

The Wyandot Word

Spring 2022



Notes From the Chief



Kweh, Kweh, Wyandot Citizens!!!! I hope this newsletter finds you in a good way. Another year has passed and we are starting a new year with new hopes and desires for a good life and a very profitable year.

Your Council has been busy even though the weather has been unpleasant and Covid is still keeping most of us at home. We are still meeting on the second Wednesday of every month and hope that some of you will join us using the Teleconference numbers published in an earlier and repeated here for your convenience. The Dial-in is 425-436-6390 and the access code is 711770. All Tribal Citizens are welcome to attend those meetings.

As you know, our Annual Meeting is approaching quickly. Every year, on the third Sunday in March we hold a meeting for everyone with committee reports and a State of the Nation. This year the meeting falls on March 20, 2022. We will begin at 2pm and you will find the call-in information There will be time for questions from those who choose to call in. Check in this newsletter for call in info.

We are working to take care of some of the invasive species at Six Points and an ambitious group went out to treat the Buckthorn trees that seem to be springing up everywhere. This was our second round before the weather got too cold. Buckthorn trees were not difficult to identify and we were surprised to find that they are orange when you cut into them! There was no spraying done but the control substance was squirted directly into the cut parts of the tree so that no chemical was allowed to touch any other plants. It was work that was enjoyed by everyone who came out to help. The group shared lunch and kept a fire burning to honor our ancestors who were there and also to keep the workers warm! As many of you know, we will be attempting to work on controlling the frog bits as soon as weather allows and would be pleased to have many workers come out to join us. Don't forget: many the hands make light the work.

I was invited to the Grand Rapids Public Museum in December to take a look at their Native American display. Accompanying me were Rusty Davis from the River Raisin Battlefield Education Center and Linda Filipek, an elder and council member of our tribe. Although the display is already worth the drive, the curator, Alex Forest is interested in updating their exhibit and including the many tribes who lived in Michigan and still occupy much of this land. I felt honored to be invited in sharing ideas and the dreams of other.



Interior of a Buckthorn Tree,
Orange color was a surprise.



Jessica Fletcher of the Detroit
International Wildlife Refuge applies a treatment
To a buckthorn tree.



Jason Boismier, Sharon Pidgeon, Wendy Watz, Jessica
Fletcher, Kris Marrs and Joe Watz worked in the cold to
Help control invasive species on Six Points.

Your Tribal Council

Grand Chief-Roll Family

Ted Roll GrandChief@wyandots.org

Second Chief-Warrow Family

Michael Odette SecondChief@wyandots.org

Treasurer-Roll Family

Susan Szachta Treasurer@wyandots.org

Secretary-Grona Family

Danielle Lowler Secretary@wyandots.org

Citizenship-Pidgeon Family

Linda Filipek LFilipek@wyandots.org

Pidgeon Family

Ashley Dalida ADalida@wyandots.org

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Grona Family

Bob Gronda bgronda@wyandots.org

TU Warrow Family

Jeff Warrow jwarrow@wyandots.org

Morrison Family

Amy Ortlieb AOrtlieb@wyandots.org

If you have questions or are just looking for information
please feel free to contact your Family Representative
at any time. We are here to work for you and the good
of your Tribe

Fundraising Information

Susan Szachta

Amazon Smile: Please continue to let your family and friends know when purchasing from Amazon to go to **Amazon Smile** and choose the **Wyandot of Anderdon Nation** as your charity to support. We will receive a donation each quarter. Thank you to all who have supported the tribe with this.

Flag Donations: This is a fundraiser for **Federal Acknowledgement**. If you are interested please contact Sue Szachta. Donations are as follows:

\$200.00 for a 3 x 5 flag

\$130.00 for a 2 x 3 flag

\$100.00 for a 12 x 18 garden flag.

Raffle Ticket Fundraiser: we are planning a new three-digit raffle for the month of May this year. Tickets are being ordered and should be available soon. Please contact me or your Family Representative for information or to purchase tickets. Let's all pitch in and make this the most successful raffle ever.

Charity Poker Rooms Our January Poker Room was cancelled. As of right now, we do not have any Poker Rooms scheduled. Due to Covid-19 and the lack of participation the Supplier had to close. I am currently looking into other Suppliers and locations to see if they have any dates available. I will inform the Tribe if and when a date is obtained, and volunteers will be needed.

Tizhamehn to all who have helped with all of our fundraisers and to those who participated in past events. Without your continued support we would not be able to have these events. Please consider helping when asked.

Susan Szachta-Treasurer and Fundraising Chair can be contacted at: Treasurer@wyandots.org or at 586-344-9359



Wendat Words

How High Can You Count?

scot	one (1)
tén-déeh	two (2)
sh-énk	three (3)
en-dähk	four (4)
wish-shä	five (5)
wäh-shä	six (6)
toö-tah'	seven (7)
áh'-séh	eight (8)
n-tró	nine (9)
ah'-séh	ten (10)

Remember, the Wyandot language actually has no capital letters.

WordPress Administrator/Editor Wanted

By Jeff Warrow

The Tribe is looking for a WordPress administrator/editor to work on the Tribal Website. The administrator would be responsible for changing the existing template or use the current one to change the Wyandot Nation's website look and feel. Swap out old images and put in new ones. Change the home page, the navigation menus, and update site content. You would be working within the context of the WordPress administration function and not cPanel. It is a great opportunity for an information technology student to get some skills in WordPress administration. Please apply at: Wyandot of Anderdon Nation

P.O. Box 68

Trenton, MI 48183

Or contact your Family Representative listed on page 2.

An Interview with Chief Ted Roll

The Building of a Dugout Canoe – A Bucket List Experience,
and a Chance to Learn and Understand

By: Molly Collier

This is the story of how Wyandots of Anderdon helped to build a dugout canoe.

When I started to interview Chief Ted about the dugout canoe, our conversation took a surprising turn. What Chief Ted was sharing with me was his own personal journey as Grand Chief. Relationships, partnerships, and friendships. That's how he gets the job done. If you ask Chief where he learned those skills, he will tell you that he learned them in his job in the steel business.

Chief Ted started his professional career in the early 1970s in a custodial job at McLouth Steel. Over the years, he rose in the ranks and served as foreman in several areas. He eventually became an assistant plant manager. Coming from a family where his dad, Irvin Roll, was a template maker for Ford Motor Company, Ted had technical skills, but he also had to learn to work with people. Chief Ted describes himself as "persistent" and a "people watcher", but it was through building relationships based on respect and trust that he got the job done at work. So, how does this relate to building a dugout canoe? As I listened, Chief Ted described how the project presented more than an opportunity to learn about Wyandot ways of living. It was a way to build partnerships and friendships that would last for years to come.

Dugout canoes have been used for at least 8,000 years in many Indigenous cultures around the world where wood was abundant – Africa, Asia, Europe, and the Americas. The dugout was used for transport, in fishing, hunting, wild ricing, and in trading. In ocean-going areas, the dugout needed an outrigger to make it stable, however, in indigenous North America, the outrigger was not used for travel on lakes and rivers. A variety of trees have been used to build them. In old times, canoes were sealed with bear fat mixed with spruce gum and ash. In some areas of the world, the dugout was more than 50 ft. long and gaily decorated. A dugout canoe is larger and heavier, less nimble in water, but it lasts longer than a bark canoe. It can be paddled or punted (poled) along. It is more difficult to portage over land, but it can carry hundreds of pounds of cargo and many paddlers. Given the sturdy bottom, it was good for rocky rivers. In some situations, the canoes were lashed together to create a raft or bridge. There are records of dugout canoes being discovered around the world that are thousands of years old. Some of these have been found on old river beds, as Indigenous people used to submerge their dugouts to protect them from theft, but also to preserve them, since the wood will not shrink or rot when immersed in water. According to Dr John Steckley, Canadian scholar and author of the first modern-day Wyandot dictionary, the Wyandot word for dugout canoe is

"yangyaruta" pronounced yan-roo-tah-ah, with the emphasis on -roo.

This canoe was the product of a team effort led by cultural historian and educator Kevin Finney, who is the research and education director of the Ancient Pathways Cultural Resource Group. Members of the Wyandot of Anderdon, staff of the River Raisin National Battlefield Park, and members of the Gun Lake Potawatomi Tribe all lent a hand on the project. The dugout is the third in a series of historically accurate canoes that are on display at the Battlefield Education Center. All three canoes are representative of Native history and way of life in colonial America. The first is a birch bark canoe, built in 2019 and donated to the Museum by the Minnesota Chippewa Tribe. The second canoe, completed in 2020 is made of elm bark and hickory. It is much smaller, about the size of a modern-day kayak, but it took 34 people and 1000 manhours to complete.

The trees selected for the dugout canoe project were harvested from northern Minnesota, the home of the Red Lake Band of the Chippewas. Northern Minnesota is significant because it was one of four major fur trading centers in colonial American. The other three were at Fort Detroit, Fort Michilimackinac and For Niagara. Today, the Red Lake Reservation covers 1,200 square miles of forested land, some of it virgin forest. The reservation is closed to the public, and their citizens honor the history and culture of the Ojibwe people.

Two enormous white pines were harvested, each weighing about 3500 lbs. It was estimated that the trees were each about 200 years old. The trees had to be tall, straight, relatively free of branches and knots, and large in diameter. They had to be situated in a place where they could be cut down and hauled out of the forest. A ceremony was held to honor and thank the trees for giving their lives to become teaching canoes. Then, the trees were hauled to a sawmill for preliminary shaping and bark removal. After that, the logs were transported to a pole barn at the Rabbit River Canoe House in Wayland, Michigan, a town just south of Grand Rapids, and the work began.

The plan was to build two sister canoes, side by side. One would have a permanent home at the River Raisin National Battlefield Education Center in Monroe, MI. The other would reside with Kevin Finney and be used in educational programs about history and Native culture.

As Chief Ted describes it, the building of a dugout canoe is a very physical and labor-intensive project. In early America, Native Americans had to first make the tools before they could build a canoe. On this project, sore muscles and blisters were a given. People on the team took turns as the work was tiring. There was a lot of planning, measuring, debating, arguing, laughing, and some swearing, and some self-doubt in

the mix. Can we really do this? This is a lot harder than we thought it would be! Fortunately, Kevin's team had plenty of experience to guide them. Most of the wood that exists as part of the massive tree actually had to be removed from the interior of the canoe. Kevin's team used a variety of old and new tools to remove wood-chainsaws, yes, but also axes, hatchets, adzes, knives, chisels, wooden mallets, chippers, metal wedges and hand planes. The team made a set of calipers to measure the thickness of the walls of the canoe as they worked to make them thinner and thinner. Squares were used to level the top edges. The bow and stern were designed to be slightly higher than the middle walls. The bottom was flattened for stability. Loose knots were plugged, Indigenous people often used carefully controlled fires to hollow out a log and to season the wood in boat building, but the burning method is slower and difficult to control. Kevin's team used tools instead. Imagine the smell of freshly cut wood and the noise created by all that cutting and chopping!

Once the wood was carved, a time-tested technique was used to widen the canoe so that it could haul more people and goods. The canoe was moved out of doors and a hot campfire was built on the ground on each side of the canoe. The canoe was filled with water. Then, hot rocks from the campfire were dropped into the water in the canoe to create a massive amount of steam. A canvas tarp was laid on to immerse the canoe entirely in the steam. Many of the rocks cracked or exploded due to the extreme heat. Ted reports that the nearby pole barn was scarred by the flying rock, but fortunately, no one was injured. The goal of this step was to soften the wood and expand the side walls. It was also intended to sweat out the water and sap from the fresh wood-to effectively cure the wood. Stiff wooden cross-braces were applied to exert outward pressure on the walls of the canoe, and as the wood slowly softened and expanded, the braces were replaced with longer versions. By the end of this process the canoe had been expanded 6 inches in width, and the final cross-braces were secured in position.

At this point were nearly finished. Each canoe was 16 ft long, 25 in wide and weighted about 150 lbs. It was now time to paint them. A special paint from England was used and had to be mixed with linseed oil before it was applied in 3 coats. One canoe was painted with red ochre hematite, the same color had been used in indigenous cave paintings throughout human history. It is made from iron oxide and represents Mother Earth. The trim was painted green. The sister canoe was painted with copper verdigris, the green color representing the Water Spirits. The trim on that canoe is red. The interior of the canoes was coated with boiled linseed oil to seal and protect the wood. This sealant is made from the flax plant. It will harden and darken over time and enhance the beauty of the wood color and grain.

The boats were launched on the Kalamazoo River and blessed in a birthing ceremony. Many were present to witness and

celebrate. There was festive clothing, music, singing, and drumming. Traditional foods were served. Tobacco was used in the traditional ceremony. Each canoe was cleansed with sage smoke. The canoes were thanked for becoming teaching canoes. Both boats went into the water and were pronounced sea-worthy and well-balanced. Each was manned by a single person. Chief Ted and others took turns paddling them around the area. Gun Lake Tribal Elders George and Sydney Martin named the canoes. The red was named Waabanong Noodin, Eastern Wind. The green canoe was named Zhaawaa Noodin, Southern Wind.

The beautifully crafted Eastern Wind is now on proud display at the River Raisin National Battlefield Park Education Center. Chief Ted and others involved in this project report feeling moved and inspired by the experience. They are keenly aware that, like many skills belonging to Native American people, the technical know-how of boat building is a lost art and science. They see it as their mission to preserve and pass on knowledge of Native ways. The mission of the RRBNP Education Center is to take visitors back in time, to promote understanding of the Michigan Territory in the 1800's and the people who lived here. To that end, the canoe has been featured in teacher workshops and a series of enriching and entertaining virtual field trips for more than 2300 students. In 2021, the Battlefield, in partnership with the Wyandot of Anderdon and the Monroe County Schools won the Historical Society of Michigan Award, recognizing the work with teachers and students. Once again, relationships, partnerships, and friendships become central as we continue our journey toward understanding each other and our past.

Special thanks to Grand Chief Ted Roll, Pam Puccetti, Mary Minnie, Steven Collier and John Steckley PhD.

Project participants were:

Rachel Austin	Garth Butler	Linda Filipek
Katie Finney	Kevin Finney	Maggie Finney
Mindy Genter	Larry Horrigan	George Martin
Sydney Martin	Mary Minnie	Angus Ogilvie
Ed Pigeon	Kitt Pigeon	Max Pigeon
Pam Puccetti	Marsha Reeves	Jonathan Rhinehart
DK Sprague	Frank Sprague	Panoka Walker
Paul Shananaquet		Casey Waterworth



Ladies Shawls

By Linda Filipek

Ladies shawls became popular in the early 1800's, brought in by the Europeans who wore them with every outfit. Native women, until that time used blankets for cover or hide since that was the most readily available material in the northeast. Blankets and shawls were the most useful items since a shawl, folded the right way, made a sling for carrying a baby, keeping warm on cold nights, or simply covering up. Shawls these days are normally about 58x64 but a girl can stretch her arms out and just measure from finger tip to finger tip to get a shawl that fits her perfectly.

Shawls are the multipurpose item that does so many things... the fringe is great for keeping flying and stinging insects away, it is useful for tying bundles of sticks for fires or crops for harvest.

In the 1920's the women of the Ponce Tribe of Indians began using fringed shawls to signify the wings of a butterfly and the Fancy Shawl Dance was begun. The steps were meant to imitate the flying and fluttering of the butterfly

You will see these lovely shawls at every Pow Wow. A truly wonderful and useful piece of regalia.



Comings and Goings

Elliot Michael Letourneau was born on Feb 8, 2022 and is the son of Joe and Sara and the little brother of Noah. The Letourneau's were more than happy

to welcome the little one into their growing family.

A Tearful goodbye was said for Barbara Ann Sanderson of Gaylord, MI who walked on to the Village of Souls on December 5, 2021. Barbara was the daughter of Jimmie Sanderson and Janet Berschback. Barbara will be sadly missed by her family

Karolwyn Jane Lowler left this earth for her heavenly home on November 30, 2021. Karolwyn left behind her husband Tom, four children, nine grandchildren and eight great-grandchildren. Karolwyn was an active part of our Tribal Community.

We also celebrated the life of Shirley LeBlanc who walked on February 13, 2022. Shirley was the mother of the late Michael Turanik and left granddaughters, Page Gilbert and Marissa Turanik who will miss her dearly.

Dann Roll, also a lifelong citizen of the Wyandot Nation walked on to the Village of Souls on December 19, 2021. Dann will be sorely missed



A Little History

By: Arlene Weaver

I had been told as a youngster that I had some Native blood through my grandmother, Ida Pidgeon Goodman. Only about 12 years ago I learned I had cousins who were active members of the Wyandot of Anderdon Nation.

My grandmother was the sister of Joseph Archie Pidgeon who is grandfather to Clyde, Linda, and Judith.!!!

I was determined since very young to be a **Cowboy!** When World War II ended my family moved to Southfield Township which was near to Ivory Polo Club and I started galloping polo ponies at 12 years old!

There I met a red headed fellow; I was 17 and thought he was rather cute. He was training jumping horses and we married in 1953. He served 30 years in the military, serving 1 ½ years in Korea. We raised 5 children and moved a lot because of his service but still raised horses and beef cattle. I am still involved in breeding and showing cattle through 2 of my daughters.

I hope to attend a Green Corn Feast sometime but can get quite busy with fairs and actual shows in the summer. I've had many blessings and I am proud to be a member of the WYANDOT OF ANDERDON NATION.

2019 Arlene Weaver with daughters Maureen Spoelman and



Camilla Weaver getting ready for a class!



Irene Weaver feeding a snack to Jodie!!!!

Volunteers Wanted

We will be doing more work at Six Points soon. Frog Bits will need to be removed, path ways will need to be cleared and brush will need to be gathered. We need to take care of this small piece of land that came to us from our ancestors and is shared with us thanks to the Wyandotte of Oklahoma. Many the hands make light the work and many the volunteers make work fun.

Please contact your family representative or the editor of this newsletter for more information on how you can help.

Survey

On a later page you will find a very important survey for all Tribal Citizens. Please take a few minutes and fill this out. We would appreciate it if you could send your answers to the P.O. Box 68, Trenton, Mi 48183. This will help us to help all of you learn about our past and carry that into the future for all of our children.

Tizhamehn

Wyandot of Anderdon Nation
2022 High School Graduates

If you wish to apply for tuition assistance from the Wyandot of Anderdon Nation in the form of the **Wyandot Tribal Education Fund**, here is what you must do:

- ❖ If you are 18 years of age, you must be current with your Citizenship Fees. (Due in August)
- ❖ Show proof of your 2022 Graduation (copy of your Highschool Diploma or equivalent)
- ❖ Provide a copy of your 2022 College Class Schedule
- ❖ Be able to perform some community service as assigned by the Council
- ❖ Please make checks out to the Wyandot of Anderdon Nation and mail to the address at the end of this page.

In Addition, you must answer these questions in double space, typed responses, with correct spelling and grammar. Applications that do not have correct spelling and grammar will be returned. We prefer that the total number of words for your responses, range from 450-550 words in total for the application.

1. What does it mean to you to be a "Wyandot?"
2. How do you plan to contribute to our Nation in the future?
3. What would you do to increase Citizenship participation?
4. Please give a brief summary of your own family's Wyandot History.

Copies of your responses and documents will be accepted via email or US Mail. There may be an Award Selection Committee to determine the results if the number of applications exceeds the funds available. While our highest award is \$500.00, the actual amount may vary depending on the funding and the number of applicants and the community service completed.

Please address questions about Citizenship fees to:

Susan Szachta at : 586-344-9359 or at:
treasurer@wyandots.org

Contact Grand Chief Ted Roll or Linda Filipek with questions regarding our Educational Fund at:

membership@wyandots.org and
Grandchief@wyandots.org

Please send payments by August 1, 2022 to:

Wyandot of Anderdon Nation
P.O. Box 68
Trenton, MI 48183.



Do You Have a Wyandot Name?

As most of you know, being gifted with a traditional Wyandot name in our language means that no one other than you will carry that name while you walk upon this earth.

In order to make sure that duplication does not happen we would like to start a Wyandot Name Directory. That directory can be kept in the database for the time being but will certainly make the selection of names easier when our Kqmashkwema'a comes around. We can pass on the name of a loved one who has walked on thus honoring them keeping their memory alive in our next generation. If you have a name please send it to

our citizenship officer and include your tribal number and the translation membership@wyandots.org or to secretatry@wyandots.org.

Komashskwema'a 2022

It is not too early to be thinking about this years' naming ceremony. Green Corn will be the first Sunday in August and this year that falls on the 7th of the month. It takes a great deal of time and effort to locate proper names and have them selected by your family members. The Naming Application will be made available soon so don't hesitate to consider this wonderful gift of a Traditional Native Name.

Annual Meeting

Our Annual Meeting will take place on March 20, 2022. As dictated by our bylaws, this is the 3rd Sunday in March. All Tribal Citizens are encouraged to call in and listen to committee reports and the State of the Nation report from our Grand Chief Ted Roll. The meeting begins at 2pm. We are using FreeConferenceCall.com. The call -in number is: 1-425-436-6390. Please use the access code: 711700. It is important for all of our citizens to hear what is happening in the growth and development of the Wyandot of Anderdon Nation, so please join us. We are hopeful that next year we will be able to meet in person again and share each other's company and ideas.

May 3 Digit Raffle



**WYANDOT OF
ANDERDON**

1 \$10.00 ticket buys you 93 chances to win during the month of May. Contact the Grand Chief, Treasurer, or Family Representative for purchase

Tickets are available now from your Grand Chief, Treasurer, Newsletter Editor, or your Family Representative.

The Thunder

Huron & Wyandot Mythology

By C.M. Barbeau

Henq was one of seven brothers that were living together, long ago. Happy and boisterous by nature, henq was always full of sport and keen on playing pranks of all kinds upon others. He was very big and nimble, indeed; and, so very vigorous and exuberant with life was he that he had not the faintest idea of the disastrous effects of his strength and could not in the least realize how much annoyed were his brothers at many of his jests and pranks. Without paying the slightest attention, he would often smash things to pieces when getting hold of them. One day for instance, he laid his hand on a pole of the lodge, and the pole was wrenched in such a way that the lodge fell to the ground.

He had, in fact, become such a source of annoyance and trouble that, although they truly loved him, his brothers decided to get rid of him, at their earliest opportunity. Having, by that time, found out how great was his strength, they dreaded the idea of ever exciting his anger, for fear that he might indulge in rash and terrible deeds, and destroy them all.

Henq's brothers knew of a lonely and distant island, out on the lake, after long deliberation, they agreed to abandon him on that uninhabited island, they were aware that, once there he could never return.

Starting on a hunting expedition, therefore, they took henq along with them and, in their canoes, proceeded to the distant island. It was so arranged that, once there, henq was to be led into the interior of the island by one of his brothers. The others were to start in various directions, as if they were going around the island.

No sooner were henq and his brother out of sight, in the thick woods, than, in fact, all the others came back to their canoes, ready to launch them at the first signal. When they had reached the dense forest, henq readily complied with his brother's request to go a little farther into the woods and watch the game that was being raised and chased ahead.

Unaware of his brothers' intentions, henq went farther into the woods, took his stand somewhere, and looked

out for the game. Meanwhile, his brother took to flight and joined the others. All at once they jumped into their

canoes and paddled away swiftly. Henq, however, soon found out what was happening; and he came back running towards the shore, when they were still quite near. One of his brothers caught sight of him as he was rushing towards them and running along the beach. They all heard him calling and begging them to come back and fetch him. His voice was so loud and powerful that it made the air shake frightfully. They stopped and listened. He said, "Will you take me along with you?" But they replied, "No! you are to be left on the island."

It so happened that he was willing to stay on the island; and, although he was grieved, he shouted that he had made up his mind to stay there and would never do any harm to them and their people. He also told them that they would thereafter be reminded of his presence on the island, as he intended to raise his voice from time to time, to call to them.

And that is the reason why he stayed on the island to this day, roaming about a part of the year, and sleeping in the winter-time.

When a peal of thunder is sometimes heard in the winter-time, the old Wyandots used to say, "henq is turning over; something must have happened and disturbed his nap!"

Dēhi-ʔnq' is thunder. Thunder is a superhuman being.



Important Tribal Survey

We are anticipating the ability to offer classes at no charge to our Tribal Citizens. These can be done virtually and any needed supplies can be sent to your home, or in the case of books, downloaded to your computer. Please send your responses to the P.O. Box or to your Family Representative as quickly as possible.

What are your interests:

Wyandot Language	yes _____	no _____
Traditional Beadwork	yes _____	no _____
Regalia Making (moccasins Ladies shawls, ribbon skirts/shirts?)	Yes _____	no _____
Basic Dance	yes _____	no _____

History Discussions- this includes Elder discussions and sharing of Stories	yes _____	no _____
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Tribal Reading Group – books to Be bought or downloaded when Possible	yes _____	no _____
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Native Medicinal Plants - learn to identify them and what they are Used for	yes _____	no _____
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First Aid – what to do when you call 911, Staying calm and following advice. How to Protect health and wellbeing.	Yes _____	no _____
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Are you willing to facilitate a class to assist in Making this happen	yes _____	no _____
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Do you know someone with Knowledge who can help Who is this person?	yes _____	no _____
	name _____	
	Phone _____	

Are there other topics that you would like ?	_____

When are you available to participate?		
Weekdays?	AM _____	PM _____
Weekends?	AM _____	PM _____

Community service hours are available for our students who need to gather them for school or for scholarship applications.

**Wyandot of Anderdon Nation
P.O. Box 68
Trenton, MI 48183**

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