MAIC set to reopen in May

The Minneapolis American Indian Center has doubled in size during renovation and is set to reopen in May. (Photo by Lisa Lardy Photography, courtesy of MAIC.)

BY LEE EGERSTROM

The Minneapolis American Indian Center (MAIC) has a full day of festivities planned for its grand re-opening of the center on May 1 that coincides with the annual launch of Minnesota American Indian Month.

Since December 2022, construction crews have worked on making more than $32 million in renovations to the unique center along what is called Minneapolis’ American Indian Cultural Corridor. This doubles MAIC’s space to house events, shops and programs for the urban Native population.

The celebration begins with the American Indian Month Kick-off Parade that starts at 10 a.m. at Cedar Ave. Field, 2500 Cedar Ave. near Little Earth facilities in south Minneapolis. It will proceed to the MAIC, 1530 E. Franklin Ave.

Mary LaGarde, executive director, said a ribbon cutting and ground blessing ceremony will be held at 11:30 a.m. at the center. And then, visitors can tour the remodeled and expanded structure and grounds in an open house from noon to 2 p.m.

But she is giving prospective visitors a heads-up on what they will find. “It is beautiful inside!”

Food will be available from both the then-reopened Gatherings Café at the center and by food trucks provided by the Metropolitan Urban Indian Directors (MUID) group.

The metro Indian organizations have supported MAIC’s renovations all along, she said. For instance, Robert Liligren, president and chief executive of the Native American Community Development Institute (NACDI), has been an important fundraiser in this and in past efforts, she said.

All Roads Capital Campaign has been the MAIC’s fundraising effort. It has raised $29.25 million so far and has a goal of $32.54 million. Information on how people can donate is listed on the center’s site below, and additional help is being sought from the Minnesota Legislature.

State Rep. Aisha Gomez, who represents large parts of south Minneapolis; and Sen. Mary Kunesh, (New Brighton), a Native American who champions various Indigenous causes in the Legislature, have bills introduced seeking $2.4 million in additional state aide. Both are DFLers.

The celebration

Open house entertainment will be provided by Keith Secola and the Sampson Brothers. Secola, originally from Cook, is an Ojibwe musician who sings and plays rock and roll, folk rock and folk music; and plays guitar and flute. Micco and Samsoche Sampson (Seneca and Muscogee Creek) are famous hoop dancers from the powwow circuit.

LaGarde (White Earth Nation) said there will be a shutdown period for cleaning the building after the open house. Later, the celebration will wind up with a MAIC Powwow from 5 to 8 p.m., with a Grand Entry at 6 p.m.

Minnesota ties to Pennsylvania prisoners combine accomplishments and disappointments

BY LEE EGERSTROM

The bonds between a Minnesota church and Native people with Indigenous prisoners in Pennsylvania are still under stress with both an accomplishment to celebrate and a setback perpetuating frustration.

The celebration comes from the recent publishing of Forgotten Nation, a book by Pennsylvania prisoner R.R. Banks that is available through Amazon.com. The disappointment comes from Pennsylvania Department of Corrections resistance to Indigenous prisoners using a sweat lodge at State Correctional Institution Benner Township, a state prison at Bellafonte, Pa.

The prisoner, who uses the name Running River Banks, had sued the Department of Corrections for the right of SCI Benner prisoners to use a sweat lodge for religious and cultural purposes. He, and his fellow prisoners and their friends, succeeded.

Ties involving a chaplain at the prison with Mendota Mdewakanton friends in Minnesota resulted in Banks and fellow prisoners turning for help from the Cherokee Park United Church in St. Paul’s West Side. The church provided aid in administering funds from the legal settlement and finding other donations for building a sweat lodge. UPUC members and their pastor also found volunteers to travel to Pennsylvania to build the sweat lodge.

That effort was reported in a November 2023 article in The Circle. But it wasn’t the end of the story.

The legal settlement between Banks and prisoner colleagues with the DOC allows four sweat lodge observances annually. That isn’t happening as intended said Susan Strebig, a member of the Cherokee Park congregation and retired social worker who has bonded with Banks.

The first sweat ceremony was held after the lodge was built in October. Only three of 15 Native prisoners were allowed in, Strebig said.

Another ceremony was set for Dec. 22 “but was cancelled with no reason given the inmates.” A third was set for March 16 but turned out to be a “mockery of the settlement,” she said. Only two of 25 prisoners who applied to participate were approved to participate.

“The law suit settlement stipulated that it could be used a minimum of four times a year, and also that men who the prison thought not physically fit for the experience could participate if they signed a waiver of responsibility,” Strebig told The Circle.

“None of the men were even given physicals, and no waivers were allowed to be signed.”

Streb said she is now “scrambling” to get people to contact the Pennsylvania Department of Corrections to encourage it to carry out the conditions of the prisoners’ lawsuit settlement.

This is a continuation of the somewhat unusual, but understandable saga of friendship between Minnesota and Pennsylvania prisoners noted in Banks’ new book.

Banks dedicates Forgotten Nation: The Making of a Movement, to his mother, other relatives and friends, spiritual leaders and chaplains, and to whom he calls his “Cherokee Park United Church family.”

- CONTINUED ON PAGE 8 -
The Senior LinkAge Line is a free, statewide service of the Minnesota Board on Aging in partnership with Minnesota’s area agencies on aging. The Senior LinkAge Line helps older Minnesotans and caregivers find answers and connect to the services and support they need.
Land, treaties and the new round of Indian Wars

BY WINONA LA DUKE

The 1867 treaty was intended to provide a secure homeland for the Anishinaabe people forever. The treaty was signed by our leaders and by President Andrew Johnson. Agreements should be honored by nations.

The treaty provides for many things; the 837,000 acres of land, maples, the wild rice, the 47 lakes, the lifeblood of our people and explicitly says, “...the lands so held by any Indian shall be exempt from taxation and sale for debt and shall not be alienated except with approval of the Secretary of Interior and in no case to any person not a member of the Chippewa...” Article 7 of the 1867 Treaty. That’s not what happened. Land was taken illegally, and the U.S. and Minnesota did not do the right thing for over a century. But now the state is trying to make it right.

Senator Mary Kunesh introduced HF 3480 which would return the 660,000-acre White Earth state forest to the White Earth band of Anishinaabe. It follows a land return to the Lower Sioux in mid March and represents a way to begin healing the wounds of Minnesota’s past, and comply with the law. A number of tribal leaders testified on the bill and many tribal members saw this as a hopeful turn in a long history of deceit by the state.

In contrast, Senator Steve Green, a White Earth tribal member, led the opposition to the bill to transfer land to his own tribe. Speaking at the hearing, he talked about how poor the counties were and that this would cause a loss of more tax revenue. Curiously, the land which is proposed to transfer is not taxable. (Green also opposed the 2016 purchase of 2000 acres of Potlatch Lands by the tribe using state funding, and supported Enbridge’s Sandpiper and Line 3).

In turn, Mahnomen and Becker County Commissioners seemed confused when they testified at the state hearing. Senator Paul Utke referred to the bill as “a land grab” and David Geray, a Mahnomen County Commissioner talked about being blindsided by the land transfer. “Mahnomen County is entirely within the reservation. We didn’t find out about this until we were down here.”

That’s sort of surprising considering that these are elected officials who should understand the law and history. Here is a bit of history:

- This land was Wenji bimaadiizhiwin, which gives us life.
- The intention was to make all Anishinaabe move to White Earth. That’s why there are Pembina, Mississippi, and Pillager people on the reservation. But some people, like the Non Removable Mille Lacs band members refused to move to White Earth. They saw the swindling was already underway and stood their ground - to this day.
- Our land was coveted. Senator Knute Nelson secured the passage of what was to be known as the Nelson Act in 1889, not only illegally annexing four townships, but also violating the treaty by creating a system to divide the land-allotments. That’s how the big pines were cut. And that’s how Red Lake lost three million acres of land at the same time. That’s also how you get to be Governor Nelson.
- Then came Moses Clapp, and Halvor Steenerson who attached riders to bills securing access to more land, violating the same treaty and creating the place for Mahnomen County. Literally, counties which are located on the White Earth reservation carved themselves out of the reservation illegally. Now that’s a land grab!

Stealing Land from Indians

There are many ways to steal land from Indian people, and most of them happened here on the White Earth reservation. It was something like Killers of the Flower Moon: land speculators, lumber companies, and thieves. Some land is taken with a gun, some is taken by a pen. Three hundred white farmers suddenly became mixed-blood allottees, illegal tax forfeitures of tribal trust land, forced fee patents, minor sales, and more illegal fullblood sales, pushed it further. These thefts were the subject of no less than 600 lawsuits, but these cases were blocked.

By 1910, the people had been devastated, three-quarters of the allotments had been lost, and the forest was failing. The President sent Warren Moorhead out to investigate. His observation: Whole families blinded by trachoma, and land speculators all around, tuberculosis spreading like wildfire as people lived in refugee camps. He found diseases and death everywhere. We were almost wiped out as a people. Moorhead received death threats for telling the truth and returned to Washington.

The White Earth people were made refugees in our own land. Between 1915 and 1930 most tribal members were forced to move off reservation, we have been the poorest people in the state of Minnesota since that time.

There have been many lawsuits, but none stopped the theft until the Zay Zay case in 1977 which was filed by Clearwater County against Zay Zay, or George Aubid. The Minnesota Supreme Court found that Clearwater County had illegally attempted to tax forfeit a tribal allotment. Finally, someone stopped the land grab.

Anishinaabe Akeeng was formed by tribal members, including leaders like Dale Hanks, Marvin Manypeny, Phyllis Libby, Jerry Roy, Lummi Vanwert, Richard and Raymond Bellecourt, Lowell Bellanger, Stanley Goodwin, Margaret Smith, Tom Neeland, and many more to demand justice, which meant land. Anishinaabe Akeeng proposed that the federal government should use the $17 million and buy out willing landowners.

The national disgrace of land theft and the fact that non-native people now had discovered they had “clouded title” whipped up Indian Hating. Groups like the United Townships Association and Protect American Rights and Resources organized to oppose Native people, and then they moved to Congress. Representative Arlen Stangeland told tribal members that we would get back our land “when hell freezes over” and proposed $3 million to “clear title” to basically 700,000 acres of land through Congress.

This was not taken well, so we ended up opposing the White Earth Land Settlement Act. That’s the law that pushed under the carpet the illegal land takings of White Earth, leaving the lands in the hands of those who took it illegally, and paying a total of around $17 million to the tribe in compensation, as well as promising the return of 10,000 acres of land. WELSA was passed, just like the Clapp Act, in a suspension of the rules when about 43 members of Congress were present. The land transfer was never fully completed and Minnesota continued to prosecute tribal members for hunting, fishing and wild rice well into the 21st century.

Anishinaabe Akeeng ultimately filed two federal lawsuits in Washington DC; Manypeny v. US and Littlewolf v. US. Both of those were dismissed. This left the tribal members with no recourse, and that is when the White Earth Land Recovery Project was formed in 1989.

What is right and just is the return of lands which were taken in violation of the 1867 treaty. The Treaty is the law of the land, and nations should keep their word. This bill represents a way towards justice without displacing a single non-Indian landholder, and upholds the treaty responsibility of the US government. “We’ve managed these lands long before the inception of any of these counties.” Eugene Sommers, District 1 Representative said, “For them to question our competency in management of these resources is a big slap in the face. History is repeating itself.”

As we watch the new round of Indian wars come to the Deep North, we want to invite you all to Giwedinongin, the museum on treaty rights in Park Rapids.
Red Lake Elementary School Archery Program empowers youth

BY DAN NINHAM

Just over 21 years ago Red Lake Elementary School physical education teacher Denise Houle saw a niece competing in the National Archery in the Schools Program (NASP®) in another school district and brought the idea to the Red Lake School District. Red Lake Elementary School Special Education Teacher Scott Hanson started to coach in the program a year after it started and has been directly involved ever since.

According to the NASP website: “The NASP® is an in-school program aimed at improving educational performance among students. And through it, students are learning focus, self-control, discipline, patience, and the life lessons required to be successful in the classroom and in life.” The NASP® is a part of the State of Minnesota Department of Natural Resources Shooting Sports Program, with support from the Red Lake School District.

The Red Lake Elementary School Archery Team includes fourth and fifth grade students. The program started its third decade last school year and recently completed its 21st season. Denise Houle and Scott Hanson have coached over 1600 archers during this time.

Deanna Pembroton’s daughter Elieah participated in the program this past season. Deanna said, “I think the archery program is an awesome program to introduce athletes to sports other than basketball, softball, volleyball, baseball, and golf. Archery improves their hand and eye coordination as well as patience.”

“I like the competitive portion of archery,” said Elieah. “I play a lot of basketball, which is a fast sport and archery gives me the chance to participate in a calm sport. I like going to the archery competitions with my archery friends who are different ones from my basketball team.”

“Elieah Pembroton placed second in the girls division this year,” said Scott Hanson. “She is a high competitor and had lots of success this season.”

The team went on the road this past season and competed at Hawley, Grand Rapids, Mt. Iron Buhl and final state competitions have been in Duluth, St. Cloud and Bemidji.

“The Red Lake Elementary School Archery team has been very successful since its inception,” said Hanson. “We have averaged 80 archers per year over the past 21 years and have had opportunities to compete at the State and National level. Our archers have seen accomplishments in their archery competitions, and in the classrooms.”

Stephanie Amberg is the Red Lake Elementary School Principal for grades third-fifth. She said the Red Lake School District focuses on three pillars for their students including Ojibwe language, community and culture, Social-emotional learning, and Rigorous academics.

“Having an archery program at Red Lake Elementary encompasses all three of these pillars,” said Amberg. “There is a long history of archery among the Anishinaabe culture. I am proud of our school staff for bringing it here and our coaches for their long-term dedication to the program.”

Amberg added, “Archery is a sport that teaches many lifelong skills that also align with our social-emotional learning pillar. They learn focus, discipline, patience, and control over their emotions. They learn to listen to their coaches, respect their fellow archers, and archers from other schools. Our coaches build relationships with our students that carries through to their success throughout the school day.”

“Our coaches also embed academics into the archery program,” said Amberg. “Not only does it fulfill physical education standards but also mathematics and science. Students learn to keep score as well as the way the arrows fly to make the best shots.”

“The Red Lake Elementary School Archery has changed many students over the past 20 years I have coached it,” said Hanson. “I have seen archers come out of their shell by being part of a team, and at the same time individually. Students have grown confidence in themselves, taught them discipline, and concentration.”

“I have seen many archers’ frowns turn to smiles, and slouching turn to walking proud. Coaching archery has given me many rewards throughout the years. The positive rewards are that archers gain from the sport and has changed many lives, and that makes me honored to be their coach. We have won a couple of tournaments, competed in NASP nationals, and have...”
gained popularity in our Red Lake community," added Hanson.

Houle and Hanson have coached two generations of archers over the past two decades. They said they have lots of fun with all the students they have coached over the years and continue to change their students' lives.

To learn more about the NASP, see their website online at: https://www.naspschools.org/what-is-nasp.

The Red Lake Elementary School Archery Team during practice. (Photo by Scott Hanson.)

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It will feature well-known people and performers from the powwow circuits. Jerry Dearly, a Minneapolis-based Lakota elder and entertainer, will serve as master of ceremony. Area director is Chaske LaBlanc, and David Carson, a popular Dakota dancer, will serve as head dancer.

Powwow details show a good number of locally based drum groups are invited to participate.

The host drum is Midnite Express, founded by Ojibwe drummers, and co-host group is Southern Boyz. Natalie Rademacher, MAIC’s communications coordinator and a Grand Portage descendant, said local groups Bear Runner, Hoka Maza and Mississippi Ojibwe are also invited drums.

Building details

The renovation and expansion project was designed by Native architect Sam Olbekson, founder and owner of Minneapolis-based Full Circle Planning & Design. A White Earth Nation member, he is also a member of the MAIC board and the Center notes he is the nephew of one of the construction workers who built the original building in 1975.

One architectural feature that should catch a visitor’s eye is a rotunda ceiling, said Lilligren, the NACDI executive. “You are inside a drum,” he said. “This is an Indian center for the 21st Century!”

And it is a center for the community and Indigenous groups throughout the Twin Cities. Lilligren added, a point groups make up and down Franklin’s corridor since more Native Minnesotans now live in urban areas than on the state’s 11 federally recognized reservations.

In announcing the re-opening plans, MAIC cited both its community connections and its role in providing services. The renovations allow it to continue services and programming for more than 10,000 community member it serves each year, it said.

The first level of the building is dedicated to community services. That includes its Two Rivers Art Gallery, Woodlands Indian Craft Gift Shop and the Gatherings Café. All are open to the public and the café serves Indigenous food breakfasts and lunches, for dining in or take-out, and catering service.

A new second floor houses offices and meeting spaces for internal use and for other groups to reserve. Space will be available for people and organizations to use space for meetings, events, funerals and various other needs.

More space

Various other benefits were explained this way:

- The Boys & Girls Club of the Minneapolis American Indian Center will have its own space, including the new Best Buy Teen Technology Center.
- A new fitness center overlooking the gym will house Native Fitness and Nutrition programming.
- An artist studio will provide space for Indigenous artists, and it will complement the Two Rivers Art Gallery.
- A new co-working office space will offer alternative workspaces available for short-term use. The expanded meeting spaces will provide state of the art technology for meetings and conferences.

In other changes, MAIC said its Giniw Golden Eagles program has come under the Boys and Girls Club Native Services umbrella that will expand opportunities for young people. A Best Buy Teen Tech Center space will let youth pursue creative digital opportunities such as creating podcasts and videos and, MAIC said, it is dedicating space for youth to do arts and crafts.

One later developing program will help the surrounding south Minneapolis neighborhood. In a project with Excel Energy, MAIC was tapped to be a Resilient Minneapolis Project backup site. It will be one of three energy centers in the city. With rooftop solar and battery storage, the center will be a source for power whenever weather or other disturbances may cause a power outage.

Details for the groundbreaking, open house and powwow; and the center’s renovation project can be accessed online at https://www.maicnet.org.
Preserving the Circle of Life

Nationally, more than 100,000 people are waiting for a life-saving organ transplant and Native American communities continue to be impacted through both the need for organs and access to transplants. At LifeSource, we’re working at the heart of organ donation to reduce the waiting list so that everyone who needs a transplant is able to get one.

Our work includes partnering with tribes and advocates on organ donor registration. In November 2022, the Turtle Mountain Band of Chippewa of Belcourt, North Dakota became the first tribe in the U.S. to offer organ donor registration through their tribal ID cards. The initiative was inspired by 1-year-old tribal member Greyson, who needed a heart transplant. Greyson’s grandmother, Joan, championed the cause and was recently recognized for her advocacy.

In the first year, 1,200+ people registered as a donor on their tribal ID, increasing the area’s registrations by 200%. This month, the Mandan, Hidatsa and Arikara Nation affiliated tribes are following in their footsteps and adding this important indicator, too.

We’re proud to partner with Turtle Mountain Band of Chippewa and MHA Nation on grassroots efforts, tribe by tribe, to save Native American lives.

Have you checked the box?
Learn more and register to be a donor at Life-Source.org.
He specifically credits the late Dennis Banks, a founder of the American Indian Movement that was started in Minneapolis, with whom he shares a name but not a family relationship. From inside his SCI Benner cell, Banks has formed a unique Pennsylvania branch of AIM, called the American Indian Movement Peoples Alliance (AIMPA), and he serves as its president.

Helping in that endeavor came from Mike Forcia, Minneapolis president of AIM; and Banks also credited the Native American House Alliance. The latter is a nonprofit that works to strengthen cultural awareness and support the general welfare for an estimated 6,000 Native Americans living in the Philadelphia area.

Like many in Pennsylvania’s Native population, Banks is of mixed cultural background with both Native American and Congo tribal heritage. Through his contact with others, and especially with a Native American prison chaplain, Banks began to seriously study and rediscover his Indigenous cultural inheritance.

That spiritual leader is Chief Ammon Bailey, known as Chaplain Bailey within the institution. Elsewhere, he is also known as Chief Ammon and Chief Good Bear, and works under contract as a chaplain with the state.

The “chief” honorific comes from Native inmates he serves and from the Yankton Sioux Tribe in South Dakota. Bailey has been a Sundancer at past Yankton Sundances in Pipestone, Minn.

A St. Paulite, Joy Sorenson Navarre, has been a link between Chief Bailey and the CPUC church that is a civil rights-oriented congregation. Like she and her husband Lon, many congregants are Mendota Mdewakanton Tribal Community members. Lon Navarre is a pipekeeper for the Mendota Mdewakanton. The book is essentially a self-portrait of Banks and how he has evolved with help from spiritual leaders and friends – new and old – who have been supportive influences on his life. The “Forgotten Nation” he now seeks to serve from inside a prison are all the forgotten indigenous peoples.

In an email comment passed along by CPUC members, Banks described them this way: “Those who have lost their identity; those who are oppressed, and those who are left behind.”

Retired social workers Strebig expands on that to include those who have died for their culture and lands, and those alive but are addicted, homeless, or otherwise shoved aside and often abandoned by society.

She began weekly communications with “River,” as she calls him, about two years ago. In a foreword to the book, she said through him she has come to know many of his “incarcerated brothers.”

Their lives run a parallel course, she said, including discrimination, poverty, prison, and when released, often more poverty and more prison.

The Rev. Matthias Peterson-Brand, pastor at CPUC church, described Banks in another brief foreword to the book. “Running River is a warrior for justice, a friend and mentor to many, and a wise spiritual leader. River’s spiritual roots run deep and sustain his courage to advocate for Indigenous religious freedom in the carceral system.”

Forgotten Nation is actually the second book by River, or R.R. Banks. The earlier one, also available through Amazon or special order through bookstores, is called Our Ancestors Are Proud: A Native American Prison Story.”
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Neadeau signs with the University of MN-Morris Cougars

Aiden Neadeau is a member of the Red Lake Ojibwe Nation. He is a graduating senior at Bemidji High School and was a three-year varsity letter winner and two-year starter in football.

Neadeau recently signed his national letter of intent to continue his education and football playing career at the NCAA DIII University of Minnesota Morris.

Neadeau knows who he is an indigenous person and this guides him as he moves forward. He said, “I’ve always been taught to respect others and my opponents and to always take pride in who I am and what I do. I’ve always been taught to stay humble and show love to all creation.”

“My grandmother Rochelle Johnson has always inspired me the most,” said Neadeau. “She is the real life example of resilience and she’s shown me how to never give up and to always keep going. She showed me what true kindness and respect are and taught me to always show kindness to everybody.”

“My position coach Carey Woods has been a huge motivator to me,” said Neadeau. “He’s been one of my biggest supporters and has been right by my side helping me perfect my craft and always making sure I have a positive attitude. I give so much credit to him to be in the position I am in today and I couldn’t have done it without him.”

Bemidji HS assistant football coach Carey Woods said, “Honestly he’s put in the work and has asked great questions along the way. He had a positive attitude and worked his tail off.”

Uncle Ogema Neadeau had more to say about his nephew and how he maneuvered being a high school football and hockey athlete. He recalled, “When Aiden was a second year Squirt hockey player he was playing in a home tourney and got a little banged up in the first of two games on a Saturday. During warmups of the second game he decided that he wasn’t able to play. With a little encouragement he played the second game and had his best game of the season.”

“I don’t recall who they were playing but he had the game tying and game winning goals that day. I think he realized that he had more in the pain tolerance tank than he knew. I don’t think he’s missed any games without having a serious injury since then, he’s played thru pain,” added Uncle Ogema.

The Bemidji HS football program usually had a run first and run second game plan and did not often have a down the field wide receiver option unless they needed it.

“These were the years,” added Uncle Ogema. “Like any wide receiver he wanted the ball but the plays weren’t typically down the field,” said Uncle Ogema. “Although it was difficult for him at times he did his best to stay positive and did his job by blocking down field. He had a goal of playing college ball and sent his highlight video to a few schools.”

“What I loved the most about his video was the portion of him blocking; it was fun to watch him destroy kids until the play was over,” said Uncle Ogema.

The blocking strength of this wide receiver caught the attention of NCAA DIII University of Minnesota Morris head football coach Marty Hoffmann. Last season the UMM Cougars were Upper Midwest Conference Champions with a 7-4 record and lost in the first round of the playoffs. They started the season with a 0-3 record and turned the season around by winning seven straight before the playoffs.

Coach Hoffmann said, “We are thrilled to have Aiden join the program! He has good size and runs well. He runs sharp routes and has great hands. He is also an aggressive blocker which shows his team first mentality.”

Being a team first athlete fared well for this Bemidji HS Lumberjack and will carry on to being a team first UMM Cougar.
Take me out to the ballpark

The 2024 Major League Baseball season is underway and I was just perusing the Twins schedule. I have a question: Any protests planned for Aug. 26-28, when the Twins host the Atlanta Braves?

The Atlanta MLB franchise has become notorious for its racist shenanigans attendant to appropriating Native names and symbols. When the Twins traveled to Fulton County Stadium during the 1991 World Series, a national viewing audience saw the Braves fans performing the “tomahawk chop” while chanting a faux-Native dirge. When sports teams adopt Native names and symbols there usually are ancillary racist behaviors in the mix. Young Indigenous folks, or any Native people, should not be exposed to such demeaning conduct in the sports-entertainment complex.

I’ve been writing about this topic, which is now under the rubric of “cultural appropriation,” for several decades. I recall a trip to the Metrodome in downtown Minneapolis, when the Twins were playing the Cleveland Indians. I interviewed players from both teams about the “Indians” name and logo. At least one of the Cleveland players ran in the other direction when I asked a question.

On the other hand, Gene Larkin, whose game seven single won the 1991 World Series for the Twins, offered some thoughtful reflections, along the lines of “if the shoes was on the other foot” — if he was a Native person, he could imagine being upset about the situation. Prior to his uptake into the big leagues, Larkin attended Columbia University, where he broke most of Lou Gehrig’s baseball records, and likely was exposed to liberal thinking in the vast, cultural melting pot of New York City.

Getting back to the Atlanta MLB franchise, I wrote in my October 2014 “Political Matters” column: “One of these days, Daniel Snyder, or whoever happens to own the Washington NFL franchise, will change the demeaning team name. And the world will keep on spinning; we could move on to issues of greater import, as far as our continued survival on Mother Earth.” (Okay, the “continued survival” part has not been nailed down completely.)

Thinking about the Twins-Atlanta series here in August, I have a positive suggestion. Atlanta has an ornithological approach to team naming. The NFL franchise is the Falcons and the NBA team is the Hawks. The Fernbank Science Center (fernbank.edu) has a directory of “Birds of Atlanta” on its website. Among the winged summer residents of the Atlanta area is the Yellow-billed Cuckoo, which also can be seen commonly during spring and fall migration.

Also from my 2014 column: “Walker reportedly didn’t understand why the American Indian Movement (AIM) objected to Chief Noc-A-Homa; but the team shelved the mascot prior to the 1991 season.” They’re still the Atlanta Braves. Following the 2021 baseball season, Cleveland dropped its “Indians” name. They are now the Cleveland Guardians. In 2023, they finished 11 games back of the Twins, the AL Central champs. Likewise, over the past 20 years or so, numerous prep and college teams have dropped their Native monikers and rebranded.

One of the prime offenders, the NFL’s Washington franchise was once known by a name that the dictionary defines as a racial slur. The former team owner, Daniel Snyder, had vowed that Washington would always be the “R”-word; but when FedEx, which won naming rights for the Washington football stadium, threatened to withdraw its sponsorship, Snyder’s determination crumbled. Also, Nike, Amazon and other companies said they would no longer sell Washington-branded merchandise. Money talks, as they say. The “R”-word was dropped in 2020, and on Feb. 2, 2022, the Washington Commanders unveiled their team’s new name.

Shifting from football to a baseball, as far as metaphors, Yogi Berra, the famous American philosopher and Yankees catcher, once said, “It’s hard to make predictions, especially about the future.” However, I was sort of prescient about the Washington name change in my October 2014 “Political Matters” column: “One of these days, Daniel Snyder, or whoever happens to own the Washington NFL franchise, will change the demeaning team name. And the world will keep on spinning; we could move on to issues of greater import, as far as our continued survival on Mother Earth.”

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University of St. Thomas
Thru May 10 Wobiseh - The Energy to Create Exhibit
Hail stones, elk teeth, morning stars, rolling hills, and geometric elements associated with Lakota spirituality are featured in Tosa Two Heart’s exhibit Wobiseh - The Energy to Create. Through her work, she shares her piy to her Lakota heritage in ways that promote cultural awareness. In addition to exhibiting at Watermark, she will teach a fashion art workshop that will meet for four sessions in March. Watermark Art Center, 505 Bemidji Ave N, Bemidji. For info: see WatermarkArtCenter.org.

Thru May 26 Moments of Memory Exhibit
 plein-air painting is the art of capturing outdoor scenes from life. Named from the French for ‘open air’, this form of painting from use moves artists out or the studio to study real landscapes, focusing on how light and shadow interact with things in particular places. Art is 68 Larpeur Ave W, St. Paul. For info: see: https://www.bellmuseum.org.

Thru May 27 Reimagining Native American Art
What happens when Native American and American art is seen together, rather than in separate places? What stories and connections emerge from this new way of being together? These are some of the questions that guided a collaboratively imagined suite of galleries. From new ways of seeing to telling stories, the featured artists convened in Dakota philosophies and ways of being. It includes thematic installations that center “place,” honor the living land, explore the power of relationality and ends with a reflection, inviting visitors to join us in imagining the future we wish to have. Galleries 501-504. For info: see: https://newarts Mia.org/exhibition/reimagining-native-american-art.

April 11 Building Capacity for Partnering: virtual planket
Building Capacity for Partnering trainings, offered through the metropolitan urban indigenous community partnerships program, will be held virtually. It is designed to introduce social workers, social work students, and attorneys to the impacts of racism and trauma on child welfare and the history of Tribes that share geography with the state of Minnesota in order to better serve American Indian families in child welfare. 12 pm – 2 pm. Virtual online only. Space is limited. Register at: https://www.lvbc.org.

April 12 Woonona - Bushido: Reimagining Native American Ransom
Join us in the “Celebration of Native American Fashion”! This fashion show is a public activity to enhance the Tweed Museum of Art’s “Then and Now: Ojibwe Art & Culture” exhibition. The exhibition showcases the strength and resilience of Native people and inspires audiences to learn about the past, present, and future of these communities. Native community members get in free. Minnesota Historical Society, 345 W Kellogg Blvd, St. Paul. For info: see: https://www.mnhs.org/historycenter/activities/museum-grounds/free-event/reimagining-native-american-ransom.

April 13 Celebrating Native American Ransom
Our Stories From a Native American Perspective
April 14, 21, 28 Gifts of the Nettle
NAAIR In The Gallery: “Gifts of the Nettle” with Fern Renville. Join In the Minnesota History Center for a three-part ‘Artists In The Gallery’ series. Watch a demonstration and participate in nettle plant fiber weaving with Fern Renville, 2023 Native American Artist in Residence. Throughout the day, Fern will be demonstrating how nettle plant fiber can be processed into cordage and weaving a community rendering. Fern is an artist and a member of the Sixsseton Waidenton Oyate who is working to bring her practice with noer art, pottery, and weaving art back to her Dakota heritage. She will be teaching, telling stories, and sharing the knowledge she has learned through her residency with museum guests. 1:30 pm. Minnesota History Center, 345 W Kellogg Blvd, St. Paul. Other dates include April 21 and April 28. For info: see: https://www.mnhs.org/events/1460.

April 15 Artists In The Gallery - Two Visions: Protectors & Messengers

April 16 Building Capacity for Partnering: virtual planket
Building Capacity for Partnering trainings, offered through the metropolitan urban indigenous community partnerships program, will be offered virtually. It is designed to introduce social workers, social work students, and attorneys to the impacts of racism and trauma on child welfare and the history of Tribes that share geography with the state of Minnesota in order to better serve American Indian families in child welfare. 12 pm – 2 pm. Virtual online only. Space is limited. Register at: https://www.lvbc.org.

April 17 Honoring Elders Wisdom
A two-day conference to learn from medical professionals and others who cherish the wisdom of our elders on the importance of our health and each other. 8am - 4pm. Northern Lights Event Center. For info: see: https://natifs.org/event/native-americans-in-philanthropy-conference.

April 18 Native Nations Fashion Night
Native Nations Fashion Night: Messengers, Protectors & great mysteries is an exciting event showcasing the beauty and creativity of Native American fashion. Join us for a night filled with stunning designs inspired by native traditions and culture. Don’t miss out on this unique opportunity to witness the fusion of tradition and modern style on the runway: in the museum, our belief systems, spirits are everywhere. This fashion show is centered around conveying creative ideas through intriguing textures, techniques, or embellishments that tell a story or convey a hidden message that invites interpretation of the mysterious. 5pm. Quincy Halls, 1325 Quincy St N, Minneapolis. For info: see: https://www.eventbrite.com/e/native-nations-fashion-night-messengers-protectors-great-mysteries-tickets-85498326967.

April 19 Native American Indigenous Historical Trauma: An Arts Based Workshop
In this workshop, attendees will receive a general overview of historical and intergenerational trauma experienced by Native American/indigenous people in the United States, including colonization, treaties, relocation, genocide, boarding schools, civil rights, bannowed quantum, and cultural appropriation of artists teams, and create a response piece to information presented. 9am - 4pm. Alderich Ave S, Minneapolis. For info: see: https://www.centerbelonging.org.

April 20 Robbinsdale Area Schools Powwow

April 21 5th Annual Student Honoring Powwow - Traditional

April 22 Minneapolis American Indian Coalition’s 49th Annual Grand Entry
2pm is Student Grand Entry. 2pm is Student Grand Entry. 2pm is Student Grand Entry. 2pm is Student Grand Entry. 2pm is Student Grand Entry. 2pm is Student Grand Entry. 2pm is Student Grand Entry.

April 23 Beaver Lake Powwow
8am - 2pm. Beaver Lake Powwow. 8am - 2pm. Beaver Lake Powwow. 8am - 2pm. Beaver Lake Powwow. 8am - 2pm. Beaver Lake Powwow. 8am - 2pm. Beaver Lake Powwow. 8am - 2pm. Beaver Lake Powwow.

April 24 Our People’s History of the United States
David Brinckman. 7:30pm. For info: see: https://www.minnesotahistorycenter.org.

April 25 Virtual Powwow
Join us for a virtual Powwow experience, featuring Native American arts and culture. For info: see: https://www.mnhs.org/events/1460.

April 26 Native American Families Day

April 27 Star Wallowing Bull: Mapping and (Re) Mapping
Buckley Gallery welcomes Star Wallowing Bull (Ojibwe and Anishinaabi) for his solo show \"Mapping and (Re) Mapping\" at Buckley Gallery.
exhibition with the gallery. Through vivid and intricate color-pencil drawings and acrylic paintings, WallowingBull explores intersections of Indigeneity and U.S. pop culture, recontextualizes and playfully exposes and undermines colonial mechanisms of control. With Mapping and (Meta) Morphing, WallowingBull continues to refuse the captured borders that attempt to constrain space, memory, and the ever-spinning web of belonging. Bockley Gallery. 1123 W 21st St. Minneapolis. West at Lake or the isles, near Franklin. For info, see: https://bockleygallery.com

April 27
Wambi Soars!
WAMBLI SDAIISY is the Division of Indian Work’s annual fundraiser (formerly known as LEAP). Enjoy a delicious Native feast and zero proof beverages catered by the Shakopee Mdewakanton Sioux Community catering service. Hosted by local favorite, Don Sherely, accompanied by Otis Wood-Kruer, the evening’s exciting program includes a Native dance performance and remarks by MN State Senator Mary Kunesh and DIW’s Executive Director Louise Matson. Live Auction and Fund 4 Need, led by Fladbeoe Auctions. An open bar will be filled with participatory Native games, select items from our online Silent Auction, and information tables. Online auction opens on April 20th. Open until noon on April 28th. Allina Health MacMillan Center, 2757 Eilot Ave S, Minneapolis. For info, see: https://www.diwmn.org/wambli

April 27
26th Annual AISC Spring Powwow
ML: Jerry Goodsky. Host Umur: Cedar Creek, Invited Umur: Lake Delton, Eagle Feather. Grand Entries at 1 and 7pm. Doors open at 11am. All drums welcome, no drum missing, minimum 5 singer per drum. Registration ends at 12:30pm. Maturi Pavilion, 1925 University Ave SE, Minneapolis, MN. (pranking: university avenue ramp, 1925 University Ave SE, Minneapolis.)

April 27
27th Annual Osseo Area Schools Indian Ed Wacipi
ML: Kicky White. AU: Richard Miiza. Host umur: Miiza Miiza and Hoka Hey. Grand Entry at 1pm. Senior Honoring at 2pm. Feast at 6pm. Osseo Middle School, 10225 S 3rd Ave N, Osseo, MN.

April 28
Hummingbird Powwow

April 28
Pow Wow Healing in Four Directions

May 1 (Indian Month)
MAIC Grand Reopening
Open House and Powwow
Join us for a celebration of the reopening of the Minneapolis American Indian Center, which has been closed for renovations since 2012. The public is invited to an open house and powwow to explore the upgraded center and celebrate the reopening from noon to 8pm. The day will start with a parade to celebrate the start of American Indian Month, beginning at Cedar Avenue Field Rank at 11am and wrapping up at the Minneapolis American Indian Center at 11:50am. Schedule of events: American Indian Month kick-off parade 10am at the Parade starts. 11:30am the Parade concludes at the Minneapolis American Indian Center. Event will include: Ribbon cutting ceremony, food available from Gatherings Cafe and local food trucks, opportunity to walk around the center and connect with program staff, swing bags and t-shirts available. Entertainment in the gym: kevin larsen & the sampson brothers. Pow wow from 3 – 7:30pm. Grand entry at 6pm. Volunteers needed. We are looking for volunteers to help with our open house and pow wow. shirts will be offered throughout the day from 10am to 10pm. Help is needed with set up, clean up, and serving food. For information, call (612) 521-8110 or email: powwow@maic.org

May 4
2024 Dakota Omnitchee
Join us for the annual Dakota Ommitche. This free gathering will focus on celebrating Thiyipaye (extended family) and will be a day filled with Géchiti Sandowig artists, music, Dáhkiota knowledge, storytelling, and food. This is an opportunity to come together at a traditional gathering site, engage in good neecon conversation with relatives, and learn more about the continued resilience of Dáhkiota Odin. Free admission for Native community members. Included with such admission for the general public. 10am - 4pm Historic Fort Snelling, 202 Avenue S, St Paul. For info, see: https://www.mnms.org/events/3298 or call 612/366/1111.

May 4
South of the River Powwow
Grand entry at 3pm. The SDR Powwow Committee is looking for craft vendors and representatives from nonprofits and colleges/universities to attend our powwow. Vendors will be set up inside the Burnsville High School Gymnasium. We welcome any high school 3-rd U - 12th grad or student organizations from a South of the River Indian Education Program to sign up for a vendor table to sell your crafts or fundraiser for your students organization. Burnsville High School Gymnasium, 600 State Hwy 113, Burnsville. For info, see: https://forms.gle/4y6kS2wzAbwrl4pp or Lusa.surgeo.org/district1%20or call 612-423-1980.

May 6
American Indian Day on the Hill
Speakers, lunch, honoring our elders, and meet and greet. 9:30am to 2:30pm, L’Etoile du Nord Vault Room, State Capitol, St Paul. For info, contact Michelle Poitra at: Michelle.Poitra@state.mn.us.

May 8
Powwow Day Open House and Career Fair
Career Fair at 11am, Open House starts at 11am, Program at 11:30 with an open rousing program. There will be music, a raffle, community tables, and more. 10am-2pm. Rain or shine. American Indian OIC - Takoda, 1945 E Franklin Ave, Minneapolis. For info, see: aioic.org.

Rezpen sary
We are a full-service recreational cannabis dispensary located on the Red Lake Nation.

Tues-Sat: 8am-8pm
Sun: 9am-5pm
Mon: closed
218-679-2301
http://tinyurl.com/RezpenSary

HONORING ELDER WISDOM
A two-day conference to learn and hear from medical professionals and others who cherish the wisdom of our elders and our health care. Each other.
TUESDAY & WEDNESDAY, APRIL 16TH & 17TH, 2024
8:00AM • 4:00PM
NORTHERN LIGHTS EVENT CENTER
6800 FRONTAGE RD, WALKER MN
Hotel rooms are available on a first call basis at a special rate of $55 + tax. Call 1-844-554-2646 to reserve your room.

QR CODE: link: Honoring Elder Wisdom Conference 2024 - Northwoods Caregivers

13TH ANNUAL POWWOW FOR HOPE: DANCING FOR LIFE, LOVE, & HOPE
SAVE THE DATE | MAY 4, 2024
POWWOW FOR HOPE
DANCING FOR LIFE, LOVE, & HOPE
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POWWOW FOR HOPE
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American Indian Cancer Foundation.
You could lose yourself in these vivid works of art

BY DEBORAH LOCKE

This review is a kind of two-fer. I’m telling you about an exhibition catalog full of cool paintings by Ojibwe and Dakota artists, and then encouraging you to attend a Rochester exhibit later this month that features the same paintings.

You could do both. You could lose yourself in Rochester in front of vivid, magnificent, brilliant works from Midwestern artists and leave the art center a richer human being.

And you could purchase the collection of art in book form in “Dreaming Our Futures: Ojibwe and Očhéthi Šakówiŋ Artists and Knowledge Keepers” (published by Katherine E. Nash Gallery, 2024). The text by area Ojibwe and Dakota writers is every bit as compelling as the pages of artwork. A study of both left me feeling like I’d just completed a class in the heart and soul of American Indian art.

If the exhibit title sounds familiar, it’s because the exhibit opened initially at the Nash Gallery in association with the George Morrison Center for Indigenous Arts at the University of Minnesota. That exhibit closed in mid-March. The art will be on display April 24 to July 21, 2024, at the Rochester Art Center. In the fall of 2024, the exhibit travels to the Tweed Museum of Art at the University of Minnesota – Duluth. The artwork was curated by Brenda Child (Red Lake Ojibwe), Christopher Pexa (Spirit Lake Dakota) and Howard Oransky. Child also wrote some of the text.

The 29 artists in the exhibit include: Frank Big Bear, David Bradley, Awanigizhik Bruce, Andrea Carlson, Avis Charley, Fern Cloud, Michelle Defoe, Jim Denomie, Patrick DesJarlait, Sam English, Carl Gawboy, Joe Geshick, Sylvia Houle, Oscar Howe, Waŋbli Mayäsleća (Francis J. Yellow, Jr.), George Morrison, Steven Premo, Rabbett Before Horses Strickland, Cole Redhorse Taylor, Roy Thomas, Jonathan Thunder, Thomasina TopBear, Moira Villiard, Kathleen Wall, Star WallowingBull, Dyani White Hawk, Bobby Dues Wilson, Leah H. Yellowbird, and Holly Young.

Selecting favorites from the above list is intimidating. Maybe there’s a universal standard for excellence known by serious students of Indian art. I’m just an aficionado who appreciates depth (Jim Denomie), color (Patrick DesJarlait), irony (Bobby Dues Wilson) and history (Sylvia Houle). Add to those a liking for twists on popular culture, realism (Avis Charley; Steven Premo), symbolism and cartoons. In other words, there’s something for just about everyone on the exhibit walls and in the book.

The book’s artwork is prefaced by several essays, including a touching tribute to Jim Denomie (Ojibwe) by his wife, Diane Wilson (Dakota). Jim died in 2023; his wife lovingly described his art studio, and the evolution of his work that featured visual storytelling influenced by Surrealism.

She wrote: “In one of our last conversations, Jim said, ‘There’s so many more mountains I wanted to climb in my artwork. Now I’ll just have to fly there.’” In one of the book’s essays, exhibit curator Brenda Child wrote of the racist artwork displayed at the Minnesota State Capitol for decades until some of it was moved to the Minnesota History Center. Other inaccurate depictions of American Indians, like “Father Hennenp,” discovering the Falls of St. Anthony were relocated in the Capitol. Patricia Marroquin Norby wrote a wonderful essay on internationally known Ojibwe artist George Morrison (Grand Portage), who was a contemporary of and knew Jack Polack.

The only thing better than gazing at amazing works of art reproduced in a book is seeing them in person. I’ll be making that drive to Rochester.

The Rochester Art Center is located at 30 Civic Center Drive S.E., Suite 120, Rochester, MN 55904. Open: Wednesday through Sunday, 11:00 am - 4:00 pm. Closed Thursday, July 4.

Dreaming Our Futures (2024) is curated by Brenda J. Child (Red Lake Ojibwe), Northrop Professor of American Studies, University of Minnesota, and Howard Oransky, Director of the Katherine E. Nash Gallery, with Christopher Pexa (Bdewákag-túwiyi Dakota, Spirit Lake Nation), Associate Professor of English, Harvard University. Publisher: Katherine E. Nash Gallery $34.95

Native viewers will love the Native characters in this sci-fi series

BY FERN WILLIAMS

I recently finished binge-watching seasons one and two of “Resident Alien” on Netflix, and I couldn’t resist starting it over because even though it’s a sci-fi series that doesn’t focus on Native Americans, the show is brimming with Native characters and takes place near the Ute Reservation in Colorado.

Based on the Dark Horse comics, SYFY’s “Resident Alien” revolves around a stranded extraterrestrial, Harry (played by Alan Tudyk), who secretly embarks on a mission to eliminate all human beings. The alien assumes the identity of a small-town doctor in Colorado named Harry Vanderspeigel, and integrates himself into human society but soon finds himself grappling with the moral implications of his secret mission to eradicate humanity.

Throughout the series, Harry learns more about human emotions and relationships, which causes him to question his initial intentions. Alongside the town’s nurse, Asta, and the local sheriff, Harry becomes involved in solving a murder mystery, which further complicates his plans.

What captivates me about this series is its unique blend of humor, quirky characters, and heartfelt inclusion of Native characters in a small, multicultural town. (You know it’s a sci-fi show when you have a small town in the USA filled with lots of cultures and races of people.) It’s refreshing to see a sci-fi series where Indigenous people and people of color are authentically represented.

The lead character, Asta Twelvetrees, played by Sara Tomko, is from the Ute tribe. Her father, Dan Twelvetrees, is played by renowned Native actor Gary Farmer (Haudenosaunee/Iroquois). The series also includes a talented ensemble of Native actors and characters that are integral to the storyline. This isn’t a show focused on Native people, but our presence is felt throughout the series, and represented in a beautiful and respectful way. It’s woven into the fabric of the story, making it accessible and relatable to everyone.

For example, in Season 1, Episode 2, Asta is mourning the loss of somebody she was close to. She brings out a wooden box with red cloth in it and an Eagle feather wrapped inside. A beautiful song entitled “River” begins to play. The chorus lyrics are: “In the river is our sisters and our brothers / We are camping out for each other / We are stronger when we band together / And we’re standing up for the water / Don’t poison the future away” The song plays softly in the background while Asta’s father cuts her hair in a spiritual and moving moment. If you’re not Native American, you might not understand this scene. But as a Native person who watched the scene unfold, it was beautifully done and made me tear up. I felt a sense of belonging coming from the TV screen, at long last. We have arrived in a way we should have been portrayed all along.

The Native characters in Resident Alien own businesses, rescue people from mountaintops, work in hospitals, and more. They experience life’s ups and downs, losses, fears, failures, disappoint-
As I sat in my chair (throne, actually) I heard periodic thumps like a car door being shut. I looked outside but nothing! Turns out it is snow clumps falling off my home’s roof in the sunshine. That made me happy. Up here in Rezberry we had a terrible winter in that there was little to no snow and that bothers me. I remember 2012 when after a light winter there was a drought and then flooding directly due to climate change.

I try not to project disaster or destruction but that is where we are headed because big corporations are sick with greed and have their bunkers to lurk in while the rest of humanity struggles with famine and wars. Am I bitter? You bet! Your finest moccasins I am! This could have all been avoided if they let Indigenous People be, caring for the land. The Creator gifted us with.

Well, here we are now having no recourse but to attempt to minimize natural disasters (LOL! As if?) Naw, it will be about getting a canoe, protecting fresh water sources and a whole lotta praying. Humanity has some splainin’ to do. I know of ‘preppers’ who have stockpiling Spam and other non-perishables. But for myself, I’m disgusted by this world we live in, even though I benefit from it. What can I do? I mean really.

Recycling for sure. And reusing what I call “good garbage” is what I can do personally and my carbon footprint is minimal these days, with no vehicle to pollute but I have done my share. I miss having a car for my independence. We are all so entitled and oblivious so as to fulfill our own wants. Needs are different, as a community we all have them but please, let’s do it in a sustainable way!

Wowza! Did yooz ever get such a scolding from ole Rice? Truth is I know there are many more good people who care and continue the good fight. Chii nuwiche (Thank you very much).

So back to the snowfall. Rezberry and the surrounding communities that got some just recently. We needed it. Think of the crops we depend on for sustenance, the manoomin (wild rice) that need water to flourish and the fauna who depend on it too so we can have a hunting season to last out the next winter. HO-LAY! I’m really ranting here. Again, I’m not worried about my old hide, I worry about the generations who need us to act right and those to come. Mitigation is all that is left now.

As for my wicked self, I have become an internet voyeur. Yes, yes, since I thankfully don’t have much going on these days I have turned to YouTube for vicarious entertainment. I am horrified about how some people treat others, but the bad ones get their Karmic due.

Favorites are paranormal stories and cryptids (not so much anymore because I have issues living in the woods) and of course, politics. Those who do not vote, fear my wrath! The public servants who were voted into office - work for US!!!

I also follow psychics, mediums and tarot readers. They are why I was so excited for the March 25 lunar eclipse. I did forget to put out a jar for moon water, but oh well. There is a solar eclipse coming April 8th so things are about to get shook up (I am rubbing my skinny hands in gleeful anticipation). The fact that two geriatric pink men are their parties nominees has me making a low chuckle. However only one of them is lucid and lively, and the other? OMG! I cannot comprehend what comes out of his anus of a mouth, even going so far as to hawk Bibles like a snake oil salesman. This is my opinion.

“It” is why I encourage voting, no, you don’t have to agree with me, just put on your sloppy sweatpants and filthy hoodie and just vote. It does matter and affects you and your loved ones even if you are unaware. Plz care.

There are more thumps coming from outside and while I don’t want to die in a freezing ditch the trees look so beautiful that I want to go out there and thank them for protecting me and mine. The murder of crows know me well because I used to feed them, the Bluejays never left, and I’m looking forward to dandelions and milkweed to appear. I pray there is enough moisture for them.

Ima go back to scrolling now for my own desperate amusement and then get a bite to eat and after that probably nap, because I can. I hope you had a Happy Egg Day and all. I got more to share next month regarding my nest.

I LOVE YOOZ!!

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2024 CIRCLE AD RATES

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Classified Ads: $30 per column inch. $60 minimum.

Send ad copy to: thecirclenews@gmail.com (put “attention Ad sales” in head), Call Cat at 612-722-3686 for more info and discounts.

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Resident Alien is a science fiction mystery comedy-drama created by Chris Sheridan, based on the comic book of the same title by Peter Hagan and Steve Parkhouse.

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Dakhóta Omníčiye 2024
Celebrating Thiyóšpaye Extended Family

MAY 4, 2024 • 10 AM–4 PM

Taŋyáŋ Yahípi yedo! (Welcome All)
Join us for the annual Dakhóta Omníčiye on May 4, 2024. This free gathering at Historic Fort Snelling will focus on Thiyóšpaye (extended family) and will be a day filled with Očhéthi Šakówiŋ artists, music, Dakhóta knowledge, storytelling, and food.

This is an opportunity to come together at a traditional gathering site, engage in good-hearted conversation with relatives, and learn more about the continued resiliency of Dakhóta oyáte.

We are celebrating our Dakhóta community on this day!

LEARN MORE
mnhs.info/omniciye24