



GUYAUSHK'S NEWS

Dedicated to the Overall Health of the Heart, Mind, Body and Soul
for Individuals, Families, Communities, and Tribal Organizations



ISKIGAMIZIGE GIIZIS (MAPLE SUGAR MOON)

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MAPLE SUGAR MOON - AND A TIME OF CHANGE



Many years ago, our Ancestors would look forward to the spring time for many reasons. It was a time to celebrate after a long hard harsh winter. It was a time to reconnect with other Tribal members, learn who had become new parents with their new babies, hear who had passed away and on to the Spirit World, and begin a new cycle of life.

It was at this time, when the days were warm and nights were cold, when the maple sap was ready to make into maple syrup and maple sugar. At the development of the April Edition of Guyaushk's News, there are people at the

various Sugar Bush's in the area. By the time it is sent out, the maple sugaring may be done for the year. I hope it is a "good" year for gathering of maple sap to make maple syrup and sugar.

Spring time also brings about the change in seasons. In the movie Bambi, the term "twitterpating" is used. So, you can see lots of twitterpating is occurring with the birds, other animals, and amongst ourselves. It is all a part of the cycle of life.

When my mother's generation grew up, spring time meant cleaning and cleansing. Cleaning meant

everything was moved, dusted, scrubbed, washed, put outside to dry and air out. Cleansing also meant, our grandmothers giving their kids Salapatica to help cleanse out the body...it seemed like it was called "a fizzick." I remember having a fizzick or two when I was younger!

I know this isn't spelled right, and don't even know if it is a real word, but if you ever had a fizzick, you would definitely know what it was!

So there are many ways in which to "clean and cleanse" which is what Springtime represents to me.



REMEMBERING OUR ANCESTORS

When I used to think about the word ancestors, it meant someone from years and years ago...maybe even centuries. But, recently this has taken on a new meaning for me.

Ancestors are family, relatives, and associates even from recent past.

In the small Community of Red Cliff, there are many individuals, from our ancestors, who are related. And many individuals can trace back their origins to Chief Buffalo and those from the early 19th century.

On my mother's side (Elma Morris Livingston Peterson), through her mother's side, and her mother's mother, etc., we can trace our roots back to Chief Buffalo. And within this whole relationship are some of the family names of Gurnoe, Soulier, Bresette, Baker, Big Boy, Neveaux, McBride, Newago, etc. stretching from Red Cliff, Odanah, Lac Courte Oreilles, Lac Du Flambeau, into Minnesota, Michigan, and Canada.

On my dad's side (Louis "Uncle Butts" Peterson) and through his mother (Angeline Gordon Peterson) a huge family system of the Gordon's and again intertwined throughout this area and beyond.

While my grandpa's (Martin A. Peterson, Sr.) mother (Isabell Bresette) married a non-Indian (Martin Peterson), there is again many ties with relatives throughout the



DIANE & ALAN BEAR

area and beyond.

Whew! Takes a while to lay some of the foundation for this story. It is a story, I've carried with me for many years, but, felt it was time I shared this with others.

In the late 1960's and early 1970's, my cousin Diane Goslin from my dad's side married Alan Bear, another relative from my mother's side.

As a young family, they had many of the same struggles all families do.

They ended up having four sons. Alan graduated from Bayfield High School, went on to college and graduated from UW-Superior in (1970, I believe).

Around this time, efforts were in place to have an Indian presence in the

Bayfield School system.

Alan became the first Home-School Coordinator. A major accomplishment for that particular time in our existence.

During this time, lots of encouragement and efforts were made for Indian students to go on and get an education. It was always said, "go out and get an education, and come back home and work for your Tribe (or people.)"

Alan, along with others in our Community would take students to various colleges, have recruiters come into the school, and lay some very important steps exposing people to the world of higher education. In my 1973 School Year Book, Alan wrote to me, "Indian Power means getting an Education."

Sometime in 1973 or

Remembering, continued on page 4

Remembering, continued from page 3

1974, Alan found out he had cancer. As he went to the Mayo Clinic in Rochester for treatments, he also lost his leg. And I am sure he and his family (wife and kids) including his brothers, and sisters were devastated by this disease. But, Alan never gave up.

He continued to work at the Bayfield School and once he lost his leg, he strolled around with his crutches throughout the halls of the Bayfield School, down to Bates Bar on a Saturday night, and out to the Sugar Bush.

There were benefits for him and his family. His mother-in-law (Jenny Goslin) accompanied him to Lourdes France with hope for a miracle. He was selected as the Wisconsin Indian Educator of the Year in 1975. So much.....for such a young and special person.

In the fall of 1976, Alan took a turn for the worse and ended up in the Ashland hospital. I believe this was more of a way in which to try and help keep him comfortable, because the inevitable was in sight. About a week before his passing in October 1976, I was sitting with him in his hospital room.

As we were talking, he asked to me to do a favor for him. As he laid in his bed with tubes everywhere, he wanted me to approach the Tribe and let them know he would be willing to work from his hospital room...writing grants, or developing

programs for Indian students, or something whereby he could assist the Tribe.

Of course I agreed to do this for him! But, what I experienced was the dedication of a Tribal member, even on his death bed, to continue with a passion on what he believed in. And a week later, he began his journey into the Spirit World.

In my various speeches and presentations, I've wanted to share this story about Alan and his dedication for Indian Education. However, I knew my emotions would take over and wouldn't be able to finish.

This interaction between him and I has come back to me many times in my life and has been a source of inspiration of my own. I can only hope and strive to have this type of dedication for my own passions, in an attempt to help make our Indian world better for us and future generations.



Back left to right - John Peterson & Butch Livingston
Front left to right - Jim Pete & Mary Peterson

PERSONAL LESSON(S)
LEARNED:

~BE DEDICATED
TO THE CAUSE

~DO THINGS
BECAUSE THEY FEEL
GOOD

~LOOK PAST
INDIVIDUAL DESIRES
ONCE IN A
WHILE, AND THINK
ABOUT THE WHOLE
COMMUNITY

~DO SOMETHING
GOOD FOR SOMEONE,
EVEN IF

YOU DON'T GET PAID

~NEVER GIVE UP

Chi Mii-Gwitch Alan... my cousin, friend, and mentor for the valuable lessons you taught, that will live on in future generations.



HELMA'S ANISHINAABE MOWIN HAPPENINGS!

By Helma Erle



Helma Cloud Erle was born and raised in Obaashiing (Ponemah) is enrolled in miskwagamiwizaga'iganing Red Lake 4/4 Ojibwe Nation. Educated in Obaashiing and graduated as valedictorian in 1961 from Red Lake High School. She credits her parents Everett and Margaret (Wilson) Cloud for their belief in education and for supporting education because they said 'education will never be taken away from you, so learn all you can plus education will open doors for you in the future'. They also said 'azhenamaagen i'iw maanigooyan'. [Give back that which was given you].

Helma quit using alcohol on March 10, 1990 on second son Robert's birthday. Still sober today and she has no regrets on quitting. Helma said, "It's the best thing I have ever done for myself and my children."

A SUGAR BUSH STORY

Translated to English. Please note that translations are not word for word and in some instances are 'implied' I will use ' to indicate implied. Hope this helps.

ANISHINAABE: Ga izhichigewaad gii iskgamizigewaad ni niigi'igoog iko aaningodinoong.

ENGLISH: What they (parents) did sometimes while boiling sap

ANISHINAABE: o'ow gii izhichigewag isa babiitoowad ga wiishkobaagamig ji ondenig i'iw dibishkoogo nibi wezamoowad.

ENGLISH: This is what they did while waiting for some sweet tasting sap to boil 'that's almost like' water they boiled.

ANISHINAABE: ogii abajitoonawa akik gii ozoomowad naboob ge miijiyang miinawaa agwajiing bakwezhighan ogii napakwawaan imaa jigishkode ji ozaawaakizonid. ayi'ii dash gaye zhiiwitaagani-gookoosh ogii zaasakokwanawan ge abajiangind nisawayi'ing a'aw napakozigan bakwezhighan. Waaaa! ni gii gichi minopijigemin isa ko mewiiza. ni misawendan sago iko gabi inanjigeyaban mewizha.

ENGLISH: They used to use kettle to boil 'water' for soup we would eat. Also outside bread held up 'by stick' near fire to get brown. And also too, salt pork they fried we used between 'the' outside bread. Waaa!!! 'exclamation of joy'. We really really 'had' good tasting food long ago. I miss that food that we used to eat long ago.



Happenings, continued on page 6

Happenings, continued from page 5

ANISHINAABE WORD LIST FOR THE SUGAR BUSH STORY

izhichigewaad - what they did	iskigamizigewaad - boiling sap
aaningodinoong - sometimes	babiitoowad - wait
wiishkobaagamig - sweet tasting	ondenig - boil [onde]
dibishkoogo - almost like	nibi - water
wezamoowad that which is boiled	abajitoonawa - use
akik - kettle	ozoomowad - boiled it
naboob - soup	mijiyang - 'to' eat
miinawaa - also	agwajiing - outside
bakwezhigan - bread	napakwawaan - held up by 'stick'
jigishkode - near fire	ozaawaaakizonid - browning it
zhiiwitaagani-gookoosh - salt pork	zaasakokwanawan - fried
abajagind - we use	nisawayi'ing - between
napakozigan - that held bread	minopijige - tastes good
mewizha - long ago	misawendan - miss that
inanjigeyabab - how we used to eat	mewizha - long ago
mi'iw noogoom - that is all for today	



TRIBAL GOVERNMENTAL CHANGE

At the Lac Courte Oreilles Ojibwe (LCO) Community College, at the Red Cliff Campus, I am teaching a course entitled "Principles of Management." While there is the text book which discusses management, in the academic arena, a lot of information and discussion occurs on management in the Tribal setting, i.e., Organization, Community, Families, etc.

The Group Mid-Term Project assigned was "Tribal Council Reorganization: Equal to Reorganization of a Board of Directors."

In this course, much of the material and information in the text book relates to Corporations and other huge businesses. The intent of the mid-term assignment was to consider the Tribal Council in the same light as a Board of Directors for a Corporation. Also within this thinking, were factors to consider, i.e., revenues, expenditures, downsizing, outsourcing, and contracting.

The students were given a copy on the sections of the Red Cliff Band of Lake Superior Chippewa Indians Tribal Constitution on Governing Body, Nominations and Elections, Duties of Officers, Qualifications of Officers, and Oath of Office.

They were encouraged to look at the existing

composition of the Tribal Council and explore all options. Options may include leaving as is, with the current Chair, Vice-Chair, Secretary, Treasurer, and five general Tribal Council members. Or to see if there is a different composition that would reflect the current reservation setting. This could be "districts" within our reservation whereby representatives are elected. It might mean the composition of the Tribal Council would be Chair, Secretary/Treasurer, and three district representatives. And it could mean there would be a representation from the Elders, from the Youth, from Bayfield, and from the Settlement.

The encouragement was to look beyond what is there and see what all the possibilities are available to consider. Including consideration of our Traditional methods in which we governed

ourselves, prior to the Indian Reorganization Act of 1934.

This type of assignment through the LCO College, at the Red Cliff Campus, is unique. It is unique that we can look at a course like Principles of Management and tie it back to our Tribe, Tribal Organization, Community, Family, and Individual. In a "good way" we can look at our current structures and systems to see if they are functioning efficiently and effectively. We can also analyze "best practices" for Tribal Organizational structures, which meets the needs of the Tribal Communities.

Spring cleaning is more than just cleaning our homes or cleansing our bodies. The idea of Spring cleaning can be within our Tribal Governmental and Organizational structures, too!



The GEE GA WA BA MIN Section

When I get done with the writing of Guyaushk's News, it amazes me of the content. Most of the time, I really don't know what I am going to write about. But, as I start to think of different topics, it somehow comes to me.

The seasons also inspire the various topics. People e-mail or talk with me and give me some ideas. I want to say Chi Mii-Gwitch to Helma Erle for agreeing to have her teachings on the Anishinaabemowin included in Guyaushk's News. She is a very special person!

With Spring arriving, there were many ways to look at the theme of CHANGE(S). This issue talked about the Sugar Bush, Spring cleaning, and

cleansing our bodies.

Another issue related to change included looking at the Tribal Governmental and Organizational structures to see if the composition is relevant in modern times and can it still reflect our Traditional ideas.

I finally decided to share a story that I've kept near and dear to me about Alan Bear who was a cousin, friend, mentor, and how much his dedication influenced a generation of (young at the time) people.

In closing, the following Wenaboozhoo story is so relevant to this issue of Guyaushk's News.



**Nii Noosh-i-shay, izhiin-i-kaa-dayg
Rockell "May Ming Gwas Ikwe"
(My granddaughter, called Rockell
"Butterfly Woman")**

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TEACHINGS OF WENABOOZHOO

One day Wenaboozhoo had come to an Anishinabe village. He was so happy, because he had traveled long and far. He was hoping to talk with the Elders, have something to eat, and have a chance to rest before he continued on his journey. He was also excited because it was the time when the days were warm and nights were cold.

Nokomis told him, "that is when the sap flows best, so we can gather maple syrup and make sugar cakes." This was at a time, when the maple trees were filled with maple syrup already done.

As he entered the village, no one was around. He looked and looked and then decided to go to the Sugar Bush, for they must be there working very hard to

gather the maple syrup for this year. When he arrived at the Sugar Bush, he became very angry! He seen all the people, young and old, laying under the maple trees, and the syrup was just flowing into their open mouths. They didn't even have to get up for anything.

Wenaboozhoo said, "my people cannot be lazy and lay around like this." So he got a huge bucket, filled it with water, climbed up to the top of the trees, and poured the water over the maple trees. By doing this, he diluted the maple syrup so that it was clear as water.

Wenaboozhoo made the people stand up and he told them what he did. He said, "by being lazy and laying around, from this day forward.... you are going to have

to work very hard in making the maple syrup and sugar cakes!"

Wenaboozhoo taught the people how to make lodges, tap trees, gather the sap, and how it would take many many buckets of sap, to boil, for the syrup and sugar cakes.

And that is how the Anishinabe continue to make maple syrup and sugar cakes today.

Remember, no matter what you do...going to school, your job, your chores around the house, etc., work very hard. As Wenaboozhoo said, "my people cannot be lazy and lay around like this."

Until next time.....

