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FREE

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FREE

As inflation soars, access to Indigenous foods declines



Janie Pochel, an advisor to the Chi-Nations Youth Council, at the First Nations Garden in Chicago. The garden was established in the spring of 2019 and is host to many traditional Indigenous crops including prairie sage, sweetgrass and strawberries. (Photo by Claire Savage / Report for America via AP.)

BY ASSOCIATED PRESS

Blueberry bison tamales, harvest salad with mixed greens, creamy carrot and wild rice soup, roasted turkey with squash. This contemporary Native American meal, crafted from the traditional foods of tribes across the United States and prepared with “Ketapanen” – a Menominee expression of love – cost caterer Jessica Pamonicutt \$976 to feed a group of 50 people last November.

Today it costs her nearly double.

Pamonicutt is the executive chef of Chicago-based Native American catering business Ketapanen Kitchen. She is a citizen of the Menominee Indian Tribe of Wisconsin but was raised in the Windy City, home to one of the largest urban Native populations in the country, according to the American Indian Center of Chicago.

Her business aims to offer health-conscious meals featuring Indigenous ingredients to the Chicago Native community and educate people about Indigenous contributions to everyday American fare.

One day, she aims to purchase all ingredients from Native suppliers and provide her community with affordable access to healthy Indigenous foods, “but this whole inflation thing has slowed that down,” she said.

U.S. inflation surged to a new four-decade high in June, squeezing household budgets with painfully high prices for gas, food and rent.

Traditional Indigenous foods – like wild rice, bison, fresh vegetables and fruit in the Midwest – are often unavailable or too expensive for Native families in urban areas like Chicago, and the recent inflation spike has propelled these foods even further out of reach.

Risk of disease compounds the problem: healthy eating is key to battling diabetes, which afflicts Native Americans at the highest rate of any ethnic group in the United States.

“There are many benefits to eating traditional Native foods,” said Jessica Thurin, a dietician at Native American Community Clinic in Minneapolis. “The body knows exactly how to process and use that food. These foods are natural to the Earth.”

But many people the clinic serves are low-income and do not have the luxury of choosing where their food comes from. Food deserts – areas with limited access to a variety of healthy and affordable foods – are more likely to exist in places with higher rates of poverty and concentrations of minority populations.

“In these situations, there are limited healthy food options, not to mention limited traditional food options,” Thurin said.

Aside from health benefits, traditional foods hold important cultural and emotional value.

“It’s just comfort,” said Danielle Lucas, a 39-year-old descendant of the Rosebud Sioux Tribe in South Dakota.

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Return of rare Ojibwe horse lifts spirits — but still needs help

BY DAN KRAKER

Em Loerzel grew up hearing stories about the Ojibwe horse from her uncle, about small ponies that would roam free near Ojibwe communities tucked among the forests and lakes along the Minnesota-Canada border, and help with tasks such as hauling wood and trap lines.

“I think when people think about Native people and their horses, they think of Lakota people or southwest people, but he would tell me, don’t forget that we are horse people too,” said Loerzel, a descendant of the White Earth Ojibwe Nation.

Loerzel has taken that teaching to heart. Earlier this year, the 28-year-old graduate student in social welfare at the University of Washington raised money to rescue six of the horses from a Canada rancher who could no longer afford to keep them.

She brought them to a farm owned by a friend outside River Falls, where Loerzel moved last year with her husband. And she started a nonprofit called The Humble Horse, to raise awareness about the breed—which is also known as the Lac La Croix pony, and to help revive it. Only about 180 Ojibwe horses remain, mostly in Canada.

The horses are small, sturdy and friendly. Last month, Loerzel nuzzled a 2-year-old stud colt named Mino. “Short for Mino Bimaadiziwin. That’s our word for ‘a good life.’ All of our Ojibwe horses have their Ojibwe names,” Loerzel explained.

“He’s just one of the sweetest guys. We Anishinaabe people bred them to be really smart, sweet, docile.”

They also adapted over the generations to survive in the border lakes country. Their

small stature made it easier to navigate the forest.

Loerzel pointed out a unique inside flap in Mino’s nostrils that helps protect him from cold air. The horses also have small, fuzzy ears, to both protect from the cold and from black flies.

Late in July, one of the mares Loerzel rescued gave birth to a foal.

Loerzel says her main goal is to keep the horses safe and healthy. But she also wants to help Ojibwe people to reconnect with the horses.

“Because I’ve seen it where our own communities don’t know that we had these horses. It’s to make sure that Indigenous communities have connections to ... our horse relatives.”

‘Heist across the Ice’

Thousands of Ojibwe horses once lived near Ojibwe communities on both sides of the border. They would roam free part of the year, but at other times were gathered to help with labor.

But their population dwindled in the first part of the 20th century. Many were killed and used to make dog food, even glue.

By 1977 there were only four left, on the Lac La Croix First Nation in Ontario, just north of the U.S.-Canada border.

Word spread that the Canadian government planned to exterminate them. So four men from the Bois Forte Reservation in Minnesota planned a rescue mission.

“They piled in a pickup truck, hooked up a horse trailer, drove across like beaver dams and portages and frozen ice in the middle of February, said Heather O’Connor, a Canadian author and journalist who spent five years researching Ojibwe horses.

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Concert brings together multiple music genres in defense of water

BY WINONA LADUKE

The Loire River is the longest river in France. This year, the riverbed is dry for the first time in the history of people who write. That's not the only river that is dry. The Colorado, Yangtze, Danube, Po and Rhine are also severely depleted. That means farms have no water, hydroelectric dams have no water, and ultimately life is without water. That's a result of human induced climate change, it's not bad luck. Droughts, like the one in Minnesota last year (the worst in the past century) are more common, and fossil fuels are at the center of it. It's sort of like watching late stage addicts. We just happen to be late stage fossil fuel addicts. And it turns out that you can't win a fight with Mother Nature.

We live next to Lake Superior and the Great Lakes, a fifth of the world's water. It's time to be a Water Protector, not hate on us. This year's Water is Life Concert was at Bayfront on September 4. We missed Renee Van Nett, former Duluth City Council President, who last year welcomed us to Duluth. Van Nett sent a message to work together. We live on the same land and drink the same water. Her passing was a great loss to all of us.

This year's concert brought together multiple genres, from legendary rocker Ani DiFranco and the Indigo Girls to the up and coming legends of Corey Medina, Low, Dessa, Allison Russell, and more. They are joined by local luminaries like Annie Humphrey, Lyz Jakkola and Keith Secola; all coming out to sing for the water. Also, about half the cast of the award winning Reservation Dogs tv series came to the event. And Vogue and international supermodel Quannah Chasing Horse, who is also an outspoken Water Protector, was on stage and rocking to the music.

Last year's concert was at the height of Enbridge's full court press on the north country, and by fall Enbridge prevailed in a seven-year-long battle over Line 3, pitting Native people and Water Protectors against laborers and industry, brother against sister, and police against civilians. Last year, the mayors of eleven Enbridge-friendly towns like Clearbrook, Thief River Falls and Bagley called on the Duluth City Council to close down the Water is Life Concert. The mayors alleged that Honor the Earth was an organization which supports violence. The City Council stood with the constitution, as well as the permits. In turn, five thousand people came to Bayfront to rock for the water. Bon Iver closed the show, with Bob Dylan's "With God on Our Side".



Above: Annie Humphrey performs at last year's event. (Photo by Keri Pickett.)



Left: Keith Secola performs at last year's event. (Photo by Keri Pickett.)

I am hoping she still is. We will need her divine intervention.

It's a year later, and 800 Water Protectors have been arrested by the police, five billion gallons of water were squandered for Enbridge's drills, rivers have been contaminated with drilling fluids, and aquifers continue to pour out water in a water-parched world.

Enbridge, having succeeded in Minnesota by paying \$8.5 million to Minnesota's Department of Natural Resources (DNR), State Troopers and police to repress water protectors, shamed a democratic government.

After all the riot gear and violent arrests, maybe someone will note that Honor the Earth is not a violent organ-

ization, and in fact, Enbridge financed most of the weapons.

Enbridge is now fully engaged in work to reroute and lay pipe bringing more oil back to Canada through Line 5. There, Enbridge is doing it's best to divide tribal communities over money, and is even running a candidate for Governor: Tim Michels, he's the Republican's candidate. Not only did he get the approval of Donald Trump, but he is one of the single largest contractors for Enbridge. It's all about getting Enbridge through Wisconsin and Michigan, where Governor Whitmer ordered Enbridge to close down a 60-year-old pipeline under the Straits of Mackinac. The fact is oil and water do

not mix. Nor do Canadian corporations and Democracy.

In the meantime, there's more ways to protect the water. It turns out we are wasting almost as much water as we use. Consider this: The average American household wastes 180 gallons per week, or 9,400 gallons of water annually, just by letting water run. But it's not just you and me. It's about the pipes we really need: water pipes. Some 50% of the water in the US leaks out of old pipes. That's failing infrastructure. That's like when Duluth collapsed under a flood almost a decade ago, and there will be more of that ahead.

"People talk about reducing the time you take showers, but if you think about 50 percent of water flowing through the system being lost, it's another magnitude," said Stanford professor Daniel Tartakovsky.

Those are the pipes we really need: water and sewer. Those are pipes for people and Mother Earth, not for dirty oil companies. And maybe we could save some water from the sulfuric acid in mining projects for Canadian corporations, or protect the water from agricultural run off.

No matter what political party, water is always going to be life. This September 4, Honor the Earth offered free admission to anyone charged in the Line 3 cases. We promise to bring prayers, stars, music, civil rights, treaty rights and enjoyment back to the lake. And we celebrate that Water is Life.

Fond du Lac Band celebrates return of sacred sites

BY DAN KRAKER/MPR NEWS

Just over a century ago, a work crew dug up the remains of nearly 200 Ojibwe people from a burial ground at the end of Wisconsin Point, a long peninsula that juts out into Lake Superior across the water from Duluth. Among the exhumed was Chief Osaugie, who signed two major treaties with the U.S. government in the mid-1800s.

The remains were reburied in 1919 in a mass grave at St. Francis Cemetery on the mainland in Superior.

The bodies were moved to clear the way for an iron ore dock and other infrastructure that U.S. Steel wanted to build. But Fond du Lac Tribal Chairman Kevin DuPuis said after the remains of his ancestors were disinterred, the company never went ahead with the project.

“I want everybody to remember that. They picked a group of people up and moved them and put them in a different area, but never even did the project that they wanted to do.”

Even more than a century later, DuPuis said the sting of that injustice still hurts.



Fond du Lac Tribal Chairman Kevin DuPuis watches as Superior, Wis., Mayor Jim Paine signs over the deeds to two plots of land to the Fond du Lac Ojibwe Band. (Photo by Dan Kraker / MPR News.)

“The pain is real. And it really hurts. But this might be an opportunity that we have the ability to start our healing process.”

At a celebration in August at the Band’s Black Bear Casino in Carlton, Minn., to mark the land transfer,

Superior Mayor Jim Paine signed over the deeds for both pieces of land: less than an acre at the site of the burial ground on Wisconsin Point, and nearly an acre and a half at the St. Francis cemetery, the site of the mass grave.

“It’s a very short and simple bureaucratic procedure,” Paine said. “It’s a very small thing. And I think it’s the most important thing I’ve ever done.”

For decades many Ojibwe people have been fighting to have the land returned. Bob Miller grew up hearing about life at the end of Wisconsin Point. He’s a descendant of Chief Osaugie. His grandmother lived there small Ojibwe village as a young child in the early 1900s. She told him stories about running up and down the beach, mending fishing nets, taking a boat to town to go to school.

But Miller said she was forced to leave at the same time the burial ground was bulldozed.

“Deep down inside, I cannot tell you how thankful I am for this moment,” Miller said. “I wish my grandmother was still here. She told me that if we ever got part of the point back, she would be the first one to move out there to go back out where she used to live as a child.”

He said he can’t put into words what it means to have the land returned.

Bryan Newland, Assistant Secretary for Indian Affairs at the Department of the Interior, also attended the event. He’s also former president of the Bay Mills Indian Community of Ojibwe in Michigan.

He said it’s important that Native American sacred sites are both respected and protected.

“And who best to ensure this than tribes themselves whose ancestral and spiritual connections to these places stretches back to time immemorial. The Fond du Lac people here are in the best



A plaque commemorates the nearly 200 Ojibwe people who were disinterred from a burial ground near the end of Wisconsin Point, in Superior, Wis., in the early 1900s. (Photo by Dan Kraker / MPR News.)

position to care for this very special place.”

The event was a celebration of the land return, attended by Minnesota Gov. Tim Walz, Wisconsin Gov. Tony Evers, U.S. Senator from Wisconsin Tammy Baldwin and other politicians.

But it was also a recognition of a grave injustice committed against Ojibwe people. Walz echoed the words of Superior city council president Jenny Van Sickle, herself an Alaskan Native and the person credited with spearheading the land transfer, who said, “this doesn’t make it right, but it’s the right thing to do.”

“And for those of you in this room, who had your ancestors violated, I am deeply sorry,” Walz said. “I hope you find some comfort in the attempt today to try and move by doing something right. It will never make right what happened.”

Van Sickle called it “a step in the right direction.” The next step for the Band is to apply to the federal government to have the land put into federal trust. “We’re not done yet,” Van Sickle told the crowd.

Newland said the Department of the Interior would act quickly once it receives an application. “We never want to be the obstacle standing in the way between tribes and what they need to do to protect their people and protect their lands,” he said.

In the meantime Fond du Lac chairman Kevin DuPuis said it will be up to the band’s 4,200 citizens to decide what they want done with the parcels, as well as another 13 acres the federal government returned at the end of Wisconsin Point to the Band five years ago.

“Most importantly,” DuPuis said, “I think the biggest thing is just simple protection of [the land]. Just simple protection.”

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Zine inspired by global Indigenous sovereignty movements

BY DAN NINHAM

The dream of Dakota tribal member Waziyatawin and her non-profit Makoce Ikikcupi, meaning land recovery in Dakota, came to reality three summers ago: To secure a homeland base indigenous to her people where seven earthlodges will be built for Oceti Skowin families of Dakota, Lakota, and Nakota of the Seven Council Fires to live in the village.

Gabriela Ines DeLisle Diaz is CHamoru and her clans are Familian Liberatu/Kabesa, Familian Nungi-Assan, and Filipino/Pohnpeian from Guam. She has a Bachelor of Arts degree in American Indian Studies with a minor in Environmental Geosciences from the University of Minnesota-Twin Cities and graduated in the spring of 2021. She lives in Minneapolis, Minnesota.

DeLisle Diaz shared her recent work. She said, “Supporting Dakota Land Justice is an original creative project that I put together for Makoce Ikikcupi. Makoce Ikikcupi is a non-profit organization in Minnesota that works to recover and restore Dakota lands throughout the state with the help of

settler ally contributions.”

“Through restoring these lands, Makoce Ikikcupi is developing sustainable, off-grid and culturally-oriented community sites for their formerly exiled Dakota relatives to return to and reconnect with their lands, traditional ways and relatives as forms of reparative justice for their people and their land,” added DeLisle Diaz.

DeLisle Diaz developed a zine that “highlights their work and tells their story as a Dakota land recovery project from (my) perspective as a Native Pacific Islander living on Dakota homelands,” DeLisle Diaz said.

“In addition to providing a general overview of their efforts, the zine includes historical context behind their work and highlights their recent struggles to build traditional Dakota earthlodges at their first village site, Zani Otunwe,” said DeLisle Diaz. “It ends with a call to action for settlers and visitors on Dakota homelands to critically contend with what it means to live on Dakota homelands, often as beneficiaries of Dakota genocide, exile and dispossession, and just as importantly, to support Makoce Ikikcupi’s work and other efforts to restore Dakota and Indigenous lands and life.”



Fanohge March for CHamoru Self-Determination in September 2019. From left: Tressa Diaz, Christine Taitano DeLisle, Gabriela Ines DeLisle Diaz, Nicole DeLisle Dueñas, Maria Sol Dueñas Marques. (Photo courtesy of Gabriela Ines DeLisle Diaz).

“Learning how to navigate my place at the University of Minnesota and within ongoing Indigenous struggles for sovereignty back home on Guam or on Dakota homelands in Minnesota while being away from home remain heavily grounded in my understandings of my relationships and obligations to the Dakota people and their lands,” added DeLisle Diaz.

“Supporting Dakota Land Justice for me really came together because I felt it was a way through which I could be a better relative to the Dakota and the land,” added DeLisle Diaz.

“Though the zine was inspired as a whole by Indigenous activism and robust Dakota and global Indigenous sovereignty movements and political struggles, the project began as a creative final project that I put together for a Gender & Women’s Studies course I took as a senior taught by Dr. Sima Shakhsari at the University of Minnesota-Twin Cities,” said DeLisle Diaz. “I decided I wanted to promote Makoce Ikikcupi’s work and highlight their struggle at the time to build their earthlodges at Zani Otunwe.”

Dr. Sima Shakhsari talked about her student who was mutually inspiring. She said, “I remember Gabriela very well, even though the class, Politics of Sex, is a relatively large class in our department. She was a brilliant student who contributed greatly to discussions and critically engaged with the material. Gabriela’s zine on settler colonialism and the criminalization of earth lodges in Minnesota was so amazing that I use it in my classes as an example of what a brilliant zine looks like.”

“I actually learned something from her zine, which is not something that happens in a 1xxx level undergraduate course. If the university grading system would allow A+, Gabriela would cer-

tainly earn that grade. My teaching assistant was also impressed with Gabriela during discussion sessions,” added Shakhsari.

“I ended up sharing this project with my Aunty Roxanne Biidabinokwe Gould, a Makoce Ikikcupi Governing Council member, after I graduated and she suggested that I share it with the organization’s Executive Director Waziyatawin. After sharing it with her, Waziyatawin reached out to me and asked if I would be interested at all in reworking the project for Makoce Ikikcupi to use,” added DeLisle Diaz.

The zine will be available on the website of Makoce Ikicupi: The zine is also available on the Makoce Ikicupi FaceBook page on the August 10, 2022 post. Printed copies will be distributed to Oceti Sakowin families who might be interested in living at Zani Otunwe.

“Global Indigenous sovereignty struggles and activist movements, particularly Dakota sovereignty/decolonization efforts and CHamoru sovereignty/decolonization efforts on Guam inspired me in many ways to create the zine,” said DeLisle Diaz. “My experiences serving and voicing American Indian and Indigenous student needs through undergraduate student programming and finding a community for myself with Indigenous student organizations at the University of Minnesota – Twin Cities have similarly shaped the zine content.”

“Supporting Dakota Land Justice in many ways was an extension of my guinaiya (love) and respetu (respect) for Makoce Ikikcupi’s work from a place of inafa’maolek/chenchule’,” added DeLisle Diaz.

For more information, see: <https://makoceikikcupi.com/2022/08/22/supporting-dakota-land-justice-zine>.

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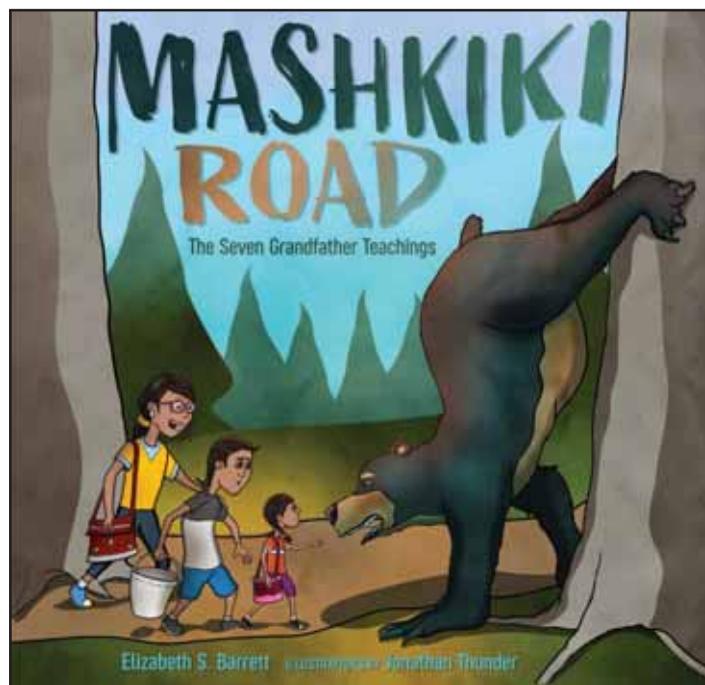
Mashkiki Road teaches young children the seven Ojibwe life lessons

REVIEWS BY DEBORAH LOCKE

Minnesota Historical Society Press produced another sweet children's book, this one with grownup messages about seven important Ojibwe life lessons. *Mashkiki Road: The Seven Grandfather Teachings* (Minnesota Historical Society Press, 2022) tells the story of three cousins who set out to gather sage and cedar from the forest for their Grandma Mindy. As they walk down Mashkiki Road, the children encounter seven animals. Each explains the importance of a particular virtue. The virtues are: courage, honesty, respect, humility, wisdom, truth, and the greatest of these, love.

The story, aimed at children ages three to seven, shows the warm relationship between the cousins and their grandmother. They set out to help her replenish her medicine supply of sage and cedar, collecting the plants in a respectful manner that would not harm the plant roots.

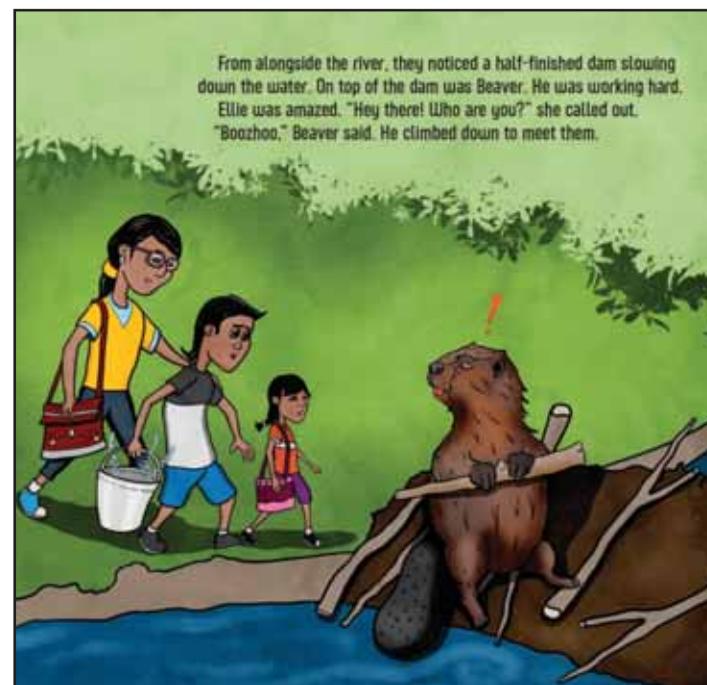
Enroute to completion of this task, the children encounter well-meaning, wise forest animals who are eager to pass along wisdom. Makwa, the bear, tells them that even when they are afraid, it



is important to "find the courage to do what's right." Sa'be, or Bigfoot, represented honesty. The story takes on an advanced philosophical tone, pointing out that honesty and truth are not the same things. Turtle explains that being honest means not lying, whereas truth is about being genuine with yourself and others.

The children learn that as they gathered, Migizi, the eagle, watched and protected them as they walked Mashkiki Road. "I wanted to make sure your journey was safe," Migizi said. "I represent the Grandfather Teaching of love. I'm showing you love by looking after you."

Writer Elizabeth S. Barrett (Red Lake Ojibwe) and illustrator Jonathan



Thunder (Red Lake Ojibwe) did a nice job of conveying important teachings. The story is well-told, and the illustrations nicely enhance the text.

Mashkiki Road: The Seven Grandfather Teachings, by Elizabeth Barrett. Illustrated by Jonathan Thunder. Minnesota Historical Society Press, 2022, \$17.95.

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Lucas’ mother, Evelyn Red Lodge, said she hasn’t prepared traditional dishes of the Great Plains, like wojapi berry sauce or stew, since May because the prices of key ingredients – berries and meat – have soared.

Pamonicutt, too, is feeling the pinch. Between last winter and this spring, the price of bison jumped from \$13.99 to \$23.99 per pound.

Shipping costs are so high that the chef said it’s often cheaper to drive hundreds of miles to buy ingredients, even with spiking gas prices. She’s even had to create her own suppliers: the 45-year-old’s parents are now growing crops for her business on their Wisconsin property near the Illinois border.

Gina Roxas, program coordinator at Trickster Cultural Center in Schaumburg, Illinois, a Chicago suburb, has also agreed to grow Native foods to help the chef minimize costs.

When a bag of wild rice costs \$20, “you end up going to a fast food place instead to feed your family,” Roxas said.

More than 70 percent of Native Americans reside in urban areas – the result of decades of federal policies pushing families to leave reservations and assimilate into American society.

Dorene Wiese, executive director of the Chicago-based American Indian Association of Illinois, said members of her community have to prioritize making rent payments over splurging

on healthy, traditional foods.

Even though specialty chefs like Pamonicutt aim to feed their own communities, the cost of her premium catering service is out of the price range for many urban Natives. Her meals end up feeding majority non-Native audiences at museums or cultural events that can foot the bill, said Wiese, a citizen of the Minnesota White Earth Band of Ojibwe Indians.

“There really is a shortage of Native foods in the area,” she said. But the problem isn’t unique to Chicago.

Dana Thompson, co-owner of The Sioux Chef company and executive director of a Minneapolis Indigenous food nonprofit, is another Native businesswoman striving to expand her urban community’s access to traditional local foods like lake fish, wild rice and wild greens amid the food price surge.

Thompson, of the Sisseton Wahpeton Oyate and Mdewakanton Dakota people, said inflation is “really impacting the food systems we have here,” which include dozens of Indigenous, local and organic food producers.

At Owamni, an award-winning Indigenous restaurant under The Sioux Chef umbrella, ingredients like Labrador Tea – which grows wild in northern Minnesota – have been especially difficult to get this year, Thompson said.

When an ingredient is not consistently available or affordable, she changes the menu.



Jessica Pamonicutt, executive chef of a Native American catering company in Chicago, displays the contemporary indigenous meal. Photo by Claire Savage/ Report for America via AP.)

“Being fluid and resilient is what we’re used to,” Thompson said. “That’s like the history of indigeneity in North America.”

Inflation is similarly impeding the American Indian Center of Chicago’s efforts to improve food security. Executive Director Melodi Serna, of the Turtle Mountain Band of Chippewa Indians and the Oneida Nation of Wisconsin, said the current prices of food boxes they distribute – with traditional Midwestern foods like fish, bison, venison, dairy products and

produce – are “astronomical.”

“Where I could have been able to provide maybe 100 boxes, now we’re only able to provide 50,” Serna said.

For 57-year-old Emmie King, a Chicago resident and citizen of the Navajo Nation, getting the fresh ingredients she grew up with in New Mexico is much more difficult in the city, especially with inflation biting into her budget.

She finds ways to “stretch” the food she buys so it lasts longer, purchasing meat in bulk and freezing small portions to add to stews later on. “I get what I need, rather than what I want,” she said.

But King was able to enjoy a taste of home at an Aug. 3 luncheon at the American Indian Center of Chicago, where twenty elders gathered to enjoy turkey tamales with cranberry-infused masa, Spanish rice with quinoa, elote pasta salad with chickpea noodles and glasses of cold lemonade.

The mastermind behind the meal was Pamonicutt herself, sharing her spin on Southwestern and Northern Indigenous food traditions. Through volunteering at senior lunches and developing a food education program, the chef is continuing to increase access to healthy Indigenous foods in her community.

“I want kids to learn where these foods come from,” the chef said. “That whole act of caring for your food ... thanking it, understanding that it was grown to help us survive.”

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3 to 7 p.m., Thursday, September 15

Celebrate the promise of University and community partnership at the Robert J. Jones Urban Research and Outreach-Engagement Center’s annual open house. Enjoy family-friendly displays, activities, Goldy Gopher, U of M swag, summertime reading, and delicious foods by local chefs.

Free and open to the public!

UROC's Community Day 2022

Robert J. Jones Urban Research and Outreach-Engagement Center | 2001 Plymouth Avenue North, Minneapolis, MN 55411
612-626-UROC (8762) | uroc.umn.edu

It was dubbed the “Heist across the Ice.”

“I was thinking, well, I’m wondering if this is the last time I’m going to ever see those horses,” recalled Norman Jordan, a Lac La Croix council member who as a young boy remembers watching the men lead the horses away.

“Everybody was so attached to them, in a deep way, a spiritual way. And it was sad just seeing them being taken away.”

But those four rescued mares allowed the breed to survive. In Minnesota, they were bred with a Spanish mustang, and slowly, their numbers increased, largely among small herds in Canada.

Eight years ago, Darcy Whitecrow and Kim Campbell started Grey Raven Ranch on the Seine River First Nation, about 20 miles north of Voyageurs National Park in far northern Minnesota.

They use the horses as an educational tool. They run programs with aboriginal youth in Canada, and recently brought horses to the Grand Portage reservation powwow in northeastern Minnesota.

“Everybody was fascinated,” Whitecrow said. “It brought a sense of pride to the Ojibwe knowing that this was actually our ancestors’ horse.”

A dedicated network of people has developed to help preserve the breed, Campbell said. But often, a breeder will retire, or run out of money. She said more are needed for the breed to survive.

“The biggest thing is having people say, ‘Gee, I have a farm, I could have a breeding pair and do one baby a year.’ That’s our biggest need right now. And for the breed to survive, basically, people have to want it to survive.”

Dr. Gus Cothran, an emeritus professor at the veterinary college at Texas A&M University who has studied the genetics of the Ojibwe horse, said rare and endangered breeds like it often encounter the same challenge – they need more people willing to take care of them and breed them.

“And so one of the things that people involved with rare breeds need to do is create a market for them, and create a demand. And for a horse, that can be very difficult. They’re very expensive and demanding.”

Filling a void

In 2017, almost 40 years to the day after those four remaining horses were taken away from the Lac la Croix First Nation, the horses returned.

Norman Jordan, the boy who watched them leave, became Chief. And he helped bring a herd back to the community.

“It’s almost like when they left there was a piece of my history that was leaving, a piece of me, like a void that I’ve had for all these years. And then that night they came back, it’s like that piece that was missing was back now.”

Em Loerzel hopes to create a similar



Em Loerzel started a nonprofit dedicated to reviving the Ojibwe Horse, a rare breed that has adapted to the forests along the Minnesota-Canada border. (Photo by Kerem Yücel / MPR News.)

experience for Ojibwe people in Wisconsin and Minnesota to reconnect with their ancestral horse.

She also is doing her small part to ensure the breed’s survival. This summer she partnered with the University of Wisconsin River Falls to collect semen from their colt Mino, which can be used to breed Ojibwe Horse mares years into the future.

“We can maintain this biological material, literally, for decades in liquid nitrogen,” said Casie Bass, an Animal Science professor at UW-River Falls.

“This is a breed that’s indigenous to Minnesota and Wisconsin,” Bass said, “so we don’t want to lose this. Within the equine population, we want to maintain breeds.”

That’s why advocates for the breed are thrilled that Em Loerzel has started her small herd in Wisconsin.

But for Em Loerzel, it’s about more than maintaining a critically endangered breed. She said it’s important to her for Ojibwe people to have their horses back.

Because the Ojibwe Horse’s story, she said, parallels the story of Anishinaabe people.

“They were forcefully removed from their families. They were almost exterminated by the government. The population dwindled. And now we’re coming back. And now we’re thriving.”

Editor’s Note: Several photo captions in this story have been clarified to state that the Ojibwe horse is not native to the northern forests along the Canadian border, but rather has adapted to living in the region.

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Skylar Little Soldier is climbing the world stage wrestling ladder

Skylar Little Soldier is one of the elite wrestlers in her weight class in the country. She will be a junior at Hastings High School in Welch, MN. She identifies with the Hidatsa and Arikara tribes of the Three Affiliated Tribes.

Little Soldier was the 2022 U17 Pan American Championship's 57kg silver medalist in Buenos Aires, Argentina on June 25.

She was the Cadet World Team Trial runner-up, two-time 16U Fargo National Champion and four-time Fargo All American. Little Soldier was also the 2022 Minnesota High School Girls State champion.

"My indigenous core values define who I am in practice and competition by pushing me to work hard and having a good work ethic," said Little Soldier. "I make sure to have fun as well."

"My current plan is to train for Super 32 in October and for Cadet World Team Trials in May," said Little Soldier. "My future plans are to continue training to make an Olympic Team in the upcoming years."

Little Soldier has advice for her growing fan base of young indigenous athletes. She said, "Have fun. No matter



Skylar Little Soldier, on left, is competing on the national and world stage in women's wrestling. (Photo courtesy of Sarah Wasvick.)

what it is you are doing with sports you have to remember to enjoy it. The whole point of sports is to just have fun."

Little Soldier's coaches know that she brings her best mindset every day to the mats.

The Victory School of Wrestling in River Falls, WI is a USA Wrestling-sanctioned wrestling club and have been training elite female wrestlers for 15 years. "We've been fortunate enough to have several age-level and senior-level national team and world team members, including Olympic gold medalist and medal winners at various international tournaments," said Kevin Black, one of the coaches at The Victory School of Wrestling. "Currently, we have athletes on the U17, U23, and senior US National Teams."

"(We are) providing her with an overall vision and plan for training for success at national and international competitions," added Black.

"I do my best to push Skylar to her breaking points when I work with her," said Derek Miller, owner of the Victory School of Wrestling. "I try to bring the mental toughness that I know she has out of her in a positive light."

Jens Lantz, former wrestler at the University of Wisconsin, also works with Little Soldier at the Victory School of Wrestling. He said, "Skylar is a very self-motivated individual with clearly defined goals, so I just remind her of those goals and reinforce how good she is. I occasionally text Skylar with phrases like, "2023 World Champ" to let her know I believe in her and her goals and it's been exciting to see the way she responds to that motivation."

"Skylar's drive, determination to succeed, and work ethic have been the reason why she has been the first girl to

accomplish so many things in a Hastings singlet," said Tim Haneberg, head wrestling coach at Hastings HS. "Skylar is one of the hardest workers in the high school room and consistently finds the toughest practice partners who continually push her and expand her wrestling skills."

Luke Vaith, head coach of the Hastings Wrestling Club said, "I started working with Skylar when she was in kindergarten and from the moment I met Skylar she let me know that one day she was going to wrestle in the Olympics. Her goals were obviously very high but year over year I have had the pleasure of watching her become more focused, determined and disciplined in efforts to one day reach her goals."

"Skylar has become an elite athlete because of her positive attitude and her great work ethic," said Paul Vaith, Hastings HS assistant wrestling coach. "She only asks for two things, a place to train and the opportunity to compete. Her burning desire to be the very best makes her a great student of the sport."

Cory Schmitz was one of the girls' coaches for Team Minnesota at the freestyle national championships in Fargo, ND. He said, "There is no limit to what Skylar can accomplish in her already amazing career and I can't wait to see where she goes from here," said Schmitz.

See Little Soldier in action on the mat: <https://m.youtube.com/watch?v=mUfPZbzZUqc>



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SEEKING ARTISTS

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with the Minnesota Historical Society

The Native American Artist-in-Residence Program is an exciting initiative designed to expose Native artists to museum and library collections. Through this program, artists will have the opportunity to advance their understanding of traditional art forms and to share that knowledge with their home communities in a way that they design.



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Free Leonard Peltier

In 1978, I began corresponding with Leonard Peltier, the American Indian Movement (AIM) activist serving two consecutive life sentences for aiding and abetting the killing of two FBI agents. His case comes out of the June 26, 1975, shootout at the Jumping Bull ranch, near Oglala on the Pine Ridge Indian Reservation (So. Dakota).

Peltier, a member of the Turtle Mountain Chippewa tribe (No. Dakota), was one of the AIM members who came to Pine Ridge at the behest of traditional Lakota people suffering during a reign of terror perpetrated by the tribal government led by Dick Wilson and his goon squads, which were backed by the FBI. Amid the right-wing outcry over the recent FBI search of former Pres. Trump's home at Mar-a-Lago in Florida, the history of the FBI's counter-insurgency operation, from 1973-1976, on South Dakota Indian reservations is never mentioned.

Following the 1973 AIM occupation of the village of Wounded Knee, violence flared at Pine Ridge. There were numerous unsolved murders. In the aftermath of the shootout at Oglala, in which two FBI agents, Ron Williams and Jack Coler, and Joe Stuntz, an Indian man, were killed, the FBI launched the largest manhunt in its history. After the acquittal of Dino Butler and Bob Robideau, in a federal court trial in Cedar Rapid, Iowa, U.S. government prosecutors focused on Peltier.

In 1976, he was arrested by RCMP agents in Alberta, Canada, and extradited to the U.S. with an affidavit obtained by coercing a mentally unstable Native woman named Myrtle Poor Bear. She did not know Leonard Peltier.

After exchanging a number of letters with Peltier, I succeeded in gaining a press interview with him in 1980, when he was locked up in the federal prison in Marion, Illinois, a forbidding place known then as the "new Alcatraz." I also interviewed him in 1985, at the U.S. Medical Center for Federal Prisoners in Springfield, Missouri. On both visits, I was accompanied by the late Dick Bancroft, who photographed seminal AIM events.

There have been numerous legal appeals and petitions for presidential clemency over the years. Nothing has worked and Peltier, 78, is now in his 47th year of incarceration, and he's in poor health. His case has become a cause célèbre in Indian Country, and has been championed by numerous entertainers, the Dalai Lama,

Amnesty International, etc. The FBI and the FBI Agents Association, a group of current and former FBI agents, are committed to seeing Peltier die in prison. In 1993, I wrote a cover story about the Peltier case for the *Twin Cities Reader*, the defunct alternative weekly. I had talked previously with Nicholas O'Hara, then the special agent in charge of the Minneapolis FBI office, which oversees Minnesota and the Dakotas. O'Hara refused to talk to me for the *Reader* article. He even refused to sit for the freelance photographer sent to his office by the newspaper; the *Reader* ended up hiring an artist to create an illustration from a press photo of O'Hara.

Anyway, on Sept. 1, AIM sent off about 20 people from South Minneapolis on a walk to Washington, D.C. The 1,100-mile walk is an attempt to gain justice for Peltier. It's time that the U.S. government releases Leonard; he should live out his remaining years with his family and friends.

"A piece of every single one of us is sitting in that cell with Leonard Peltier," Rachel Thunder, lead organizer of the walk to Washington, told supporters at a rally in Cedar Avenue Field Park, as reported in the *Star Tribune*. "Until he is free, none of us is free."

Elections 2022: Mary Peltola wins

Following the 2020 presidential election, which was won by Joe Biden and branded as "rigged and stolen" by the previous occupant of the White House, it's going to be difficult to hold free and fair elections in this country. The 2022 midterm elections are around the corner, and we can expect that Republican losers, from the faction in thrall to Trump, will be bad sports, again.

In the meantime, we can celebrate the historic special congressional election in Alaska on Aug. 31 that was won by Mary Peltola, a former state legislator who is Yup'ik. She will be the first Native woman from Alaska elected to Congress.

And sweetening Peltola's victory is the fact that she defeated Sarah Palin, who some might remember as the GOP's vice-presidential nominee in 2008. Palin was viewed as a "game changer," but Republican bigwigs soon realized that she was an idiot and an egomaniac. Barack Obama and Joe Biden won the 2008 presidential election.

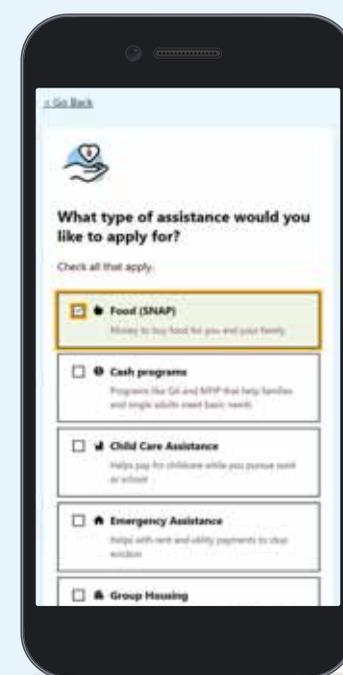
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Thru Sept 16

"Indigenous" Solo Art Exhibition by Shaun Chosa

Shaun Chosa, a Turtle Mountain Band of Chippewa tribal citizen and painter/graphic design artist, will show 30+ large scale paintings that mostly feature new works depicting Indigenous portraits, some with his added pop culture artistic influence. \$10 suggested donation at the door. Gallery viewing hours: Fridays from 4pm - 6pm between June 10 - Sept. 16. AICHO's Dr. Robert Powless Cultural Center, 212 W. 2nd St, Duluth, MN. For info, see: <http://www.aicho.org/shaun-chosa-2022.html#>. Or see Facebook page: <https://fb.me/e/6kAHXoE8Z>.

Thru Sept 17

Noojimo (She Heals)

Noojimo (She Heals) art exhibition celebrates the importance of Aunties in Indigenous spaces. In many Indigenous communities, the Auntie serves as an extra parental role. Noojimo is a powerful tribute to courageous women (both historically and modern) stepping into the role of Aunties; who influence, create, and strengthen bonds of obligation, trust, and solidarity both inside the home and community. Participating artists: Nedahness Rose Green, Karen Savage Blue, Tara Keanuene Gumapac, Eve LaFountain, Tanaya Widner, Agnus Woodward, Sharon Day, Somah Haaland, April Holder, Racquel Banaszak, Dyana Dyess, Rayshela Kamke, Valaria Tatera, Deanna L Croaker, Teresa McDowell, Loriene Pearson, Rita Erdrich, Rick Kagigebi, Penny Kagigebi, Cynthia Hamilton,

Melissa Widner, and Nelson White Closing Reception and Artists Panel: **Sept. 9**, from 6 - 8 pm. All My Relations Art, NACDI, 1414 E Franklin Ave #1, Minneapolis. For info, see: <http://www.allmyrelationsarts.com/noojimo-she-heals>.

Thru Oct 1

AICHO Food and Art Market

The American Indian Community Housing Organization's (AICHO) Food and Art Markets will host eight Food and Art Markets every two weeks thru October 1. Family-fun cultural hands-on activities including birch bark basket making, a fun educational activity tent on nutrition, and Indigenous music. The goal is two fold. One is food access combined with food sovereignty: to bring fresh, healthy, locally grown and produced foods and vibrant culturally creative artwork to the Hillside community and Duluth. The other is to stimulate the Indigenous and BIPOC food and art economy in Duluth. AICHO will be accepting SNAP/EBT benefits and utilizing Market Bucks at all 8 markets! Entrepreneurs will be selling items such as garden grown produce, frozen meats, smoked white fish, wild rice, fermented foods, Indigenous teas, maple syrup, jams and jellies, herbs, honey, wild rice cupcakes, salves, CBD products, as well as artwork featuring fine art, prints, apparel, beadwork, jewelry and so much more. Everyone is welcome. AICHO's Food & Art Markets will be held at the One Roof Parking Lot, 12 E 4th St, Duluth. For info, see: <https://fb.me/e/6yMShCQzu>.

Thru Oct 27th

Four Sisters Farmers Market

The Four Sisters Farmers Market is an Indigenous-focused farmers market centered on providing increased access to affordable, healthy, culturally appropriate local foods within the American Indian Cultural Corridor. The Four Sisters Farmers Market believes in a market that simultaneously builds community health and wealth for community consumers and farmer vendors. The Four Sisters Farmers Market accepts SNAP/EBT benefits, Market Bucks, and Four Sisters Farmers Market Vouchers. The Market is open on Thursdays through October 27th, from 11am - 3pm. The market will be held at 1414 E. Franklin Ave, Minneapolis. For info, contact Darek Delille at ddelille@nacd.org or 218-721-7442. Or Elizabeth Day at: eday@nacd.org or 612-235-4971.

Thru Oct

Dakota Play Project Language Classes

Language and theatre classes will be held from 6:30 -8:30pm on Zoom. These classes will take place each Tuesday through October online and are open to Dakota community members who are interested in helping create our Dakota language play with Lower Phalen Creek Project. If you are interested in taking the language class or getting involved in other ways with Dakota Play Project, please contact sara@newnativetheatre.org. <https://whiteearth.com/home>.

Thru Nov 27

Alexandra Buffalohead: Shifting the Perspective

How do museum narratives obscure some histories in preference of telling others? In her installation, guest curator Alexandra Buffalohead (Bdewakantowan Dakhóta/Sisseton Wahpeton Oyate) examines this dynamic through the prism of Indigenous history and knowledge. Placing the James J. Hill presentation tray (Tiffany and Co., 1884) in dialogue with Native artworks, Buffalohead offers a more complex and accurate framing of the history of St. Anthony Falls and Wita Wanagi (Spirit Island), a spiritual site for Dakhóta people; the island, which remained even as the Falls became a hub for logging, milling, and transportation, was removed in 1960 by the U.S. Army Corps of Engineers' creation of the lock and dam. In doing so, she provides a corrective lens that transcends and enriches Mia's presentation of the past. Minneapolis Institute of Art, 2400 Third Avenue S, Minneapolis. For info contact: 888-642-2787 or visit@artsmia.org.

Ongoing: Mondays

Men's Support and Smudge

Men's Support and Smudge: Join American Indian Family Center's Father & Men's Outreach Specialist, Rich Antell, for a virtual men's group Mondays from 6pm - 8pm. Don't miss this chance to gather with other American Indian men to explore your identity, participate in culture, and support each other. Register: <https://bit.ly/MenSmudge>. American Indian Family Center, 579 Wells St, St Paul. For info, contact: info@aifcmn.org.

Ongoing: Tuesdays

Khunsi Onikan Well-Anon (Native American Al-Anon)

The AIFC's Khunsi Onikan Program will be held on Tuesdays at 7pm for a Native American culturally-based, one-hour meeting to help build healthier boundaries and relationships with your loved ones suffering from addiction. American Indian Family Center, 579 Wells St, St Paul. For info, contact: info@aifcmn.org.

Ongoing: Wednesdays

Imnizaska Family Drum

Join us Wednesdays between 6-8pm to sing and drum. This drum event has been created to bring families together to learn and share around the drum. All singers and families interested in learning and sharing are welcome. We will share a meal and practice learning songs. Imnizaska Family Drum is supported by the Men's Programming at the American Indian Family Center. Runs through August 24th. American Indian Family Center, 579 Wells St, St Paul. For info, contact: info@aifcmn.org, or see: <https://bit.ly/AIFCMNDRum>.

Ongoing: Thursdays

Wellbriety/Medicine Wheel 12 Steps Meeting

Khunsi Onikan Wellbriety/Medicine Wheel 12-step virtual meetings are every Thursday at 7pm. These meetings are designed to help you find safe, confidential healing, and support in your recovery journey and are open to anyone wanting to work on recovery from any addictions. Sponsored by the AIFC Khunsi Onikan program. American Indian

Family Center, 579 Wells St, St Paul. For info, contact: info@aifcmn.org. Or see: <https://bit.ly/KOWellbriety>.

Ongoing

Find opportunities to buy used and swap goods on Choose to Reuse

Almost every weekend, there are special events held throughout Hennepin County to buy used goods and swap out stuff you no longer need. Hennepin County's Choose to Reuse has made these events easy to find. See a listing of upcoming events on the Choose to Reuse website, including occasional markets, clothing and goods swaps, citywide garage sales, retail store special events, community fundraising sales, and lending library events. Or sign up for Choose to Reuse news and events to get notification delivered right to your inbox. For info, see: <https://www.hennepin.us/choose-to-reuse#events>.

Ongoing thru summer

Indigenous Scholar Summer Program

Literacy program for Indigenous youth K thru 8th grade with a focus on cultural teachings and culturally relevant literacy to ensure our scholars excel, and believe in their ability to make a difference in their communities while also discovering a love for reading. Activities include: field trips, The Right Path Lessons (alcohol and drug prevention), Arts and crafts, Ojibwe and Dakota language, and more. Mondays through Thursdays, from 10am to 3pm. (1st - 5th graders on Monday and Wed. 6th - 8th graders on Tuesdays and Thursdays.) Transportation available for South Minneapolis residents. Light breakfast/lunch provided. For info, contact Rica Rivera at 612-279-6320 or erivera@diw-mn.org

Sept 1 - Nov 18

Leonard Peltier's Walk to Justice

Leonard Peltier's Walk to Justice is a spiritual walk to seek Leonard Peltier's release from the U.S. Prison System. Beginning on September 1, the AIMGGC will lead a prayerful walk from Minneapolis, MN to Washington, D.C. to advocate and meet with government officials to see the release of Leonard Peltier from the U.S. Federal Prison System. All relatives, supporters, and allies are invited to help carry this prayer for Elder Leonard Peltier to the system who continues to imprison a piece of all American Indian peoples and demand accountability from an unjust justice system. We are seeking support along the route of the walk. There are many ways to support the walk including sharing posts to raise awareness, volunteering at events, hosting feasts for the walkers, offering safe places to stay along the route, committing to walking any distance or time, donating supplies, and monetary donations. For info, see Facebook page "Leonard Peltier's Walk to Justice" or email the organizers at leonardpeltierwalktojustice@gmail.com.

Sept 4

Water Is Life Festival

Honor The Earth and The Current present Water Is Life Festival, hosted by Winona LaDuke. Featuring Ani DiFranco, The Indigo Girls, Allison Russell, Tia Wood, LOW, Dessa, Joe Rainey Sr, Annie Humphrey, David

Huckfelt, Keith Secola, Corey Medina, Gaelynn Lea and emcee Thomas X. This year's festival theme centers, elevates, and supports women and Indigenous people as the first line of resistance and resilience in the face of an all-out assault in the U.S. against Mother Earth and the rights of women everywhere. Festival proceeds go to Honor the Earth to fight new challenges to Indigenous lands & people. Get your tickets now! Use the password "WATERPROTECTOR" for a special discount. All ages welcome. 1pm, doors open at Noon. Door Price: Starting from: \$50.00. Bayfront Festival Park, 350 Harbor Drive, Duluth, MN. For info, see: <https://www.waterislife festival.org>.

Sept 7

Seed Bombs

Join us for a community gathering and seed bomb activity from 4 - 7 pm. Folks are welcome to bring their own seeds to make into seed "bombs." Some wildflowers and another seed mix will be also provided. Seed Bombs are little clay-covered mounds of seeds and soil used to help reseed natural plants. You can gift a seed bomb, or plant them yourself before a rainfall. Wildflowers are important for our bee relatives and ecosystem. The Four Sisters Farm is operated by NACDI, and provides access to fresh healthy foods and serves as a learning environment for Indigenous farming, medicine, and lifeways. 2839 17th Ave. S., Minneapolis, MN.

Sept 9

Noojimo (She Heals) Artist Panel & Closing Reception

Join All My Relations Arts and NACDI for the closing reception of Noojimo (She Heals) from 6 - 8 p.m. For the closing reception, curator Hillary Kempenich will moderate a conversation between two selected artists from the exhibit, Sharon Day and Penny Kagigebi. Learn more about the featured artists, their backgrounds, art mediums, and how the role of "Indigenous Auntie" has impacted their lives. Light refreshments and food will be provided by Pow Wow Grounds. Noojimo (She Heals) is a powerful tribute to courageous women (both historically and modern) stepping into the role of Aunties; who influence, create, and strengthen bonds of obligation, trust, and solidarity both inside the home and community. On View until Sept. 17 at the AMR gallery at NACDI.

Sept 9

Red Dress Fundraising Gala

The Minnesota Indian Women's Resource Center presents the INAUGURAL RED DRESS GALA 2022. Silent Auction & Social Hour 5:30pm. Dinner & Program 6:30pm. Intercontinental Hotel Saint Paul-Riverfront, 11 Kellogg Blvd E, St. Paul, MN. For info, see: <https://miwrc.salsalabs.org/inauguralreddressgalafundraisingevent2022>

Sept 11 (deadline)

Ozhigin Fellowship 2022

Ozhigin is an intensive business fellowship that will explore the significance of strategic business planning by guiding growth through peer mentorships and network building. In this fellowship, you'll deep dive into exploring the expansion of your existing business, while gaining

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more business knowledge, growing your professional network that's rooted in strategic planning and visioning, establishing partnerships and being paired with Oyate mentors in the fall of 2023. Completion of the fellowship recipients will receive: \$10,000 towards their business operating capital; 6 months of professional and guided bookkeeping support and trainings with an accountant; Graphic Design Support; Peer Mentorship - Dedicated and experienced mentor that's relevant to your business industry; and Oyate Leadership Network (OLN) access and participation in seasonal leadership retreats. Space is limited and the application process will be by essay and application submission review. Applicant's business MUST BE American Indian owned and operated. For info, see: <https://mnisotafund.org/class/ozhigin-fellowship-2022>.

Sept 13, Oct 11, Dec 13 Buffalo Show

Buffalo Show is a regular, creative adventure featuring Buffalo Weavers' Dakota elder poet and storyteller Strong Buffalo and musical bike-riding singer-songwriter Ben Weaver. The duo takes over the Bryant Lake Bowl Theater to weave guest artists with live musical performances and storytelling by Change Narrative, to awaken the world to climate change and its impact, and celebrate our ability to move to solutions (and have fun

along the way!). Additional events and details will be announced in the coming weeks. Doors open at 6pm, show starts at 7pm. Bryant Lake Bowl & Theater. Tickets will be available at bryantlakebowl.com. For more information, visit oyatehotanin.org.

Sept 15 Dr. Ibram X Kendi

Join Birchark Books at 7pm for an evening with Dr. Ibram X. Kendi discussing his new children's book, *Magnolia Flower*. *Magnolia Flower* is a story of a transformative and radical devotion between generations of Indigenous and Black people in America. With breathtaking illustrations by Loveis Wise, this picture book reminds us that there is no force strong enough to stop love. Dr. Ibram X. Kendi, who was recently named a 2021 MacArthur Fellow, gained prominence with the releases of *Stamped from the Beginning* (a National Book Award winner) and *How to be an Antiracist*. Both best-selling, critically acclaimed works were named fundamental texts for discussing contemporary race in America. Admission to this live event is \$25 per person. Please note that while all ages are welcome, the discussion will be geared toward an older audience. Each admission includes a signed copy of *Magnolia Flower*, which will be handed out at the event. Masks are strongly encouraged. 2115 W 21st St, Minneapolis. For more info, call 612-

374-4023 or see: <https://birchark-books.com/>

Sept 15 (opens) Kindred Spirits

"Kindred Spirits: Three Indigenous Artists Who Speak Through Beads" to show at Gordon Parks Gallery. In observance of Indigenous Peoples month in October, three highly skilled and diverse Native artists will be featured in this group exhibit at Metro State University's Gordon Parks Gallery. Predating the arrival of Europeans to North America, Indigenous peoples skillfully decorated garments and objects with natural media, like stones, shells, quills, and bones. Featured artwork includes traditional garments by Walter Super LaBatte (Sisseton Wahpeton Oyate), paintings by Sarah McRae (Red Lake Nation) and wall art and wearables by Douglas Limón (Oneida Nation). The opening reception, 5-7:30pm on Sept. 15, also features a talk by the artists at 7pm. Gallery hours are 1-7 p.m., Monday to Thursday, Sept. 19 to Oct 20. The gallery is located at the university's Saint Paul Campus on the third floor of the Library and Learning Center, 645 East Seventh Street. For info, contact Erica Rasmussen at 651-999-5942 or erica.rasmussen@metrostate.edu.

Sept 19 (deadline) MN DNR seeks advisors

The Minnesota Department of Natural Resources is seeking advi-

sors! We are recruiting new members to serve on key advisory groups related to Minnesota's natural heritage, the Game and Fish Fund, and wildlife and fisheries management. We have openings on the: Fisheries Oversight and Wildlife Oversight committees, Deer Advisory Committee, Minnesota R3 Council (hunter and angler recruitment, retention and reactivation), Mille Lacs Fisheries Advisory Committee, Fisheries work groups (bass, catfish, northern pike & muskellunge, panfish, and walleye), and Natural Heritage Advisory Committee. People of all backgrounds and geographies are encouraged to apply through Sept. 19, with the exception that people can apply for the Natural Heritage Advisory Committee through Oct. 17. Participation is voluntary, without compensation. For questions contact: Jan Shaw Wolff, ecosystem management and protection section manager, 651-259-5106; Game and Fish Fund - Beth Carlson, planning director, 651-259-5531; Fish and Wildlife advisory groups - Kelly Wilder, policy planning supervisor, 651-259-5182.

Sept 18-20 Mahkato Annual Traditional Powwow

Honoring the 38 Dakota. Every September Native Americans from a number of tribes gather in Mankato's Land of Memories Park, where the Dakota people held many

ceremonies and gatherings before the US-Dakota War of 1862. The conflict resulted in the execution of 38 Dakota warriors in Mankato on December 26, 1862. In keeping with the theme of reconciliation visitors and participants, native and non-native alike, are welcome to attend. The three-day event includes the beautiful regalia of the dancers, traditional music, delicious foods and beautiful crafts. Land of Memories Park, 100 Amos Owen Lane, Mankato. For info, see: <https://www.mahkatowacipi.org>.

Sept 30 (deadline) Native American Artist-in-Residence Program

The Minnesota Historical Society (MNHS) is seeking applicants for its community engaging, Native American Artist-in-Residence (NAAIR) program. NAAIR artists study MNHS collections in order to better understand their respective art forms and then share their knowledge with the community. Native American Artists in Residence receive \$25,000 for collections study and development of community programs as well as extensive support and training from MNHS staff, interns and consultants. Artists develop a community-based project inspired by their research in order to disseminate new knowledge of the art form in the artist's home community. Deadline is Sept. 30. For info, see: <https://www.mnhs.org/residencies/naair>.

Sept 30 (deadline) Minneapolis boards and commissions wanted

Thirty-three City boards and commissions have openings for appointments this fall. The City seeks applicants with a diversity of backgrounds and experiences representing the demographics of Minneapolis to strengthen the work of the City. Translation and interpreting are available so all residents can participate. City boards and commissions have brought forward recommendations that resulted in renter protections, wage protections, and a ban on hazardous chemicals in dry cleaning. Board and commission members in the City of Minneapolis help shape key policy decisions, give community-based input into the City's administration of services and supply valuable insights. The deadline for applications is Sept. 30. For info, see: <https://www.minneapolismn.gov/government/boards-and-commissions/current-openings> or call 612-673-2216.

Oct 10 Indigenous People's Day

Join Tiwahe Foundation's Circle of Generosity to celebrate and support Indigenous leadership and our sustained years of community impact in the urban Native Community in the TC and across Minnesota. 5pm to 8pm. Minnesota Historical Society, 345 W Kellogg Blvd, St. Paul. For info, see <https://www.facebook.com/tiwahefoundation>.

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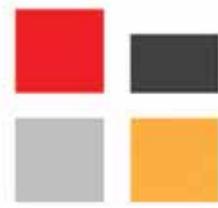
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I thought I had more time

BY ARNE VAINIO, MD

He looked so much older since Donnie died. A year earlier I saw them together hauling wood and they were drinking coffee and smoking cigarettes in the cab of Brian's old pickup truck. We never talked about happiness. They swore at each other, and they swore at their chain saws, and they smoked even as they were cutting wood.

Donnie was in his mid-twenties and Brian had been taking care of him since Cecelia died when Donnie was five. Donnie barely remembered her and the only parent he ever knew was Brian. Brian was rough and always had a couple days of gray whiskers, and they lived in an old motorhome that quit running years ago. They built a porch on it and just stayed with the motorhome.

They went through a lot of firewood in the winter and were always looking for more. They sold parts from old junk cars that just seemed to find them and when all the useable parts were gone, they hauled the car bodies to one of the bigger junkyards and they got between forty and fifty dollars if they were having a good day. The driveway was lined with old cars, bathtubs, windows and anything else they could collect. I first met them when I put an ad in the paper looking for some old tractor parts and they were the only ones who called. I drove my rusty old truck there and pulled up next to the porch. Brian told Donnie to pull the starter I needed from an old tractor and we leaned against my truck as Brian smoked and drank coffee, and we watched Donnie bringing his tools out to the tractor.

He got the starter off with a mini-

mum of swearing and set it in the back of my truck. The starter was covered in grease and he wiped a clean spot with his sleeve and hooked a battery to it. It spun freely and he looked up and said, "Forty dollars. A new one is over a hundred if you can even find one."

I pulled two twenties out of my wallet and we shook hands and I left. The starter worked fine and I ended up going back off and on to get other parts for the tractor. One time I brought them an old lawn tractor that needed too much work to be worth fixing and they unloaded it from my pickup and parked it almost reverently next to an old Buick. "You're sure you don't want nothing for it, then? It looks like it still has lots of good parts."

One day I went there and they were clearly arguing. Donnie was taking the fenders off an old car and he was banging tools around and Brian finally yelled at him, "That's not going to help! You know you have to take that stuff or you're going to get sick again!"

Brian looked at me and he shook his head. "He was real sick a couple of weeks ago and I finally had to take him to the hospital. He was in there for four days and they told him he has sugar diabetes and he has to take insulin shots or he'll die. He doesn't want to take them and it's been hell around here ever since."

Donnie came walking over to visit and he was still settling down. I asked him, "What kind of diabetes did they say you have?"

"I don't know. The worst kind, they said. I can't take pills for it and I have to give myself these damn shots every time I eat something. I don't know what they're trying to tell me and I don't know when this is going to go away."

"It sounds to me like you have Type 1 diabetes. That means your body doesn't make insulin at all and you need the insulin to get sugar into your cells for energy. If you don't have insulin and the sugar in your blood can't get into your cells, then the blood sugar keeps going higher and higher and that's why you were so sick when you went into the hospital."

"How would you know that?"

"I'm a doctor."

They were both looking at me like I said I was the governor. "Really?"

"Yeah, really."

"Then why do you drive that old truck?"

"I don't know, I just like old trucks. You do need to take your insulin and this is going to be lifelong. People are always either afraid or mad at the things they don't understand and that's just human nature. Checking your blood sugars isn't that hard and the needles for the insulin are small. Once people get used to it, it isn't a big deal at all, it's just something you need to do. Do you have any questions?"

"They said I could get kidney problems if my sugars are high."

"That's right. You can also get eye problems and heart disease and be at risk for amputations if your sugars are too high."

"I didn't want this."

"Nobody does, but you need to keep it under control to avoid complications."

They had lots of questions after that and we leaned against my truck and I answered question after question.

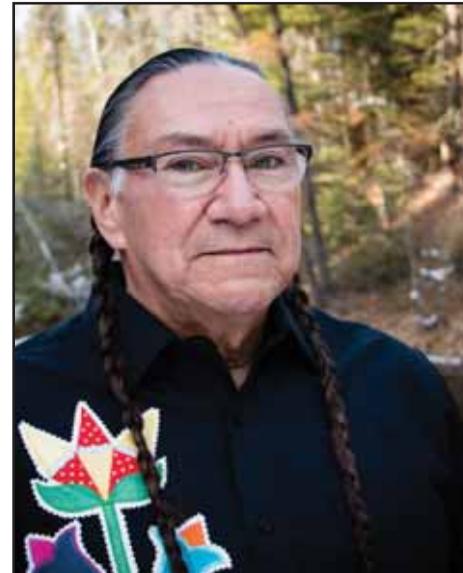
I stopped in briefly every few months and for the most part, Donnie was trying hard and he was mostly good about taking his insulin.

I saw his obituary in a Sunday paper that was almost a year-old. I had it wrapped around an old carburetor and his name caught my eye and I felt terrible for finding out so late. I drove out to the old motorhome on the edge of the swamp and Brian came out when he heard my truck.

"Donnie drove way out in the woods to cut some firewood and he didn't tell me where he was going. He didn't take his insulin with him and his truck slid off the road and he was stuck there. He must have been confused, because he left his phone in the truck and he was walking in the wrong direction. They found him a couple miles from his truck and they figure he died the day before. God, I hope he didn't suffer. He was a good kid, wasn't he Dr. Vainio?"

"He was, Brian. I'm going to miss him and I'm really sorry I found out so late. What are you going to do?"

"I'll just stay here. I can still cut wood



and I'll be alright." I could see the hurt in his eyes and I could hear the empty space in his voice. I took out my pocket tool and I held it out to him and said, "I've given away over two hundred of these things, Brian. They're good tools and I use them all the time and I always give the one I'm carrying. They might have nicks and scratches and they might have been sharpened, but I want this tool that was in my hands to be in yours and I want you to use it and I want you to think of respect when you do. I'm always grateful for the goodness of the people surrounding me and I want us all to be connected. I want you to know you're respected and I want you to know you did the best you could."

"I remember the day we found out you were a doctor. We were both real happy you ever wanted to come and see us and Donnie really liked that you drive that old truck when you could have a brand new one. Most don't give us a second look and they want to be done talking to us as soon as they start. They don't think we have feelings just like everybody else, but we do. When his mother died, we didn't have anybody else and I didn't want someone to come and take him away. He went to school every single day and he was respectful to his teachers. I should have told him I loved him, but those words don't come easy to an old man with a hard life. I thought I had more time. Ain't nobody supposed to bury their own kid, Dr. Vainio."

He put the pocket tool into his pocket and went into the motorhome and came back out with two cups of strong black coffee.

We leaned against the truck and watched the sunset in silence.

Arne Vainio, M.D. is an enrolled member of the Mille Lacs Band of Ojibwe and is a family practice physician on the Fond du Lac reservation in Cloquet, Minnesota. He can be contacted at a-vainio@hotmail.com.

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with popcorn to enjoy whilst I watch Karma do her shit. I know this is way vague but it's all I have right now. Point is, I got mine and I'm not gonna regret checking out.

Mitzi Rose is snoring in her dog nest, just cute near me. There have been instances when I woke in bed to snoring and someone really warm next to me. My first thought was "who is this now?" Ayy!!! I forgot I am now a nun and snag-less. Pure as the driven snow.

Anyways, I am still cognizant of how horrible the world is now. I cut my DISH sat and now YouTube is my go-to for world news. It ain't no different, we are all helpless and caught in the same web.

Tom Petty is grooming his underparts right behind me now. Lenny Katvitz finally decided that living inside (after escaping for five weeks, during which he crafted a bachelor crib underneath the broken down car) is better. What must have been such tortuous conditions, and he is now just skinny. I can feel his vertebrae but at least he's here now and will fatten up again. Lenny actually came up and purred at me tonight, askin for some love! Purr!!!

You don't know what you got till it's gone, ennit?

As to that for real, it's purge time. I

mean, why the dee-deet-didee do I need all this stuff for? Garbage sales have been my weakness for most of this weird stuff I live alongside. It may be that I was severely deprived of junky stuff because we were too poor to get anything other than necessities. I used to enjoy shopping at Goodwill until they became corporate, making profits off poor people (me).

Like so many other people who drive miles to find a bargain...um... my Gramma Rose told me that Indians never wasted a scrap. There was always another use for bits and pieces. Like when I was but a wee girl, I slept under heavy quilts that my Great-Gramma Delma LaPrairie sewed up in her foot-pedal sewing machine. It would be an antique now.

I can still feel the weight of love and compassion sleeping under her quilts as a child. Then there was the time when three of us were in bed. No! Stay with me on this. Gramma was on the outside of the bed, and I was in between her and my Aunt Sue. Gram never got tired of telling this story: I peed in the bed, Aunt Suzie puked and Gramma Rose laughed, then told the story over and over again. Yanno, like oral history, like our ancestors did. I meant to do better for my descendants, so y'all could hold your chins up high,

like I have but here is just the beginning.

The crickets are too drunk or tired now so no choruses. The orchestra has broken wings which need to be repaired by tomorrow's concert. And that, my dears, is the metaphor of my life.

Naw! I didn't know until I read what I wrote. I'm going to bed so I will finish this up later.

Later:

Doing some self-reflection or navel-gazing as a failed female journalist I laugh at would say (DL); I get to be me, no apologies or excuses any more. This is my legacy for generations of female Indigenous writers now and those who will come. It will be funny if a student has an assignment to condense any of my writings! To them, I say I'm sorry.

I tried to be a good person and if I could pat myself on the back I would. In no way did I set out to hurt anyone. The thing is I am human too and need a firm spanking to get me back in line.

Vibes yo! Right now I have some peace but it never lasts long, truth.

It's like my ole Unk Gene used to say; Just be you and the rest can go to the ditchbanks.

Crickets. They are out in full force here in Rezberry and while their songs are ancient and sweet, I still mourn this past summer. Not that I did anything much but I tearfully remembered what I used to do when I was fully abled. It's a crushing realization that I'm older, and I have yet to accept I won't be white water rafting anytime soon, unless that is where my ashes are scattered.

Hey now! Morbidity has its benefits too. Like "Did I do that?" and so on. Ya, I did and the memories keep me up at night. There are a lot of people who did me wrong and still have it coming, so I'm waiting in the stands

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