radio on the Tohono O'odham Reservation, states that the radio station introduces new, younger bands to the youth in the area who support them. "Waila is really a live culture," says Garcia. The younger people like cumbias, which are freestyles during which they can dance as they please. Recent footage depicts a dance area in the evening filled with smiling people of all ages moving without partners to the cumbia. Women circle the dance area holding babies, young girls circumnavigate beside one another with their heads together talking, a twentyish woman floats by concentrating on holding a video camera perfectly still, and older couples move to the music side by side barely touching, if at all.

An annual "chicken scratch" battle of the bands awards first place to the *Young Waila Musicians* who will now be in greater-than-ever demand. Jim Griffith says people have commented to him that waila is not Indian music since it is played on European musical instruments and the tunes came from non-Indians. Griffith disagrees and argues this assessment. "This is O'odham music. The O'odham have made it theirs. It's O'odham music."

Daniel states how many of the waila musicians feel. "The first time I woke up and my mother took me to a dance, it was a waila dance and that's where I picked it up. And ever since, no matter what I do, I would give up this, I would give up that, but waila music – it just kept on going, going, going." Waila continues to draw crowds who dance to its lilting beat and Tohono O'odham men keep playing and passing the musical style to their sons and nephews who develop and broaden this distinctively contemporary American Indian music.

17th annual Learning to Walk Together traditional powwow



1. Lots of people!
2. Noreena Migwanabe from Hannahville.
3. NMU Student Charlene Brissette.
4. Male fancy bustle dancer.
5. Kenn Pitawanakwat with young helper in the kitchen.
6. Michelle Wellman-Teepie with emcee Dwight "Bucko" Teepie.
7. Beautiful traditional women doing the Round Dance
8. NMU Native graduates are honored. From left to Right Jon Anthony, April Lindala, Cheryne LaPointe-Tolonen, Samantha Hill, Brigitte LaPointe-Tolonen and Chad Nedeau.

Photo Gallery - 2nd annual Indigenous Earth Issues Summit & Basketmaking



1. Brian Shawanda, Kenn Pitawanakwat, and Rich Sgarlotti
2. Chuck Brumleve and Susan LaFerner.
3. Kelly Church at the Indigenous Earth Issues Summit.
4. Kimberlyn McBlaine
5. Chuck Brumleve gives his presentation on metallic sulfide mining to a large crowd.
6. Heather Naigus from Great Lakes Indian Fish and Wildlife Commission.
7. Aimee Cree Dunn, coordinator with Summit vendor Linda Cree.
8. Random shot of fry bread - for tacos!
9. Connie with her nearly completed basket.
10. Kelly Church working with Connie Goudrea (NASA President)
11. Tina Moses and her two daughters work on baskets.
12. Adriana Greci Green
13. Kelly helping Heather Naigus
14. BJ Bosco finishes her basket
15. Students start the process of basket making for the first time