



GUYAUSHK'S NEWS

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



NAME' BINI GIIZIIS (MOON OF THE SUCKERS OR SUCKER FISH MOON)

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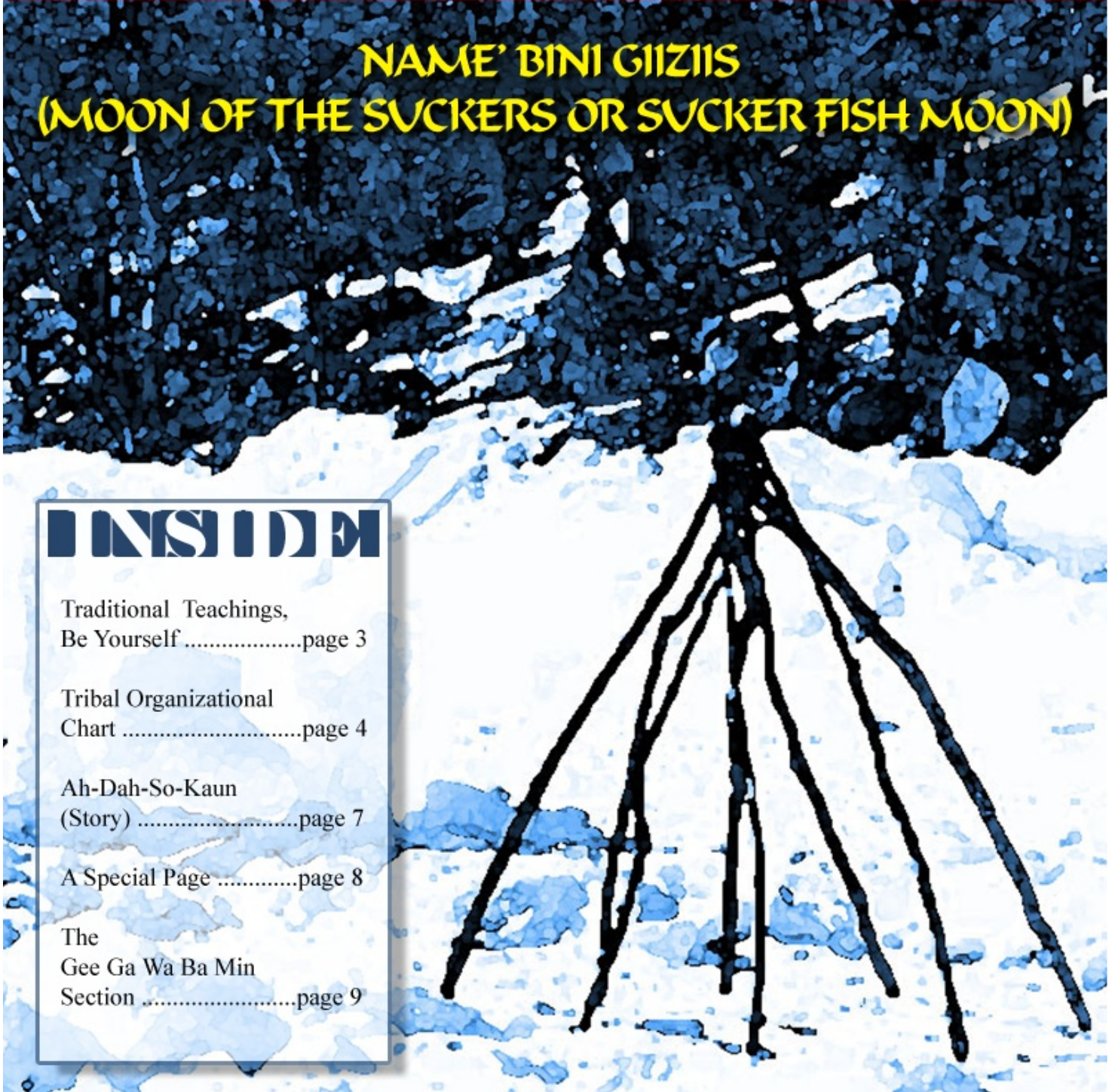
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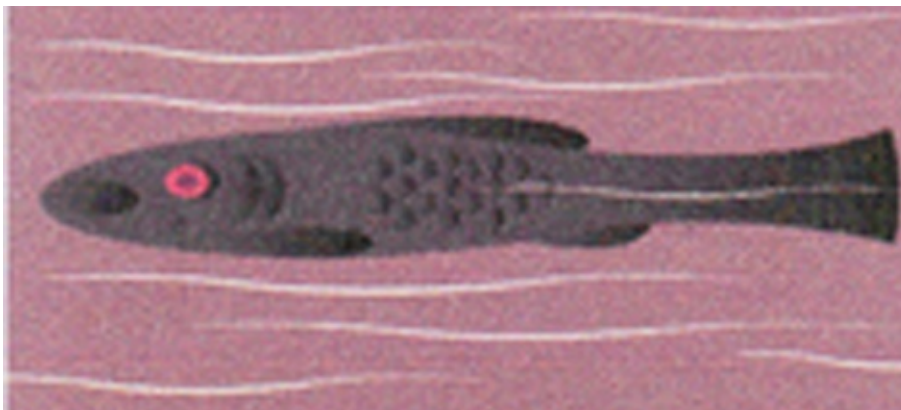
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Guyaushk & Associates
88225 State Highway 13 Bayfield, Wisconsin 54814
Phone: (715) 779-5782 Cell: (715) 209-0969



I remember long ago when I first heard and seen that “we” call the month of February, the Moon of the Suckers or Sucker Fish Moon! I thought, you mean, “those ugly looking fish with the big puckered rounded lips!” Only later did I realize, how our ancestors would survive by the natural order of our surroundings and how they would make decisions based on this. So, the time of the year when the suckers were running, probably represented the beginning of the change from winter to spring. I guess in modern times, most people rely on seeing the groundhog to determine how many weeks are left to winter!

This issue of GUYAUSHK’S NEWS is the third in a four part series on Traditional Elder teachings. These teachings were the beginning chapters, when I wrote my Doctoral Project or Thesis, on encouraging the integration of Traditional teachings into our Tribal Organizations. This issue views the Elder advice provided, on the encouragement to our young people to **BE THEMSELVES!** And I guess this advice can apply to all of us.

Also, as I reread the information from my Doctoral Project, I remembered another important segment relating to the Traditional teachings and the Tribal Organizations. This segment I am

referring to, goes into some detail, but it mainly has to do with the Anishinabe Dodaim (or Clan) system and the way “we” traditionally, culturally, and historically functioned and governed ourselves. Of course, in this modern day and age, the Tribal Organization is so vital to our existence, our Dodaim still can play a vital part in our every day lives.

As I am working on this issue, it is during the week of January 18th. Many events have and are taking place. Of course, a major event is the inauguration of President Barack Obama! As he begins his duties as the President, there is such an excitement of hope for this Country, for us as citizens, and for us as Indian people.

The week of January 18th was also the beginning of classes for the LCO Tribal College, and classes in Red Cliff. This semester I am teaching three classes (Native Art, Introduction to Higher Education, and Race, Ethnicity, and Diversity). While I don’t have an actual count, but based on previous years, there are probably close to 50 full-time students attending College in Red Cliff! What a wonderful opportunity for our Community and our members.



Theme: A LOOK IN THE MIRROR TRADITIONAL ELDERS TEACHING

Be yourself

Dedication: Dennis White, a good friend of mine for many years, is a member of the Lac Courte Oreilles Band of Lake Superior Chippewa Indians, located by Hayward, Wisconsin. I have known Dennis, his wife Cleo, and daughters Wabigonineese (Little Flower) and Sigwan (Spring) for a number of years. My first encounter with Dennis occurred during a presentation he did while I was a Sophomore in high school. Dennis had begun his own personal journey into the Anishinabe (also known as Chippewa or Ojibway) way of life.

He is a traditional dancer with beautiful regalia that is reflective of the

Anishinabe people. Dennis and his family have participated in ceremonies and called upon throughout the region to serve a lead dancer at gatherings, i.e., pow-wows and serve as a presenter at conferences and workshops.

Dennis has a Master's degree in Mathematics and has done course work towards a Ph.D. After working in the corporate world for a couple of years, he returned back to the Lac Courte Oreilles Indian Reservation. He is currently serving as the School Administrator of the Lac Courte Oreilles Ojibwa School. Much of his personal and professional work, revolves around the younger generation of Native American/Indian

people.

When I approached him on advice that he would like to share with me, which I could pass on to others, he shared the following:

“Encourage them to be themselves. We are in a time when people are trying to find Themselves. Sometimes our youth turn to gangs, with their symbols and colors. In the Anishinabe culture, we have sacred colors and symbols. They could turn towards those, to help them with their individuality, as well as beginning a journey to retain our culture and history.”



MY INTERPRETATION

When I was given this advice, it was very straight forward. Many times, we search for who we are as an individual, within our family, our Communities, and within Society. Sometimes, we “adopt” various methods in which to express who we think we are and

sometimes are misinterpreted. How many times have we done a double take, at someone who has dyed their hair green, or had a piercing in their upper lip, or had hickies on their neck?!

While expression is common, to me

this advice encourages us to look within our culture and traditions and maybe that can help us express who we are as individuals and yet, play a significant factor in retaining who we are as Anishinabe!

THE CHIPPEWA/OJIBWAY TRADITIONAL SOCIETY - ANOTHER ALTERNATIVE TO THE TRIBAL ORGANIZATIONAL CHART

Each part of the Chippewa/Ojibwa society consisted of government, defense, provision of necessities, education, and medical practice which was represented by a clan or dodaim. This term is more commonly known in the English language as totem. This was a manner, from a historical and culture aspect of the way, in which Native American/Tribal communities “governed” themselves.

Prior to non-Native contact, it has been estimated there were approximately 10 million Native people living in North and South America. Each Tribal group had a distinct culture, religion, social, and political structure. Throughout history, efforts by the non-Native population have attempted to assimilate Native people into the dominant culture. These attempts include the integration of the Native people into the dominant society, through conversion into Christianity, tales of extinction of complete Tribal societies, treaties for land with promises to honor.

As one reviews the Native history of the original peoples of this land, one can see the “roller coaster” effect the Native population has had with the non-Native society, specifically the United States Federal Government. Various treaties, laws, and agreements with the Federal Government over the years, has created distrust and animosity amongst Native peoples and Tribal Governments.

In his book, “Ojibway Heritage” Basil Johnston, noted Ojibwa author, provides the following information to further break down of clans:

LEADERSHIP/CHIEF(S)

CLAN:	Crane	Goose	Loon
	Sparrow Hawk	White Headed Eagle	Black Headed Eagle
	Hawk	Brant	Seagull

CHARACTERISTICS:

The crane was considered the most eminent and was selected to symbolize leadership and direction. As the crane calls and commands attention, so ought to a leader that would bear the same attention in the discharge of his duties. He was a leader, through example, and the first of speakers.

Tribal Organizational Chart continued on page 5



Tribal Organizational Chart continued from page 4

DEFENSE/WARRIORS

CLAN: Bear Wolf Lynx

CHARACTERISTICS:

Being a warrior was considered an honor and was a test for heart, strength, and skill. Many of the warriors were the youth of the Tribe and at times were called upon to defend family and community from attacks. To the individual, a fight was not a war; it was a chance to prove one's worth.

SUSTENANCE/HUNTERS

CLAN: Marten Beaver Moose
Caribou Deer Muskrat

CHARACTERISTICS:

This was considered one of the highest respected roles in the Tribal community. The responsibility to provide food, materials for clothing, and shelter was vested in the hunters. Hunting demanded skill in tracking down game, patience to wait long periods of time, and the ability to judge distances when utilizing the bow and arrow. Those individuals who were considered hunters also had to be aware of the weather and other elements that could dramatically affect their efforts to provide-food.

LEARNING/TEACHERS

CLAN: Catfish Pike Sucker
Sturgeon Whitefish

It was the elders, the grandmothers and grandfathers who taught about life through stories parables, fables, songs, chants, and dances. They were the ones who lived long enough to gain knowledge about life and paths to follow. The qualities they possessed were wisdom, knowledge, patience, and generosity.

MEDICINE/HEALERS

CLAN: Turtle Otter Rattle Snake
Black Snake Frog Merman/maid

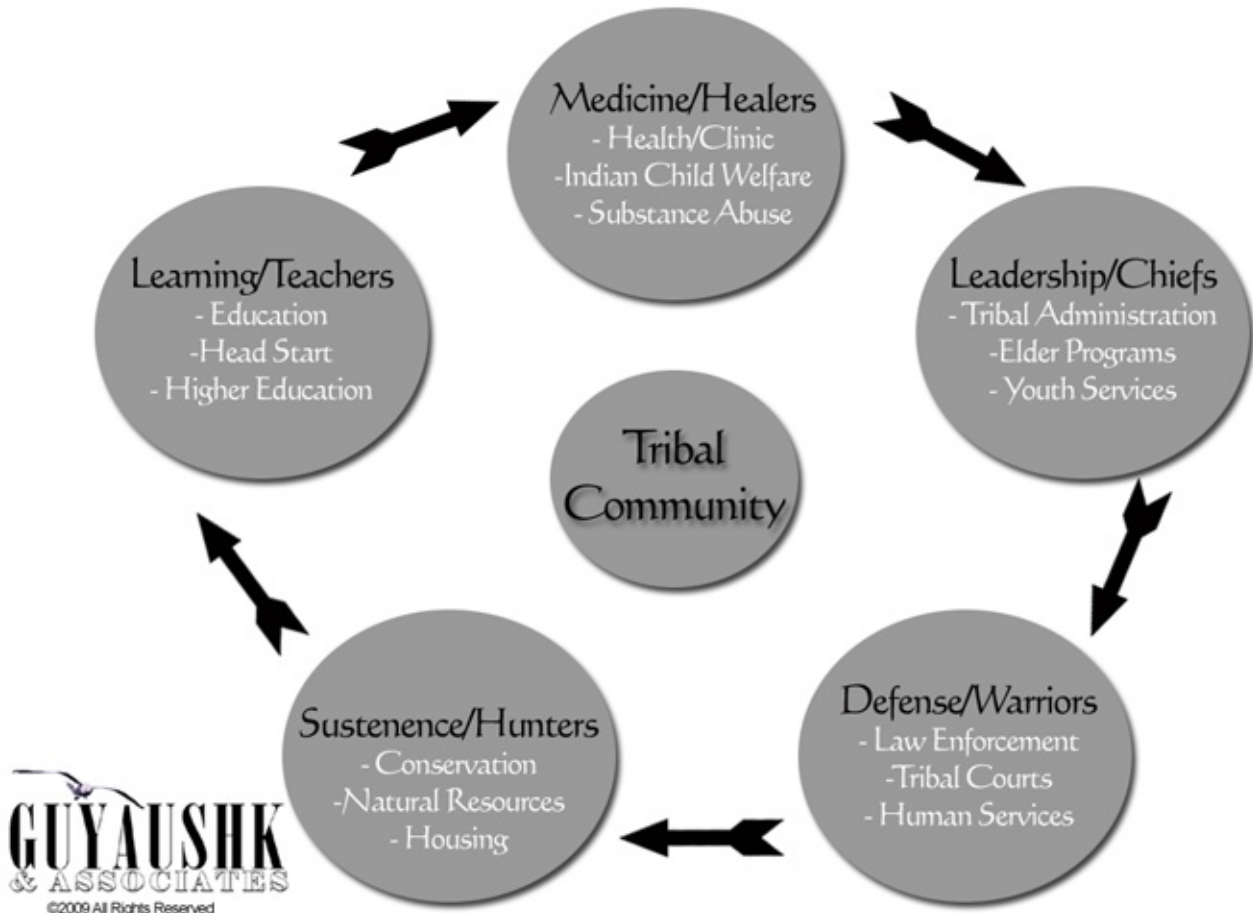
Once a person was chosen as a healer, they went through a long process through an apprenticeship, with a medicine man/women. The training was designed to include the study of plants, utilization of spirituality in the Creator, and gaining an understanding of the person. The power of dreams was important to understand and interpret.

In recent years, many Tribal communities and organizations have begun to design their organization, services, or programs based on a total wellness approach that includes consideration of the mental, physical, emotional, and spiritual aspect in healing. This approach is applied to areas that are working in the substance abuse (aka alcohol and drugs) and how it affects the family and community social structure.

Anishainabe Tribal Organization Chart on page 6



ANISHINABE TRADITIONAL SOCIETY - TRIBAL ORGANIZATION





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AH-DAH-SO-KAUN (STORY)

On this day, Wenaboozhoo was riding in his birch bark canoe with his friend Ajiddamo, the little squirrel. They were out on the lake when a big fish, the sturgeon, came out of the water and swallowed Wenaboozhoo, Ajiddamo, and the whole canoe.

Wenaboozhoo and Ajiddamo found themselves inside the sturgeon's belly and they didn't know how they were going to escape. So they looked around at everything they could see.

Wenaboozhoo happened to look up and he saw something moving. He said to his friend, "Ajiddamo, you know that's the fish's heart." So he took his bow and arrow and he shot at the heart and when the big fish died, it washed ashore. But, Wenaboozhoo and Ajiddamo

were still trapped inside and they couldn't get out.

Wenaboozhoo thought for a while and he decided to try calling the birds to come and help them

escape. He called Guyausk, the Seagull, to come and help. He asked Guyausk to eat some of the flesh. The Seagull came and made a hole big enough for Wenaboozhoo and Ajiddamo to escape.

Wenaboozhoo told Guyausk, "You have been very kind. To



repay you for your kindness, you will always have fish to eat and you will never be hungry."

And this is the way Wenaboozhoo repaid Guyausk for his kindness. Try to remember this story, when someone is kind to you.

A Special Page!



**A Happy Birthday wish goes
to my youngest son
John Makoons Peterson, Sr.
who turns 30 on
February 20th**

**Love ya John Gwiss
Dad, Eryk
and Seneca**



**A Happy Birthday wish
goes out to
John Makoons Peterson, Jr.
who turns 1 year old on
February 22nd!**

**Love ya Johnny Mac
Grandpa Jim, Eryk
and Seneca**

Happy Birthday Wishes to
Elizabeth (Tiny) Cadotte
on February 7th (I think)

Remember ...

Red, Yellow, Blue

Love Jimmy Pete, Eryk and Seneca



and
Happy Birthday
to You too Patt Kenote DePerry!



The GEE GA WA BA MIN Section

Each of the Elder teachings have provided me advice that might be considered priceless.

At the time I asked the four Elders on advice they could share with me, I worried it would all be the same advice. But, as luck would have it, the advice is all different, powerful, and represents some key areas for the path of life.



White, encourages us to look at what we have in our Traditions and Culture and integrate in our everyday lives, within our Community, and within our Tribal Organizations.

In closing, I wanted to utilize the moral of the **AH-DAH-SO-KAUN** shared earlier and what we can learn.... *"Wenaboozhoo told Guyaushk, You have been very kind. To repay you for your kindness, you will always have fish to eat and you will never be hungry. And this is the way*

Wenaboozhoo repaid Guyaushk for his kindness. Try to remember this story, when someone is kind to you."

While sometimes it can be a struggle and challenge (and yes, this does include me)....be kind to each other!

Gee Ga Wa ba min, Na-gutch! (I will see you, later!)

I think each Tribal Culture and Tradition has a version of a Medicine Wheel. The one which seems to be most utilized, is circular, is separated into four sections, and has the sacred colors of red, white, yellow, and black. The colors represent the four directions, four stages of life, four races of humans, four seasons, etc. I've come to

realize within the Medicine Wheel, it also illustrates balance, which we can learn from to help us in our everyday lives. The Medicine Wheel is another manner in which to see how we, as human beings, should be in balance with all races (Indian, Black, White, and Yellow peoples).

The advice given by Dennis

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James E. Pete, DBA, Owner
Tribal Management Consultant
88225 State Highway 13
Bayfield, WI 54814

Email: Guyaushk **www.Guyaushk.com**
Home - 715-779-5782 **Cell - 715-209-0989**

