



# The Pathfinder

The newsletter of the Midwest Institute for Native American Studies

December, 2000

Month of  
Bbon gises—  
the Winter Moon

## A Message from the Executive Director

by Linda Bechtle

*Bozho, Nikons!*  
(That's "hello, friends" in Potawatomi).

Some years back-- while working on materials for a preschool summer school program about Evanston, I made an unsettling discovery. There was nothing either of value or interest available to young students about the Native peoples who once inhabited this area.

This discovery changed my life forever. Since that time, I have immersed myself in the study of these peoples, focusing first on the Potawatomi, "The People of the Place of the Fire." Many Potawatomi live today in Chicago, Wisconsin, Michigan and Indiana as well as on reservations in Kansas and Oklahoma.

To right this historical wrong, I enlisted a group of dedicated Natives and non-Natives to serve as a Board of Directors and formed a not-for-profit institution in July, 1999. Since then, The Midwest Institute for Native American Studies (MINAS) has received funding from The Lynde and Harry Bradley Foundation, the Pritzker Cousins Foundation, the

Philip Corboy Foundation and the Bechtle Family Fund as well as donations of services and funding from individual benefactors. Seeing the enthusiasm with which students and Native Americans alike greet the prototypes of our materials has made all the effort worthwhile.

What an exhilarating journey it has been--and continues to be! I have pieced together information from many sources



through third-graders (with at least 20 more to come!) that are being beautifully illustrated by a noted Potawatomi artist. Authentic artifacts bring each book and research sheet to life; and culturally respectful art, literature and music ac-

tivities provide an interdisciplinary, hands-on approach in true Montessori fashion. Carefully compiled maps of Potawatomi villages, trails and chipping stations by state and city, where applicable, give students a realistic sense of history in their own backyard.

### OUR MISSION STATEMENT

The mission of the **Midwest Institute for Native American Studies (MINAS)** is to educate children during the early elementary years regarding the cultural and social traditions of the indigenous peoples of the Great Lakes area. By creating interdisciplinary educational materials and curricula for grades 1-3, MINAS will empower students to understand and respect these historic tribes and nations.

MINAS believes it is only through such an increased awareness of these peoples and their very important role in shaping our nation's history that there can be any prospect that the economic, social and cultural plight of 21<sup>st</sup>-century Native Americans will be ameliorated.

MINAS is a 501-(c)(3) corporation established in 1999.

--adopted by the MINAS Board of Directors,  
August, 2000

that has given me insight into Potawatomi history and culture, clothing and craftsmanship, use of plants for food and medicine, respect for the earth, and ultimate removal from this area and continued life today. From this ongoing research, I have created more than 20 books on specific topics for first-

Another important aspect of MINAS's curriculum is to examine and dispel Native American stereotypes children may have been exposed to in literature and films. Our materials explore the similarities and differences among the major cultural groupings of North American Indian tribes and help students

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# Thanksgiving Reflections

by Linda Bechtle

**“Let’s make Thanksgiving a day of thanks and not a celebration of treachery and deceit.”**

Thanksgiving has always been one of my favorite holidays, bringing together family and friends for a great meal and an opportunity to count our many blessings. Lacking the obscene materialism of Christmas and the sad commercialism of the other major holidays, Thanksgiving’s story of friendship and feasting between Native Americans and the Pilgrims always brought warmth to my heart (along with an extra inch or so to my waistline).

This year, I had special reason to recollect and reflect, as the first through third graders for whom I am creating materials donned their Indian headbands and Pilgrim hats for their annual school pageants.

As a child, I can clearly remember wanting to be an Indian in the school play but enjoying being tapped for a Pilgrim because the costume made me feel like a nun (like my older sister). I could practically recite the story of Thanksgiving by heart from hearing it year after year, but each time I still felt a warm glow from the line “the Indians had never seen such a feast!” I thought it was great that some settlers could come over from Europe and show these primitive people how to party. What a great way to start off a friendship!

Learning about Squanto, the Pilgrims’ friend, was pretty memorable, too. We used to giggle ourselves silly in play practices when Julio Gonzales (I grew up in New York City) had to communicate with the Pilgrims with a

few well-placed “Hows!” and grunts, wildly waving his hands in an approximation of sign language. I remember we all secretly wished Squanto had never taught the settlers how to plant vegetables because then we wouldn’t have to eat the yucky things ourselves.

Ah, the memories of youth. I’ll bet most of my generation and even those much younger than me can share similar stories of our education about Thanksgiving. I have to tell you, though, that I now feel like a chump for my ignorance all those years.

You see, owing to my life-

**When you arise in the morning, give thanks to the morning light for your life and strength. Give thanks for your food and the joy of living. If you see no reason for giving thanks, the fault lies in yourself.**

—Tecumseh  
(Shawnee)

long interest in Native Americans, I stumbled upon some little-known facts about this holiday that have put me off my turkey. Not being taught the true history of Thanksgiving in the early grades is bad enough, but I went through some advanced history classes in junior high and high school—and then through Northwestern University and much of my adult life—without having a clue what really went on at the old Plymouth Plantation.

You see, somehow the teachers forgot to tell little Julio that he could speak English instead of grunting and spazzing. Squanto, it turns

out, knew how to speak the settlers’ tongue because years earlier he had been stolen from his tribe, shipped to Spain as a slave and later escaped to England before finishing a ride home. And I guess it would be difficult for a first-grader to understand that Squanto had sought the Pilgrims’ alliance because he had found his village deserted and his tribe decimated from European-borne plagues that had swept the East Coast a few years before.

But those facts are just the tip of the iceberg of deceit. When will students find out that these plagues wiped out up to 90 percent of the indige-

nous populations who had absolutely no resistance—and no natural remedies—to the pestilence brought over by the explorers from Spain, France and England? How can we break the news to them that the Pilgrims’ own accounts prove they robbed Indian graves of tools, implements and finery in the firm belief that God was providing for them? How long do

we wait before students learn that the Pilgrims raided surviving Indian villages, stealing food and taking women and children as slaves while men were out hunting? At what grade will they hear that the Pilgrims and their successors in their lust for new land looted and burned the wigwams of the native peoples

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## Acclaimed Artist Joins Potawatomi Project

The Midwest Institute for Native American Studies is proud to announce that talented Native American artist Candi Wesaw is illustrating the educational materials for "The Potawatomi Project."



Candi, whose spirit name is Eagle Medicine, is a Pokagon Potawatomi who currently resides in Grand Rapids, MI. Highlights of her career include a grant from

the National Endowment for the Arts, several awards and sales of her work to the state of Michigan. This past summer, the Plexiglas fish she created for the Grand Rapids equivalent of "Cows on Parade" took third place in the viewer's choice poll. She is Chairperson of the Great Lakes Indian Artists Association, Inc., a non-profit organization formed to promote Anishnabek artists living in the Great Lakes area.

Candi says, "I have a vast interest in my culture and heritage. For me, this interest grows to knowledge through artistic expression. I use my artwork as a learning tool for myself as well as for my audience."

We at MINAS are thrilled to have formed a personal and professional relationship with this skilled indigenous artisan. We have redoubled our fundraising efforts to

enable Candi to finish illustrating the 20-plus materials that MINAS has



completed to date (and 20-plus more to come!). Candi enjoys lending her personal touch to our worthwhile educational project, and we are sure the beauty and realism her illustrations give to the materials will make them a much sought-after addition to classrooms throughout the Great Lakes.



## ...Thanksgiving

*(Continued from page 2)*

who saved their colony from starvation years before?

Of course, these facts are harsh and not suitable for young children. But let's not kid ourselves any longer. This holiday is not a celebration of friendship, at least not as far as the Pilgrims were concerned. Let's forget the school plays and disrespectful costumes and play down the whole Plymouth Plantation angle (heck, they didn't even really land on Plymouth Rock!). Let's instead teach our students the truth—that the Indians joined the settlers in a harvest feast, as was the tribes' annual custom—and throw out any books that

claim "the Indians had never seen such a feast!" Let's help our students learn about the many plants the native people cultivated for food and medicine, and have a feast with native foods that might have been served then. Let's make Thanksgiving a day of thanks and not a celebration of treachery and deceit.

And then let's work with textbook writers at the middle and high school levels to unveil the truth, and make sure Native American history courses telling the full story are available at every college.

Thanksgiving had been my favorite holiday. I hope that enough enlightened adults working to set the story straight will once again bring

me back to the table with a warm heart.

### For further reading:

Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong, by James W. Loewen.

A People's History of the United States, by Howard Zinn.

Rethinking Columbus: The Next 500 Years, edited by Bill Bigelow and Bob Peterson.

# Maria Tallchief Dances Between Two Worlds

by Linda Bechtle

"The drumbeats and dance steps were like heartbeats that resonated within us..."

Maria Tallchief, America's prima ballerina and proud Native American, shared her story of courage and determination with an admiring crowd recently at the Mitchell Museum of the American Indian in Evanston.

Tallchief, a member of the MINAS Board of Directors, appeared there on December 10<sup>th</sup> for a reading and book signing of *Tallchief: America's Prima Ballerina*, a selection of the Museum's mother/daughter book club.

Tallchief, who is Osage, recounted her early life on the Oklahoma reservation as a member of an influential tribal family. The discovery of oil on reservation lands enabled the Osage to live comfortably and allowed Maria and her sister Marjorie to develop their talents in music and dance from an early age. The family moved to Los Angeles when she was eight, Maria recalled, and when she was fifteen, she studied with the great Madame Nijinska.

After she graduated from Beverly Hills High School, Maria told the group of aspiring dancers, she auditioned for the Ballet Russe de Monte Carlo and then joined the troupe in New York for an exciting tour of Canada. Soon afterward she was asked to join them permanently. A few years later, famous teacher and choreographer George Balanchine took over the Ballet Russe and inspired Maria to dance into stardom. The two began the New York

City Ballet Company, where she danced the lead in the ballets *Swan Lake*, *The Nutcracker* and *The Firebird*.

"The Firebird was a very difficult part to dance," Maria told this newsletter. "I had to portray a mythical creature, half bird and half woman. But I remembered the old tribal stories my Osage grandmother told Marjorie and me, about how



Maria Tallchief, MINAS Board member, chats with a young fan at the Mitchell Museum recently.

the spirit birds used to speak to the Osage, and I was able to become that creature in my performance."

In 1953, the Osage gave Maria the honor name of Wa-Xthe-Thonba, which means "Woman of Two Worlds." Soon thereafter, she married Henry D. Paschen, Jr., gave birth to daughter Elise, joined the American Ballet Theatre and established the Chicago City Ballet, receiving not only the Indian Achievement Award and Kennedy Center Honors, but also the National Medal for the Arts from the White

House.

But through all her years of practice and performance and her efforts to make dance accessible to all of America, Maria has never forgotten her Osage roots. "Marjorie and I used to love to go to Osage dances with our grandmother," Maria said. "The drumbeats and dance steps were like heartbeats that resonated within us and led us down the path to a life of music and dance."

Maria has devoted a great deal of time working the Native American art groups and university-sponsored programs to educate students about Native Americans, so joining the MINAS Board of Directors was a natural step. "The early Osage and many of the Great Lakes tribes share a number of cultural similarities," Maria said, "and I believe today's students would benefit from a curriculum focused on their local tribes and not just the broad overview of all Native Americans that's currently given. I think MINAS has some solid educational plans."

Maria also realizes that her Osage reservation experience is not at all what the vast majority of Native Americans experience. "Many tribes are impoverished, undereducated and have a bleak future without this nation's help," Maria said. "I will do whatever I can to help dispel stereotypes and eliminate racism so Native peoples can get what they deserve from our government."

## Seeing (and Touching) is Believing

Terry and Helena's Kindergarten students are clustered around a large Pendelton blanket on the classroom floor, waiting with bated breath to see what will come out of Linda's big, mysterious box. It's a special day--she's come all the way from an Elementary class to help this class learn more about the Potawatomi Indians who used to live right here in Evanston.

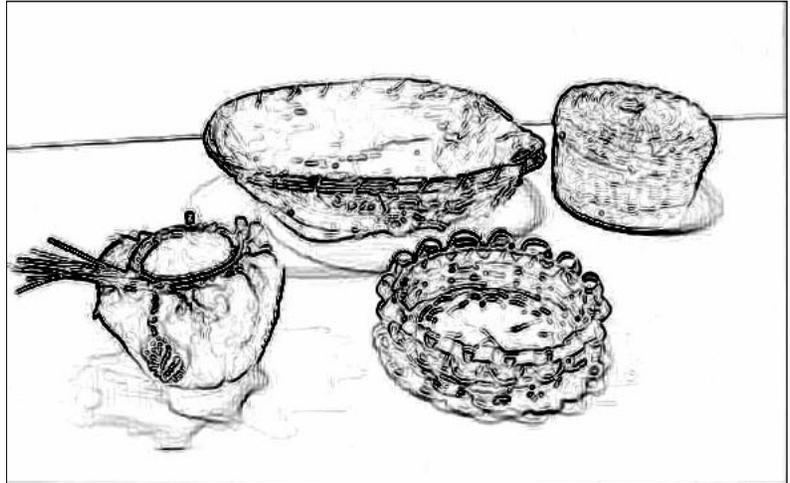
She's telling them about life before the white man came, when the Native peoples had to hunt deer and other animals to supply their people with food and clothing. The children clamor to touch the soft deerskin Linda passes around. "I sure would like to have a dress made out of this," a 5-year-old girl says matter-of-factly.

"Would you like to see where this came from?" Linda asks. The chorus of assents turns into a communal gasp as she pulls a complete deer hide from the box. The group surges forward to stroke the unfamiliar hair and then sits

in awe as Linda describes the hard work of the tanning process. When she gets to the part about using the deer's brains

how difficult it must have been to survive--through presentations such as this."

In addition to showing



Students reading MINAS's "Potawatomi Foods" book enjoy exploring our ever-growing collection of containers. Some of the materials Great Lakes native peoples used include gourds, birch bark, black ash and sweetgrass.

to soften the hide, the class erupts along gender lines, with the girls screeching in disgust and the boys almost drowning them out with their shouts of "Cool!"

"I love this presentation," she laughs later. "I get stopped in the playground weeks later with, 'Hey, you're

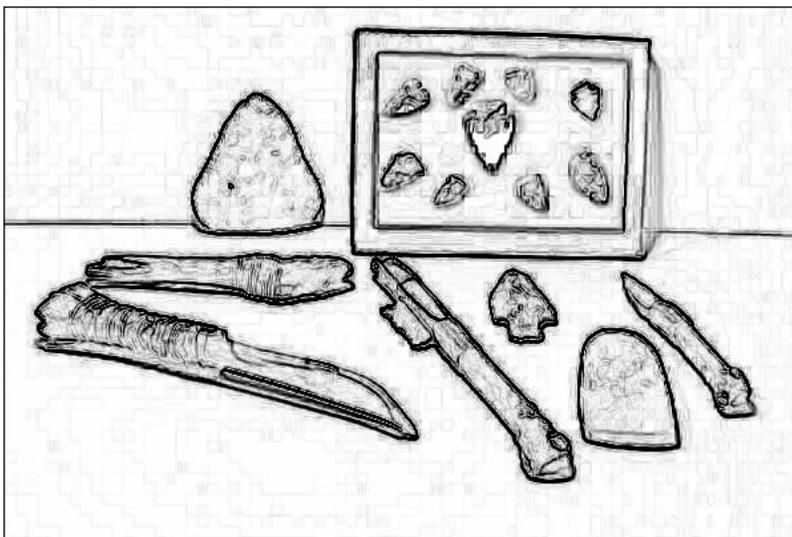
the lady with the deer brains!' But after we get through that, everything else is tame by comparison and even the most squeamish are willing to touch the deer-bone knife and garden hoe, the antler buttons, the deer-toe rattle and earrings, and the sinew made from tendons. I really think the children get a feel for the ingenuity of Native people--and a sense of

how every part of the deer was used for food, clothing and tools, Linda also makes a point to touch on Great Lakes tribes' spirituality and respect for the plants and animals they used. "I am gladdened by the thoughtful expressions on the children's faces when I tell them how the Natives thanked the plants and prayed to the spirits of the animals," she says.

"There's so much we need to learn about our indigenous peoples," Linda says, "and not all of it can come from books or pictures." As part of the curriculum MINAS is developing for young elementary-aged children, Linda is collecting items, artifacts and lore to accompany each book on specific topics.

"Maria Montessori believed children learn with their hands, and I personally don't know of any better way to teach them than through manipulatives," Linda says. "So I've been hitting the powwow

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Students enjoy examining some of the artifacts that accompany the "Tools and Weapons" book. Our collection includes arrowheads, flint and bone knives, a large obsidian blade, a flint saw and a stone adze.

## BIA Apology Too Little, Too Late

by Frank Coakley

For many non-Native Americans, the apology was welcome news, albeit a long time in coming and easy to miss given the scant coverage it received from the news media. On Sept. 8, 2000, the federal Department of the Interior's Bureau of Indian Affairs took the occasion of its 175th anniversary to issue a "formal apology to Indian people for the historical conduct of this agency." Kevin Gover, Assistant Secretary for Indian Affairs and himself a Native American, detailed BIA's genocidal policies and actions ("ethnic cleansing") throughout the agency's history, focusing on its "futile and destructive efforts to annihilate Indian cultures."

Gover detailed "the deliberate spread of disease, the decimation of the mighty bison herds, the use of the poison alcohol to destroy mind and body, and the cowardly killing of women and children" as examples of "tragedy on a scale so ghastly that it cannot be dismissed as merely the inevitable consequence of the clash of competing ways of life."

The BIA chief described in detail the Bureau's efforts "to destroy all things Indian," which included eliminating the speaking of Indian languages and the practice of Native American religions, as well as the outlawing of tribal governments. "We cannot yet ask your forgiveness," Gover said, "not while the burdens of this agency's history weigh so heavily on tribal communities."

Some non-Native observers saw these admissions as a much-needed first step toward needed change. But reaction to the BIA statement among Native American leaders was quite different.

American Indian Movement (AIM) cofounder Dennis Banks was incensed by the apology. "To use an American Indian to apologize for the wrongs of racism (by the U.S. government) is very racist in itself," Banks told this newsletter. Doing so, he said, is "asinine, demeaning in its nature, and a colonial act." Furthermore, Banks said, the apology "doesn't erase the deep hurt inflicted upon a whole race of people."

Comparing the federal government's historical actions against Native Americans to the actions of "Hitler, Mussolini and Tojo," Banks argued that "Congress and the Execu-

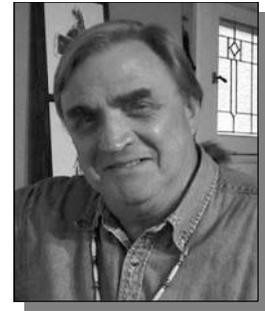
Knowledge  
is like  
the wind...

once obtaining it,  
you can go  
anywhere.

Yellow Horse

tive Branch should do the apologizing." The AIM leader suggested that a real apology would include "the return of the 9 million acres of the Black Hills" of South Dakota to the Native peoples who lived there, as well as "returning the entire state of Georgia to the Cherokee people."

John Low, Dean of NAES (Native American Educational Services) College and a Potawatomi Indian, said that while it was "good" for Gover to make public that BIA "recognizes the wrongs the Bureau has committed in the past," it was unsettling that the apology was not forthcoming until Gover is



about to leave office (as part of the outgoing Administration).

"Why did he wait until now?" Low asked rhetorically. "The answer is that it's probably only politically possible to get an apology (to Native Americans) from someone leaving office."

The NAES Dean added that, "Rather than an apology, I would like to have seen some concrete plans to actually make amends. For example, more than half of all Native Americans today have left the reservation to live in urban areas. Yet, only those who have remained on the reservation see any federal aid. There are no programs for those who live in the city. Tribes today receive 60 cents of every dollar of federal money allotted to them. The BIA manages the other 40 cents. That money should be managed by the tribes, not by the federal government," he added.

Natives and non-Natives can agree on two things: This apology has raised many issues and deep-seated opinions that need discussion in an open forum, and that forum certainly has not been provided in the American media's one-day coverage of this important statement. MINAS strongly urges Great Lakes legislators to begin a dialogue with the many area tribal organizations to not only allow Native people the opportunity to speak from their hearts but also to enable non-Native representatives to accept responsibility for their government's past sins. Any takers?

## Chief Illiniwek Controversy Drags On

The University of Illinois Board of Trustees put its collective head back into the sand on Nov. 8 when it decided to table former Cook County Judge Louis Garippo's report on the "Chief Illiniwek" controversy until its next meeting in March, 2001.

Acting for all the world as if the ongoing controversy over using the Chief as a mascot for football and basketball games will just go away if only they can stall the day of reckoning long enough, the trustees ignored the protests of their own faculty members, hundreds of whom are vehemently opposed to continued use of the racist mascot.

Amid speculation that Garippo had been hired to produce the report only to placate the North Central Association—the university accreditation agency that has been vocal in its criticisms of the way U of I has handled the controversy—the trustees were unresponsive to faculty demands that Judge Garippo answer their questions.

MINAS attended U of I's homecoming football game Oct. 14 to witness firsthand the "Native dance" and other half-time activities involving the Chief. Several students wore t-shirts with the legend, "It's an Illini thing. You just wouldn't understand" to justify continu-

ing use of the Indian mascot. But when the student dressed in supposed Native garb began prancing around midfield, running and doing numerous splits, we understood all too well.

The Chief was on the field for less than 10 minutes at half-time, but he was such a caricature of a Native American and his dance so obviously influenced by old western movies, that we left the stadium immediately thereafter.

Little wonder that board chairman William Englebrecht was heard to complain to Judge Garippo as the two left the Nov. 8 meeting, "You could spend years here." Perhaps that's how long the trustees intend to stall.

No matter how many times trustees hear that Native American regalia and dances are sacred, the Chief dances on as a Hollywood stereotype of a proud Plains warrior trying to hold his own against the enemy (other Big Ten teams). MINAS just can't understand how, when scores of Native tribes and hundreds of national organizations have joined together in the conviction that the Chief is disrespectful, the U of I trustees insist otherwise.

If the University really means to honor the Illini, perhaps it could offer a Native American studies program or

sponsor scholarships for Native Americans. The University could assist Illini descendants in the Peoria Tribe of Indians on their reservation far away from their native lands in Oklahoma or put their lawyers to work breaking through the federal red tape stopping tribes from getting their rightful shares of trust monies from old treaties.

It's time to let the Chief ride off into the sunset. And it's also high time the U of I joins the enlightened school districts all over the country that are changing the names of their sports teams from "Chiefs," "Warriors," "Indians" and, yes, "Fighting Illini" to other, non-racist monikers. In this day and age, it's the least the University can do.

### For further information:

[www.inwhosehonor.com](http://www.inwhosehonor.com)

Web site by producers of the documentary videotape on the Chief controversy, "In Whose Honor," with links to other sites.

[www.honoradvocacy.com](http://www.honoradvocacy.com)

HONOR (Honor Our Neighbors Origins and Rights)—an advocacy group of Natives and non-Natives dedicated to the struggle for justice.

[www.aimovement.org](http://www.aimovement.org)

The site of the American Indian Movement.

"...the trustees ignored the protest of their own faculty members..."

## Upcoming Events

A new semester of Native American courses begins January 5, 2001 at NAES college, 2838 West Peterson, in Chicago. Call Dean John Low at 773.761.5000 and tell him MINAS sent you!

A variety of family events are upcoming at the Mitchell Museum of the American Indian, 2600 Central Park in Evanston. Call 847.475.1030 for details.

Thurs, Jan. 25, 7 pm

Odawa Singing and Drumming (Moteaga Cotto)

Sun, Feb. 11, 1 pm

Workshop—Beaded Medicine Pouches (Phyllis Bearskin, Seneca-Cayuga)

Sun, Feb. 25, 1 pm

Film and Discussion: Keepers of the Fire (John Low, Pokagon Band Potawatomi)

Sun, March 25

2nd annual Chicagoland Native American Artists Marketplace

## ...Believing

*(Continued from page 5)*  
trail and finding Native suppliers to gather things to make the books come alive. For instance, to go along with my "Potawatomi Crafts" book, I recently acquired a porcupine hide to go along with the loose porcupine quills students can touch (if they dare). That way, they can see and feel how difficult it is to make those beautiful quillwork boxes."

Linda is also incorporating art projects wherever possible to tie in with the curriculum.

She recently took a beadwork class at Chicago's NAES (Native American Educational Services) College and plans to continue her own hands-on education with a sweetgrass basket-making class this winter. She will then adapt some projects for smaller hands ("that are probably more adept than mine," she laughs.)

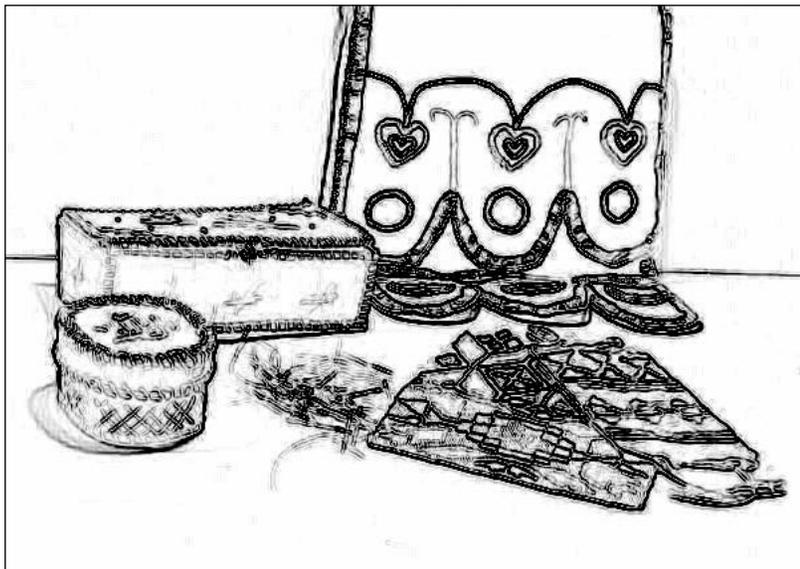
As they read "Growing Up As a Potawatomi," students can touch an original Casey Church cradleboard and see where babies hung out

(literally!). MINAS is proud to say that Casey now has his works at the Grand Rapids Public Museum, the Mitchell Museum of the American Indian and at Chiaravalle Montessori School!

As they read that particular book and complete the accompanying research sheet, students can also make a corn husk doll and play a variety of Great Lakes children's games as part of the MINAS curriculum.

In the not-for-profit's five-year plan, MINAS plans to offer area schools "artifact kits" with each book so teachers elsewhere can offer their students the same hands-on experience. Linda plans to utilize Great Lakes tribal artisans and Native suppliers in this endeavor.

"There is a wealth of talent and knowledge in the Great Lakes Native community," Linda says, "and I hope MINAS can tap into that flow of art and ideas. Because seeing is believing, our students will definitely gain a better understanding of Native cultures, and I believe Native craftspeople will benefit from the demand for their works the Potawatomi Project is creating."



*Our collection accompanying the "Potawatomi Crafts" book always creates excitement. Students can touch a porcupine hide and the extracted quills (if they dare) and then see the finished product—finely crafted quillwork boxes. Our bead-trimmed bandolier bag and loomed beadwork pieces also impress and inspire.*



## ...Message

*(Continued from page 1)*  
understand that historic Great Lakes peoples did not look or live like the savages depicted by Hollywood. With guest visits and links to area Potawatomi people, children will have opportunities to see the People of the Fire for who they are today and not simply study

their past. We'll even learn to speak some Potawatomi!

When the books and curriculum are complete, they will be marketed to Montessori elementary programs in the Great Lakes area and then formatted for public school use. And then I will shift our focus to another Great Lakes tribe—the Ojibwe, Odawa, Miami, Menominee, Illiniwek, or Sauk

and Fox—and the research and material-making will begin anew. It truly will be a lifelong endeavor!

Thank you for your interest and support. *Pamapii nikons* (see you later, friends!)



*MINAS Board member Casey Church, a Pokagon Potawatomi from Grand Rapids, MI, in his Northern Traditional dance regalia at a powwow last year. Casey and his family now reside in Albuquerque, NM.*

## The Circle of Life

In the cool evening the glittering sun settles slowly.

My people gather in a circle to tell of their happenings in the past and today. They tell of hunting, fasting, dreaming. All the good of life. They tell of how the Great Spirit created everything to go in a circle. The stories were long, beautiful, and sometimes funny.

As I sit and listen to the stories, I wonder. I wonder if the Great Spirit is watching us. Chuckling as we learn more and more each day. Someday my people and I will be up in the land far away where the spirits roam.

We are and will still be in the great circle of humanity and the other beautiful things in life, and maybe, just maybe, the Great Spirit will send me back and let me live in the animal I most adore, and then I'll teach all the wild animals the true secret of life and the great circle.

—Roy DeFoe  
Cloquet Junior High School

reprinted from *Angwamas Minosewag Anishinabeg: Time of the Indian*

## MINAS Wish List

We would happily accept your tax-deductible donation of any of the following items or services to improve our information-gathering resources!

**A DSL line    A color laser jet printer (for PC)**

**A digital camera    A CD Writer**

MINAS is a 501-(c)(3) corporation established in 1999.

Yes! I'm interested in helping MINAS educate young Great Lakes students about their native cultures. My tax-deductible donation is enclosed:

\$25                       \$50                       \$100                       other \_\_\_\_\_

Name \_\_\_\_\_ Address \_\_\_\_\_

City, state, zip \_\_\_\_\_ Phone Number \_\_\_\_\_

Know anyone else who would be interested in receiving our newsletter? Please share their information with us:

Name \_\_\_\_\_ Address \_\_\_\_\_

City, state, zip \_\_\_\_\_ Phone Number \_\_\_\_\_

*Wawayna!* (Thank you in Potawatomi)

We would love to hear your comments and suggestions about MINAS' efforts, and this newsletter. So give us a call at 847.328.5968, e-mail us at PotawProj@aol.com, or snail-mail us at the address below.

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Address Correction Requested

Here's your first issue of  
The Pathfinder

