

Appendix

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October 13, 1991]



Illustration by Craig MacIntosh

A year to discover rich history of the very first Americans

By Jack Weatherford

Before we plunge into next year's celebration of Columbus' voyage, we should use this year to discover America's ancient roots. Instead of arguing our way through the anniversary-promoting Columbus as a visionary hero or genocidal villain—we can use this opportunity to learn more about the contributions of the first Americans.

On this day 500 years ago, the Aztecs ruled a Mexican empire, the Incas held sway over virtually the entire Andes, and the Maya flourished along the Gulf of Mexico. Farther north, the Iroquois League stretched from the Great Lakes to the Atlantic, the Algonquin tribes flourished along the East Coast, and the Pueblos of the Southwest had already built an ancient civilization. Native Americans hunted buffalo on the plains, deer in the woods, and fished for salmon along the northern Pacific coast.

Contrary to stereotypes of America as a *new* world or a very *young* continent, we have a rich and ancient history that reaches back to the dawn of humanity. If we look beneath the surface we see that native roots grow everywhere. The tall skyscrapers and tremendous corporate wealth of cities such as New York arose from the profits of the fur trade which depended entirely on the skills of Indian man to trap animals and the technology of Indian women to cure and prepare the pelts. When we look across the plains of America at the rich agricultural bounty of this land, we are looking at a native legacy from

Indian farmers who gave us our crops of corn, cotton, potatoes, sunflowers, beans and tobacco.

The civilizations that existed in America prior to the arrival of Columbus have not disappeared, they are simply ignored. The United States has ancient monuments as grand as any in the world. The great pyramid at Cahokia, Ill., across the river from St. Louis surpasses in volume the pyramids of Egypt. In Ohio an earth sculpture of a snake stretches half a mile down the side of a hill, making it one of the largest, as well as one of the oldest, sculptures in the world. In Mesa Verde, Colo., and the nearby canyons of Arizona and New Mexico, we see the magnificent stone apartment buildings constructed by the Anasazi at a time when most people in the world lived in miserable huts.

From Tuktoyaktuk Peninsula in the Arctic ocean to the Yucatan Peninsula in the Gulf of Mexico, the land itself still echoes with native names such as Appalachia, Manhattan, Chicago, Mexico, Canada, Idaho and Mississippi. Even Podunk bears an Indian name.

The English language has put down roots into the rich American soil and drawn new sustenance from it. The Indian languages have given us some 2,000 words to describe a world far richer and more varied than imagined by the speakers of Old English. The words originating from Indian languages surpass such obvious examples as *squaw*, *tepee*, *papoose*, *canoe* and *tomahawk* to include far more varied ones such as *chocolate*, *hurricane*, *barbecue*,

OK, *cannibal*, *husky*, *tomato*, *jerky*, *honk*, *blizzard*, *cigar*, *moose*, *hammock*, and *shark*.

In the realm of politics, the Indians not only gave us the word *caucus*, but they taught us how to make a caucus, and from this developed a major part of our political system and the convention system by which we nominate presidential candidates. Other parts of Indian political institutions were incorporated into the constitution including the impeachment of elected officials, the separation of military and civilian personnel and admission of new states as equal members of the union. Even the first proposal for a union of the 13 British colonies into a single nation came in 1744 from the Iroquois leader Canassatego.

The world has changed more radically during the last 500 years than in any other five centuries of history. No matter where we look in our economic system, our agriculture, our cities, our language or our political institutions, we will find that America grew from native roots. Putting aside the controversy over Columbus and his role in history, we should use the approaching anniversary year as an opportunity to discover America for ourselves. Let us move beyond stereotypes to see the rich native history of the land which is our home.

Jack Weatherford is an anthropologist at Macalester College in St. Paul, Minnesota; his latest book, "Native Roots," is being published this month by Crown Publishers.

[Article reproduced from an unknown newspaper]

Indian ways inspire children to love the Earth

By Kim Ode/Staff Writer

Kelly Semekewitz frowned at the woolly bear caterpillar curled tightly in her palm as if-trying to vanish, and the lesson came to life.

"I suppose maybe I should leave him here?" she asked as her classmates boarded the bus at the Minnesota Landscape Arboretum. Heads nodded, and she returned her prize to the grass at George Estes' feet. Earlier, the third-grade *hokshlas* and *wicinclas* from Countryside Elementary School in Edina had gathered around Estes, a Lakota flutemaker, story-teller and historical record-straightener and heard that theirs can be the generation who will take care of the Earth.

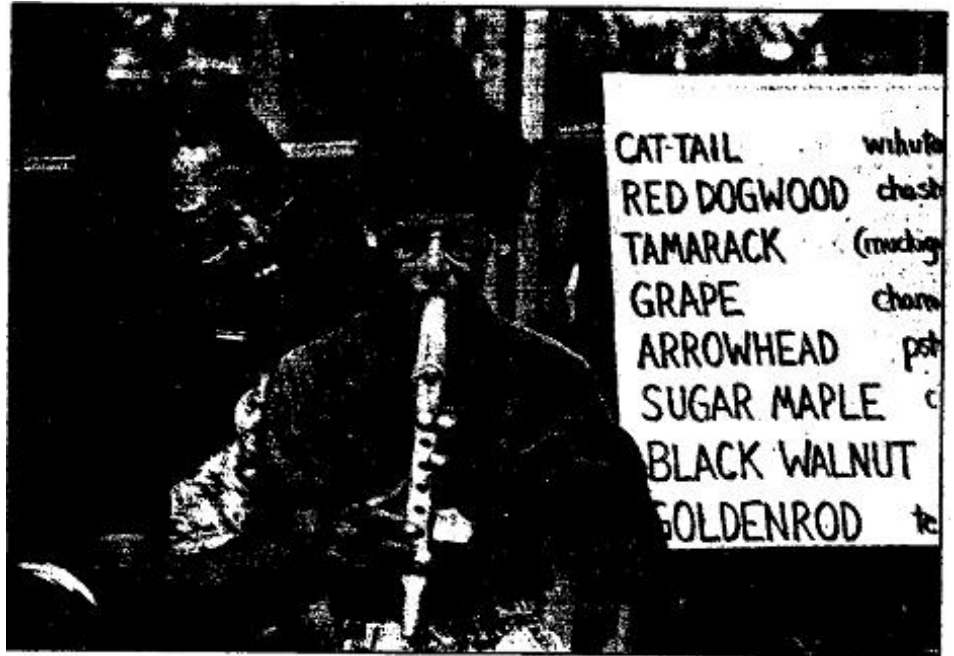
"We take for granted that we'll wake up in the morning and there is air to breathe and water to drink," he said. "Are you recycling at your school? Are you conserving energy? Are you planting trees? Or are you taking and taking and never giving back?"

The morning air was scented with tamarack, and the water lapped clear against the cattails as the students walked the bog with Estes, a Lakota artist-in-residence from Northfield sponsored by the arboretum. His specific aim is to inspire children to save the environment; his broader intent is to do this by introducing them to his culture.

"There's so much about Native Americans that has never been taught in schools," he said, grimacing in recollection of the hidebound stereotypes that have passed for history.

"Dances With Wolves." ("Cool!")

"That movie was about my people, the Lakota;" said Estes, who grew up in Lower Brule, S.D. He then moved into a discussion of how many Minnesota place names are from a related tribe, the Dakota, who are native to the Minnesota region: *Minnewashta* (good water), *Chanhasen* (tree of sweet sap), *Waconia* (clear water), *Winona* (firstborn daughter) and *Shakopee* (little numbers). Shakopee, he said, was named after a Dakota chief and translates literally as "Little Six." Around him, the small faces shone with recognition. "That's the name of the bingo place!"



Staff photo by Bruce Bisping

Lakota flutemaker and storyteller George Estes helped Edina Countryside elementary school student Chris Ruben play one of his flutes next to a list of American Indian names for common plants and trees.

The link between cultures thus established, Estes then tied it to the environment. He told how his grandfather cured a fever by boiling dried goldenrod (*tejihota siccana*) to make a medicinal tea. The roots of the arrowhead plant (*pshitola*) are edible bulbs that taste like sweet potatoes. Early American Indians tucked the fluffy insides of cattails (*wihuta-hu*) into pieces of tanned deerskin to make diapers. ("Cool!") The black walnut (*chansapa*) provides wood to make flutes with a particularly sonorous tone.

Estes told the legend of how each tree gives its song to those who use its wood to make a flute -- but only if the taker first gives thanks to the tree for the use of its branches. The message became clear. "Before you take anything from the earth, you have to give something back," he said. "Now, before we lose the earth forever."

The discussion turned to the world's rain forests being bulldozed and burned at the rate of an acre each second to provide fields and fuel for growing populations. The loss is already an aesthetic and environmental tragedy, and the growing interest in

traditional herbal medicines is alerting people that future cures for ailments such as cancer or AIDS may be being destroyed as well.

"We need to be cognizant of how much information is lost when traditional ways are destroyed," said Sandy Tanck, director of the arboretum's youth education programs. Always geared toward plant science and history, the programs were revamped this year "with the realization of how much we can learn from other cultures as far as environmental values, especially relating to the way different people use plants."

This winter, the rain forest's importance not only to the Third World indigenous people, but to First World societies, will be examined. Next spring, the culture and values of Japan will be explored through Japanese garden design.

"Some of the solutions to the problems of today may be found in different cultures," Tanck said, "We can teach these kids that this is a valid way of looking at solutions in their own lives."



Wisconsin Woodland Indian Culture Summer Institute

Rhineland, Wis. area
July 10 - Aug. 19, 1978

PRE-REGISTRATION

Students are urged to pre-register. Please fill out the attached form and mail or bring it to:

John Boatman, Coordinator
Native American Studies Program
College of Letters and Science
P.O. Box 413
The University of Wisconsin-Milwaukee
Milwaukee, Wisconsin 53201

NOTE: If you are planning on participating in the field experience and discussion group sessions at the campsite, you **MUST** live at the campsite and must PRE-REGISTER.

The campsite pre-registration fee of \$25.00* should be paid by check and made out to:

Mrs. Irene Ipema
Bill's Campground

Please send check by March 15, 1978 to:

John Boatman, Coordinator
Native American Studies Program
College of Letters and Science
P.O. Box 413
The University of Wisconsin-Milwaukee
Milwaukee, Wisconsin 53201

*Balance of the 6 week campsite fee of \$103.00 (group or individual) must be sent prior to June 1, 1978. Refunds of the original \$25.00 will NOT be made after May 31, 1978.

FACULTY AND STAFF

John Boatman (Ojibwe),
Institute Director and Instructor

Irene Mack (Menominee)
Assistant Institute Director and Field Work Specialist

Wallace Pyawasit (Menominee/Potawatomi)
Drum Chief and Field Work Specialist

Keewaydinoquay Peschel (Ojibwe)
Instructor and Field Work Specialist

Debra Willis Hatch (Ojibwe)
Field Work Specialist

Josephine McGeshick (Chippewa)
Field Work Specialist

Lillian (Johnson/Escanaba) Rice
(Chippewa/Potawatomi)
Field Work Specialist

James Zhucckahosee (Kickapoo)
Field Work Specialist

Make a note for:

AMERICAN INDIAN HISTORY & CULTURE CONFERENCE

*Respecting American Indian Identity
perspective from history & culture*

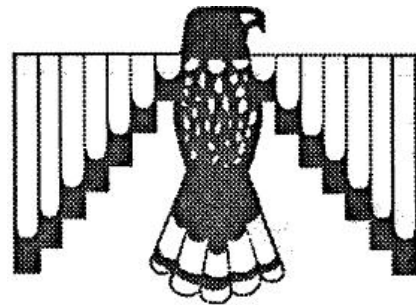
November 7-9, 1991

sponsored by:
**State Historical Society of Wisconsin
University of Wisconsin System**

facilitated by:
**UW-Green Bay
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American Indian history and culture is intricately woven into the history of the United States and its colonial antecedents presenting a rich and varied past. Each tribe also has a distinctive history, language, and culture. Together the tribes comprise an amazingly complex component in the life of Americans.

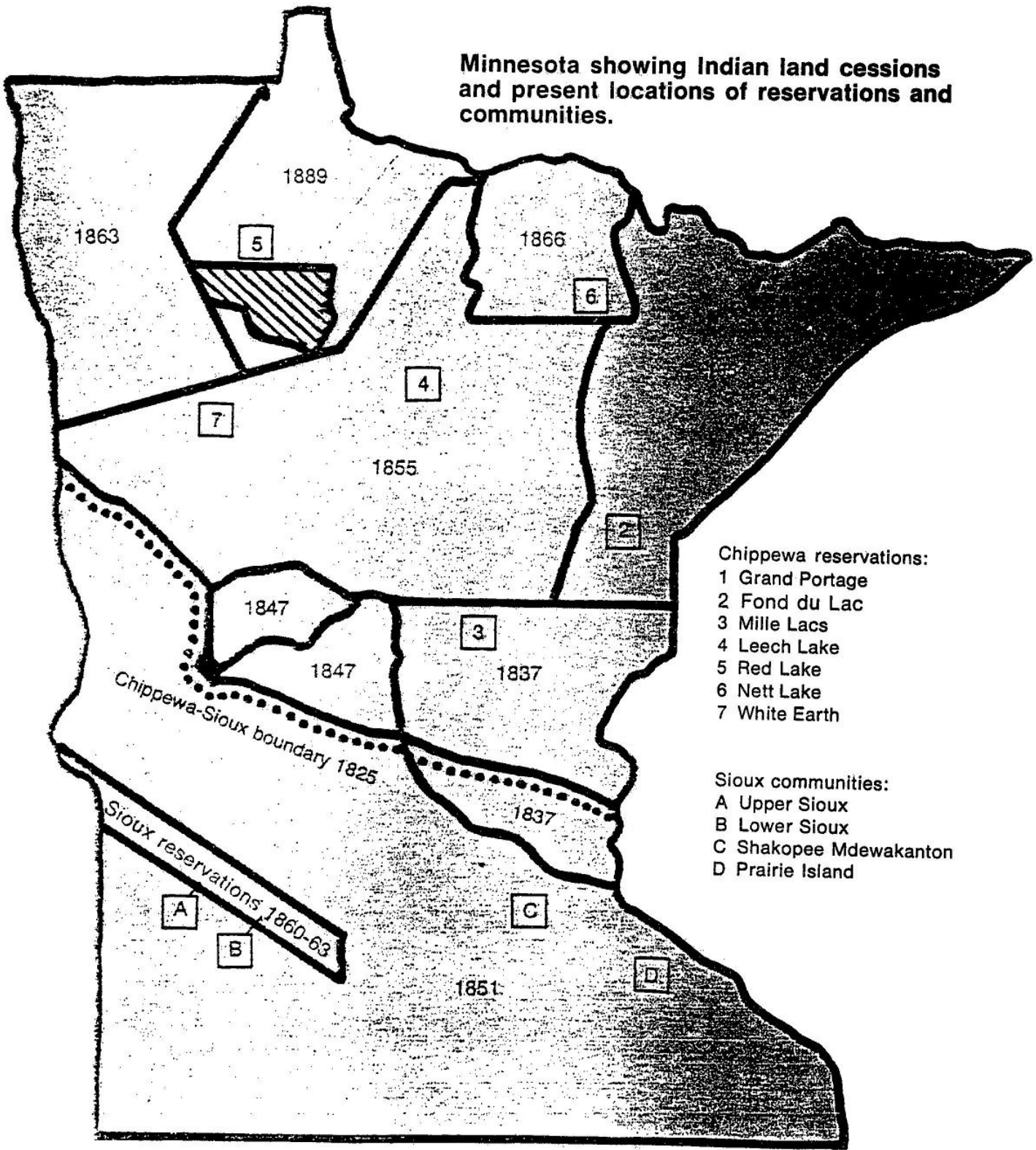
The conference at the Radisson Inn-Green Bay will examine topics relating to American Indian history and culture both at the national and the Wisconsin levels. Included will be presentations on precontact, contact, colonial, nineteenth, and twentieth century issues by scholars from across the nation. Posters, displays, book exhibits and sales booths, and informational tables will also be part of the conference. Guided tours of the Oneida reservation and museum will be available.



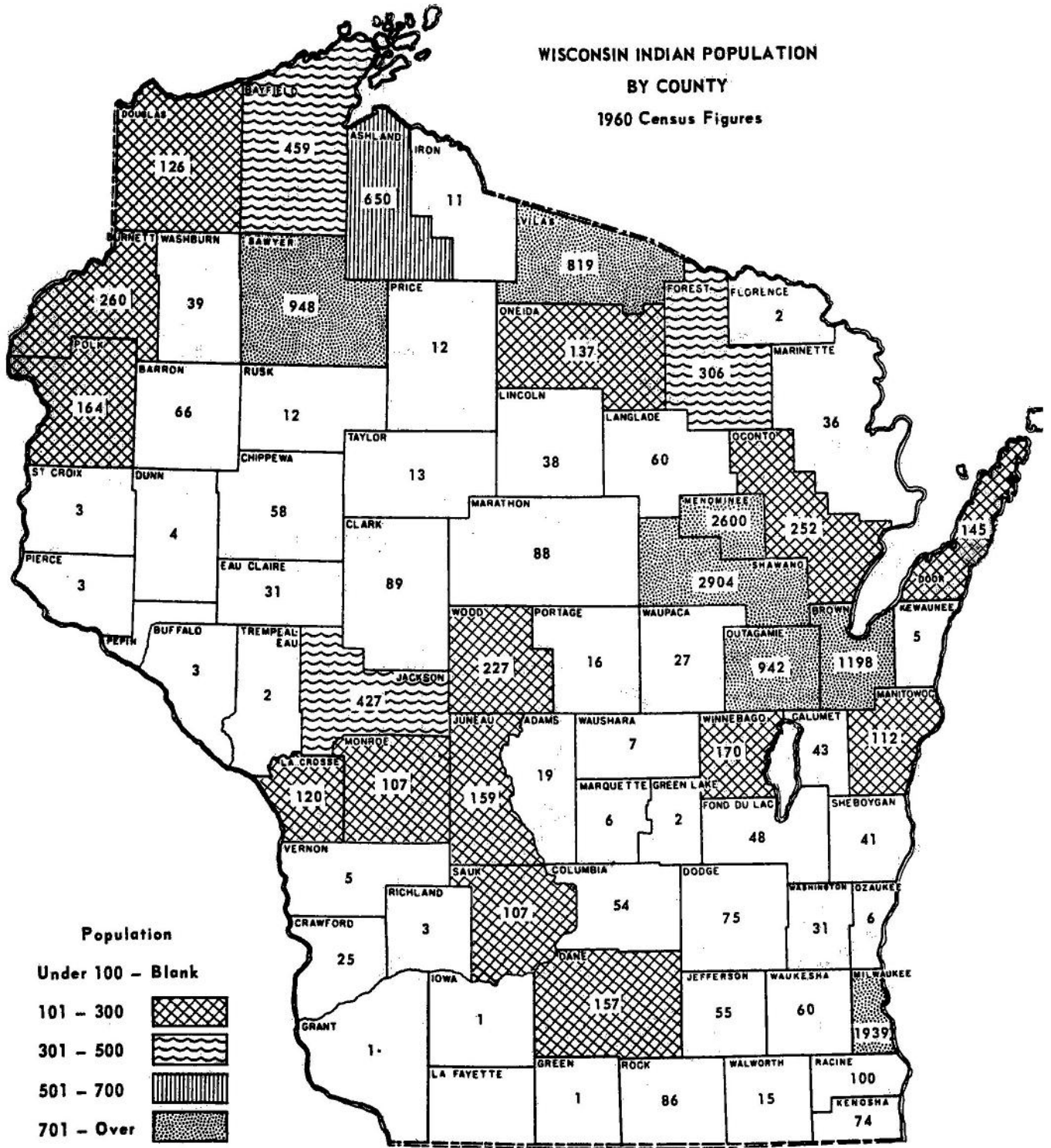
*Emblem Society of American
Indians, 1910-1920*

*For more information contact:
Office of Outreach and Extension
University of Wisconsin-Green Bay
2420 Nicolet Drive
Green Bay, WI 54311-7001
(414) 465-2102*

Minnesota showing Indian land cessions and present locations of reservations and communities.



WISCONSIN INDIAN POPULATION
 BY COUNTY
 1960 Census Figures



LOCATION OF WISCONSIN INDIAN RESERVATIONS

1966

