



# NEWS FROM A NATIVE AMERICAN PERSPECTIVE

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Jonathn Thunder's artwork and murals grace Duluth buildings.



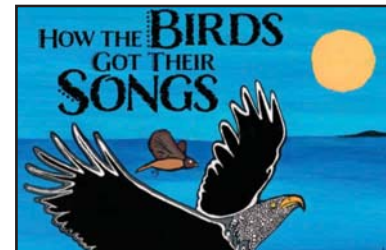
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## New rule gives tribal governments more input on water



Tribal members watch one of their peers take their turn at spearing fish on Mille Lacs Lake in 2022. (Photo by Paul Middlestaedt for MPR News.)

BY DAN GUNDERSON/MPR

Minnesota has long collaborated with tribal governments on water quality issues. But a new federal rule could give tribes a stronger voice in that process.

The new Environmental Protection Agency rule is designed to protect the reserved rights of tribal members. Reserved rights are the rights to hunt, fish and gather resources. Tribes commonly reserved, or did not give up, those rights when they signed treaties ceding land to the federal government.

"This rule is laying out a standard and a way for the EPA to require states to protect those resources that the federal government has a trust responsibility to protect and standardizes that in a way that will make it clear and more effective for that protection to be guaranteed," said Leech Lake Band of Ojibwe Environmental Deputy Director Craig Tangren.

The regulation affects water quality standards outside of reservations in ceded territory. Most of Minnesota is territory ceded in treaties signed in the mid 1800's. Some treaties involve multiple tribes and some tribes in other states also hold reserved rights on lands in Minnesota.

In 1990, the Mille Lacs Band of Ojibwe filed suit asking a federal court to find that they retained rights to hunt, fish and gather in territory ceded under an 1837 treaty.

The Supreme Court ruled in favor of the Mille Lacs Band. The court also said tribes retain hunting and gathering rights unless those rights were specifically given up in the treaty.

Many tribal governments already have authority to set their own water quality standards within reservation boundaries, but important wild rice lakes and fishing waters are outside reservation boundaries in ceded territory.

State officials say they're still working to understand the new regulation and how it might affect state water quality standards.

"We think we do a good job of working with tribes, we view them as critical partners," said Dana Vanderbosch, the Minnesota Pollution Control Agency assistant commissioner.

But Vanderbosch, who oversees water policy and agriculture, acknowledges the new rule could require the state to modify the process for establishing water quality standards to give tribes more input. State officials are still working to understand the details of the new rule, finalized earlier this month.

"It's difficult for us to know how we might need to modify or change our existing process to accommodate the goals of this tribal reserved rights rule," said Vanderbosch. "So that just makes it very difficult for us to know if we've got the right number of staff, or if we're properly resourced to be able to carry out this work."

States are required to review water quality standards every three years and Minnesota is scheduled to conduct its triennial review this year.

Bill Cole leads that process as supervisor of the MPCA water quality standards unit.

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## MN Natives attend First USDA Indigenous food trade mission

BY LEE EGERSTROM

Following paths of trade that predate the European colonization of North America, Minnesotans were among a first U.S. Department of Agriculture trade mission conducted exclusively to promote export markets for Tribal and Native Hawaiian products.

The trade mission was held at Vancouver, British Columbia June 17 to 20. And no, this was not like trying to sell snow to Canada. Participants stressed that it sought to expand on long established and historic trade involving tribal people in both countries.

Canada is among the largest markets for agricultural and food exports accounting for \$28.2 billion in 2023 exports, USDA records show. American Indian, Alaska Native and Native Hawaiian agricultural production is not an insignificant player in the trade. A separate USDA Census of Agriculture survey attributes \$8 billion annually to the U.S. food economy from these Indigenous sources.

Minnesota Lt. Gov. Peggy Flanagan who was among participants in the trade mission. She stressed in a conference call USDA held with reporters that Indigenous people along the U.S.-Canada border have these trade ties. Tribal members living along the border have families in both countries making trade a natural event.

Flanagan is a member of the White Earth Nation. Red Lake Inc., the business unit from the nearby Red Lake Nation, was among the 15 tribal businesses and organizations on the trade mission tour and it has business dealings in both countries.

Among Red Lake Inc.'s business holdings are Red Lake Nation Fisheries, which mar-

kets walleye products dating back to 1919, and a growing number of other ventures of Red Lake Nation Foods, a subsidiary of Red Lake Farms Inc.

In addition to its own branded products, Red Lake is also a large seller through K.C.'s Best Wild Rice, at company it acquired at nearby Bemidji in 2021 that sells manoomin products from both Minnesota and neighboring areas of Canada.

In a report on KAXE/KBXE radio stations in northern Minnesota, Red Lake Inc.'s chief development officer, Jake Robinson, said the Vancouver trade mission was an opportunity for Native-owned companies to visit with buyers and distributors in Canada to expand export market opportunities.

Among Red Lake food products shown to Canadian buyers were various wild rice products, walleye, chokecherry jelly, and frybread and pancake mixes.

Red Lake was the first tribal enterprise to participate in previous USDA trade missions its Foreign Agricultural Service staged in the Netherlands, Japan, Chile and India. But this mission to Canada was historic in that it was focused entirely on Indian Country and Native Hawaiian businesses and products, said USDA Under Secretary for Trade and Foreign Agricultural Affairs Alexis M. Taylor.

Like Minnesota's Flanagan, Taylor also has close ties to the northern border. The Iowa native served as director of the Oregon Department of Agriculture before being named to the USDA post. Prior to that, she also served as administrative assistant to former Sen. Max Baucus, D-Mont.

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# Meet the 2024 Bush Fellows

24 visionary leaders working to  
make our region better for everyone



# Patriotism and Citizenship in Indian Country

BY WINONA LADUKE

July 2024: This is a patriotic time in the US, and I just want to stop and reflect on that for a minute. This June "... marked 100 years since President Calvin Coolidge signed the Indian Citizenship Act into law, ensuring all Native Americans are counted as United States citizens. Before this, my ancestors were treated as foreigners in their own land without a voice in the country's most important systems. The act's passage kicked off a journey for Native American freedom and self-determination that continues to this day..." said Sharice Davids, Representative from Kansas and citizen of the Ho Chunk Nation - a dual citizen.

American citizenship, while coveted by many, has been a mixed bag for most Native people, particularly as citizenship was conferred without the rights which would be associated with citizenship, like voting, protection of private property or freedom of religion.

Some Indigenous people who will not vote in American elections, but some, like me have tried many times to see how to participate and make accountable government and fair and just systems. The fact is, while some things move ahead, we are still far behind in the recognition of basic rights. Just think: Corporations are now considered natural persons under the law and AI probably has more rights than I do.

There's been a lot of discussion in the Native media about the 100th anniversary, particularly putting it in context of American political rights in general. Think of it this way: In 1868, the 14th amendment granted American citizenship to every person born or naturalized within the bounds of the United States, but not Indigenous peoples. Native people were not even considered humans under US law until the 1879 Standing Bear case.

Chief Standing Bear, along with other Ponca chiefs had been detained for leaving the reservation. Ponca Chief Standing Bear sued for a writ of habeas corpus in U.S. District Court in Omaha, Nebraska, United States, ex rel. Standing Bear v. Crook was filed in federal court. General Crook was named as the formal defendant because he was holding the Ponca under color of law.

On May 12, 1879, Judge Elmer S. Dundy ruled that "an Indian is a person" within the meaning of habeas corpus. He stated that the federal government had failed to show a basis under law for the Poncas' arrest and captivity.

Chief Standing Bear was allowed to speak on his behalf. His clearest words were, "That hand is not the color of yours, but if I prick it, the blood will flow, and I shall feel pain," said Standing Bear. "The blood is of the same color as yours. God made me, and I am a Man."

That's a deep statement, I am a man. I

am human, and we deserve to be treated with dignity.

If we are to participate in the system of America, we should have rights and protections and access. "We didn't get the right to vote in this country till we were 1% of the population," John Trudell used to point out. That was in the 20th century. The Native American Freedom of Religion Act came into effect in 1978, about two hundred years after the US was created on principles of religious freedom.

New Mexico finally enacted laws to allow Native people to vote in 1962. That's when Navajo people, who had served in the US military as code talkers in World War II could finally vote in the American elections. States have put up many barriers to the Native vote across the country, and those continue.

It seems like North Dakota is still trying to suppress the Native vote. In January of 2024, the U.S. District Court ordered the state to redraw state electoral maps to ensure Native Americans are not denied a fair opportunity to elect state legislators. In the same order, the court also denied the North Dakota Legislature's latest attempts to delay implementation of new state legislative maps.

"For so many years, generation after generation, Native people have had to defend their right to vote in North Dakota," Spirit Lake Tribal Chair Lonna

J. Street said in a press release. "This court order marks a milestone closer to the day when Native people participate in redistricting and in elections as equals to our non-Native neighbors."

North Dakota laws and discriminatory practices were targeted at Native voters. In 2013 and 2017, North Dakota enacted voter ID laws that targeted Native voters and made it harder for voters living on reservations to vote. Those were also challenged.

Vote suppression results in less representation, less of a voice. North Dakota math says that based on relative population size, three state senate seats and six state house seats should be held by Native people. In 2021, there were no Native American state senators serving in the legislature for the first time since 1990 and Native Americans held just two state house seats. There's an old saying, "You're either at the table or you're on the menu." That's why voting rights are important.

Let our people vote. National legislation like the Native American Voting Rights Act would streamline processes, add polling places, and affirm tribal IDs. That's a good step. Making sure that people are treated with dignity and have a voice is what we would all want, and ultimately, our votes do matter.

## Enbridge 5.0, an Orwellian hearing

BY WINONA LADUKE

"...They are a Canadian company taking Canadian oil from Canada to Canada through my back yard.... a company like Enbridge should not be trusted at all. If they are trespassing over Bad Rivers land. If I did the same thing, they would probably lock me up for years and years. You watch them breach aquifers in Minnesota over the past few ears, and you want us to accept their studies and their word. There are artesian wells bubbling up all over around here. This is a stronghold of water, and I know that you don't know about most of those wells..." Pete Rasmussen, Army Corps of Engineers Hearing, Enbridge Line 5.

It was an Orwellian hearing. Packed into the technical college in Ashland Wisc. in June, the Army Corps of Engineers held a hearing on the proposed reroute of Enbridge Line 5, around the Bad River Reservation. The hearing officers had no names, the lead officer decked in the military uniform of the Army Corps. There was a lottery to speak and a three minute limit. Welcome

to Enbridge 5.0, where the Canadian multinational beset with legal challenges by the state of Michigan and the Bad River Tribe works to game the system to keep the oil running.

The veterans of Enbridge battles came to say a few words. Dawn Goodwin from the Rise Coalition, spoke from experience, "I am here today to warn you all... You are all here because we signed treaties to live in peace. We are in a climate emergency, and we need to protect what's left. The monitors of Line 3 construction, reported frack out and aquifer breaches, and still Enbridge was allowed to take 5 billion gallons of hour in extreme drought..." Those problems continue and Enbridge damage worsens.

The room had a typical green shirts for Enbridge crowded split and Anishinaabe, and other local people who want to protect the fragile ecosystem. The complications of Line 5 are many, and the proposed reroute is essentially a noose around the Bad River reservation, allowing Enbridge to cross 200 separate stream beds, and add 44 miles of pipe in places where there should be no

pipelines. The pipe is old. And the problem is older.

Enbridge's Line 5 became operational in 1963, back in the day, when you could throw a pipeline across the reservation with little regard. It transports over 20 million gallons of oil and gas through Michigan, Wisc., and Bad River Band territory. Line 5 has leaked 29 times, and also crosses under the Straits of Mackinac, where it's precariously anchored, and Enbridge has yet another proposal which is being challenged by the state of Michigan and the Anishinaabe in that region.

### Enbridge's Legal Problems:

In 2019, the Bad River Band filed a federal lawsuit against Enbridge and called for the immediate shutdown of the pipeline. That's because the easement for Line 5 expired in 2013, meaning Enbridge has been trespassing for eleven years without a valid easement. While U.S. District Court Judge William Conley opined in 2022 that Enbridge was trespassing and required the company to pay out \$5.1 million, he did not grant the

immediate pipeline injunction. Instead, he stated that Enbridge must remove the pipeline by 2026,

Both the Band and Enbridge have appealed this decision, with the Band showing that the corporation has made significantly more than \$5.1 million, more like \$1.1 billion in profits since 2013. Moreover, they note that climate change-related flooding has caused a river to move within 11 feet of the pipeline, significantly increasing the risk of spill damage. They are requesting both an immediate shutdown and the rest of the \$1.1 billion in settlement costs. Having been personally charged with trespassing on Enbridge's "critical infrastructure" and going to jail for it, it seems that a ten year trespass would have some consequences.

In February 2024, 30 tribal leaders called on President Biden to submit an Amicus Curiae brief in support of the Band's appeal. The federal brief "acknowledge[d] the trespass of Line 5, [but] stopped short of requiring the company to end its trespassing."

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# Jonathan Thunder's artwork and murals grace Duluth buildings

BY DAN NINHAM

Jonathan Thunder's journey as an artist started at a young age. "I was into drawing as a youth," he said. "My high school councilor mentioned that with my drive to draw on anything and everything, that it might be a good idea for me to try going to college to learn more about art and creating art. So after high school that's what I did."

Thunder is an enrolled member of the Red Lake Ojibwe. He and his family live in Duluth, MN. Thunder works as a visual artist and visual storyteller.

"I took on painting, creative writing, film, visual effects (VFX), and animation as my main focus," Thunder added.

Thunder's medium is influenced by how he feels and hasn't changed over the years.

"I mainly paint from the hip," Thunder said. "I make my images fast and intuitively, which means they are driven by what's happening at that time. I wouldn't say my style has changed much over the years. But along the way I've trimmed things that no longer worked, and nurtured new practices or approaches that keep things interesting to me."

"I was approached about that project in 2023," Thunder said. "Larissa Littlewolf, Associate Director of Tribal Training and Certification Partnership [TTCP], was familiar with my work, including a mural I helped with a few years ago."

According to the TTCP website, "The TTCP operates as an independent program through the Center for Regional and Tribal Child Welfare Studies at the University of Minnesota Duluth to provide education, training, and practice application to improve outcomes for American Indian families in the child welfare system."

"We talked about what things they are working on and what their mission is as a team, working on the delivery of ICWA and MIFPA training statewide. Being a new parent, I was looking forward to cre-



Above: Jonathan Thunder and Larissa Littlewolf standing in front of "Night-Whistler's Mother" in the hallway of the Tribal Training and Certification Partnership at the University of Minnesota - Duluth. (Photo by Jonathan Thunder.)



Dan Radven and Jonathan Thunder with the "Mishi Bizhiw" painting. (Photo by Jonathan Thunder.)

ating some visuals for their work environment," Thunder added.

"At the time of our meeting, I was focused on a body of work centered on

the legend of the Mishi Bizhiw, aka the underwater panther, aka the great lynx, aka the big cat that resides under the surface of Gichigami," said Thunder.

"After moving to Duluth in 2014, I started to learn about this storyline. And eventually it showed up in some of my work including the installation MANIFEST'O which is now at MSP International Airport," added Thunder.

He said. "I like to position these figures in a protagonist role, living their best life. It's my way of balancing paranoia with a little pronoia."

"I drafted up some images of the Mishi Bizhiw in a parental role," said Thunder. "These drawings led to three large scale paintings on segmented wood panels. This took a few months to complete, partially because I moved from one side of Duluth to the other side of town during the process. Hence, my studio moved, and everything needed to be packed and

unpacked."

Thunder continued to talk about his project work. He said, "By the time I finished the paintings, the Tribal Training and Certification Partnership office was still being renovated from wall to wall, so the canvases stayed with me for another several months. They are now being installed one at a time as the office space is completed."

"I decided to hire an expert from the Tweed Museum of Art, Dan Radven, to help get the wooden panels mounted properly," said Thunder. "He is the museum preparator at the Tweed. He and I worked together there when I installed a 30 foot painting in their main floor in 2021. Dan and I have installed two of the works so far, there is one more image that will need to go up when that space is ready."

In Russ White's recent story about the work of Jonathan Thunder in MPLSART.COM as a 2022 McKnight Visual Artist Fellow, he stated: "Re-envisioning ancient myths and contemporary cartoons into his own Baroque surrealism, Thunder catalogs the past and present of this place, its peoples, and their problems."

Thunder was also motivated at a young age to eventually paint murals on building spaces.

"I started making things at a young age," said Thunder. "I have always enjoyed it. I've worked many jobs in this life. Making art is the only one that I have consistently showed up for. I've always been excited about seeing art, seeing meaningful films, hearing inspiring music and learning about the lives of great artists. I guess you could say it's my culture."

"The Dream Deep mural at Zenith Bookstore was an epic undertaking," said Thunder. "A 90ft wide x 25ft tall exterior wall in one of the most unpredictable weather cities in the region. I've always been a fan of public art and muralists who work at that scale. It was a great challenge to take it on."

"I learned quite a bit of technique before I started that actual painting. The image is about the story of this region, and seeing oneself in it," Thunder added.

Cultural identity comes into play as Thunder creates art projects. "I try to create work from what I know," Thunder said. "This year I'm working on finding some sovereignty in joy. Identity has played a great role in developing the characters or vignettes in my work. My and our identity and how we explore it, alone and together."

"In an era of 'doomscrolling' I hope to inspire. I know what it's like to live without hope. I also know what it's like to fix it from within," added Thunder.

Thunder has advice to give to aspiring artists based on his own experiences and

little moments count

When you talk, play, read, and sing to a child every day, the smarter their brain becomes. Whether you're a parent, grandparent, caregiver, or friend, every little moment counts.

learning. He said, "This answer is just for the aspiring artist. Working artists already know this most likely. Study. Use your individual voice, not the voice of those around you. Find out what sets you apart and use it as a strength. Work hard to develop your practice. I'll stop there. There is so much to be learned along the way, but every artist needs to learn those lessons for themselves."

Jonathan Thunder's artwork can be seen at: <https://www.jonthunder.com>.

See the Zenith mural project at: [https://www.youtube.com/watch?v=35m9siHwT\\_0](https://www.youtube.com/watch?v=35m9siHwT_0).

See YouTube video on Thunder with PBS: <https://youtu.be/hs7g7Fzg3OY>.



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# Prairie Island opens cannabis dispensary, the state's first near TC

BY MELISSA OLSON/MPR NEWS

**T**iketa Champion was on vacation with her family visiting The Lagoon, a water park at Treasure Island Resort & Casino. On the drive over from Rochester, she noticed signs advertising Island Peži, a new cannabis dispensary.

So she dropped off her husband and two boys at the water park and headed to the dispensary.

"I'm here trying to figure out what they

have for me," Champion said.

The water park, resort and casino are owned by the Prairie Island Indian Community. In late June, the tribe celebrates the opening of Island Peži in Welch, near Red Wing (Peži is the Dakota word for grass — pronounced PAY-zhee.) Champion arrived a few days early, during the store's soft opening.

Island Peži's grand opening was on June 29th. Cannabis vendors, food trucks and live music were part of the festivities.

"I think it is a great opportunity to be



Above: Island Peži dispensary employee Rachel Boyd (right) talks with a customer in Welch, Minn. (Photos by Tom Baker for MPR News.)

Below: A customer leaves the new cannabis dispensary Island Peži.



one of the first to the market," said Blake Johnson, president of Prairie Island Cannabis Holdings, the tribally-owned company that owns Island Peži. "Staff is just very excited to be able to interact with the guests and to help support what they're looking for."

Johnson says while the dispensary is an opportunity to diversify Prairie Island's business holdings, he emphasized the community's decision-making power around whether to enter the cannabis business.

"That work initially started with community outreach," he said. "We wanted the community involved, we heard from a number of community members that wanted to see us go down this path."

Daniel Dow works as a security guard at the dispensary. He's one of more than 20 tribal members employed at Island Peži. As a tribal member, he participated in the tribe's consensus process. He says not everyone was eager to get into the cannabis business, but all members were invited to participate.

"Some of them kept their same positions," Dow said. "Others have informed themselves and educated themselves and

they said 'OK, as long as everything's done correctly and properly,' they're okay with it."

Following the consensus process, the tribe passed its cannabis ordinance. The tribe's laws mirror those passed by the state when it passed legislation legalizing cannabis last year.

"We made it a priority to have some strong, safe, well-regulated business," Johnson said.

As for Champion, she uses cannabis to treat rheumatoid arthritis. During her visit, she chatted with staff as she examined the dispensary's cannabis flower, hemp gummies, and THC beverages.

"[Cannabis] helped me out with this pain, at least you know calming down a little bit," she said. She also had surgery earlier this year and pointed to a small scar left from a surgery.

Champion says she likes the dispensary's location.

"It's a good thing to have it close by," said Champion.

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Under the new rule, tribal governments can assert a tribal reserved right during the triennial review process and any time the state develops a new standard or updates an existing standard.

“We want to make sure that we understand the rule entirely and then have plans in place when we do get written assertion so that we can move as quickly as possible and make sure that we’re doing things right to begin with,” said Cole.

The federal rule also requires the state to include Traditional Ecological Knowledge, or Indigenous knowledge, in the standard setting process. Cole said the state has not done that in the past and will need to develop a process for including that information.

“We want to make sure that whenever we propose a new or revised water quality standard that it’s defensible from a legal point of view,” said Cole. “That’s one of the lenses that we use to do our work. And we will consider tribal knowledge in that process.”

Craig Tangren believes in some cases water quality standards might need to be changed to protect tribal members. He cites mercury standards when tribal members regularly consume fish.

“The treaties guarantee the opportunity to subsist in many cases,” said Tangren, “And so if tribal members choose to exercise their rights to subsist off of fish, for example, they need to



Tribal members prepare a net as they prepare to assert their right to fish 1855 treaty areas during this 2018 event in Bemidji. (Photo by Monika Lawrence for MPR News.)

be consuming a much lower level of mercury in that fish in order to avoid deleterious effects.”

State officials said how the new federal rule affects state regulations will depend on how tribal governments decide to use it.

Earthjustice attorney Gussie Lord thinks the rule could have less impact in Minnesota than in other states because the state and tribes already col-

laborate on environmental issues. But she said the rule is important because it provides a clear mandate for states to be responsive to tribes.

“Are tribes fishing in certain areas, are tribes using certain waters for ceremonial purposes or harvesting wild rice,” said Lord. “What water quality standards does the state need to impose to make sure the tribes and the tribal citizens can continue to use those

waters for those purposes.”

Some tribal officials believe there are many cases where Minnesota waters are not adequately protected.

“I think it’s important, we’re going to be forming newer, stronger partnerships with the state and other agencies,” said Leech Lake Band of Ojibwe Water Resources Program Manager Jeff Harper.

“We never said that we would give up hunting, fishing, gathering,” said Harper, “And to be able to do that we need to protect and have safe and usable water.”

Implementing this rule will take some time, according to state officials.

Craig Tangren agrees everyone is still in the process of understanding the implications.

But he said the state has moved too slowly at times on water quality standards. He points to a sulfate standard designed to protect wild rice that he said took decades for the state to enforce.

Tangren said tribal officials are discussing how best to expand engagement with the state on water quality standards.

“But I’m optimistic that this rule presents an opportunity for tribes throughout the state to protect resources that they feel need protection, and have been lacking that to date,” he said.

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# Rendon's poetry teaches us how to live forward

REVIEW BY DEBORAH LOCKE

After reading Marcie Rendon's (White Earth Ojibwe) new book of poetry out loud in the vehicle one day, I later turned to Google for reasons for reading poetry. This unattributed reply stood out:

"Poetry is so important because it helps us understand and appreciate the world around us. Poetry's strength lies in its ability to shed a 'sideways' light on the world, so the truth sneaks up on you. No question about it. Poetry teaches us how to live."

Reader, that's exactly what Marcie Rendon does in "Anishinabe Songs for a New Millennium ." (University of Minnesota Press 2024) Her sneaky and sometimes humorous sideways light teaches us how to live forward, and shows us where we were, glancing backward. With a spirited optimism and joyful bounce, this slim volume of poems and songs pays homage to Anishinabe ancestors and women. Sometimes the words are beautiful, serious, and worth slowing down for; other times they dance off the page. Consider this from "Thunder Woman (Lightness Into Dark)."

"she soared/the day/into being/soaring/higher/higher/leading sun/out of dawn/into being/she soared/east to west/and back around/leading sun/she chased the midnight/out of dawn."

For the powwow attendees reading this, think of jingle dress dancers swooping past, soaring, leading, chasing. That's the image I imagined with these words, a woman proud of her heritage and history, dancing with confidence and surety. Great poetry challenges the imagination to find meaning in a few carefully chosen evocative words.

Then again, let's consider an example of "classic" poetry. John Milton was no word minimalist with "Paradise Lost" which has been called the world's best epic poem. That blows my theory about writing with few words. Also, meaning is relative in that my meaning and your meaning may be at odds, the same way we disagree on the value of a painting or a novel. What we would not disagree about is Rendon's control of words. Her mastery is evident in in this dream song that ends:

"in the crook of a cottonwood tree/winter breeze shakes crystal prisms to the ground/she feeds my spirit hope on ice

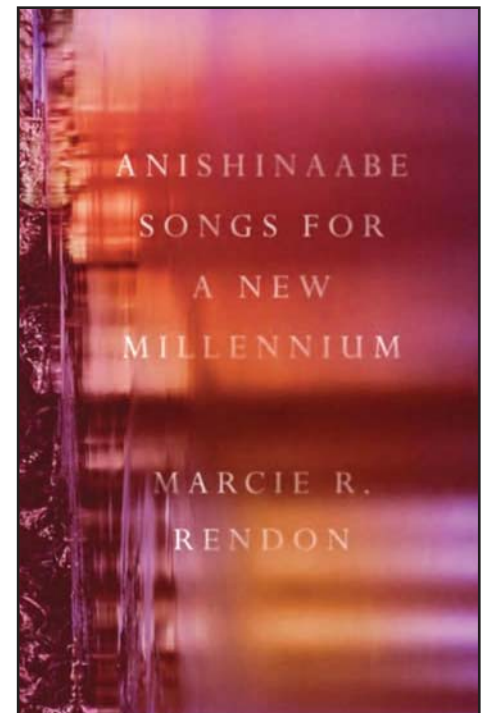
sharpened days and nights."

Humor, too, pops from the page. "White Man's Music" shows how the music of white men doesn't feed the soul and that the dancers to this music move on cold tile floors in shoes with laces pulled too tight. It's as though throughout every season of her life, Rendon has paid attention to the world, squirrelling away impressions for a clever, later purpose.

One purpose is fiction, like Rendon's delightful three-book Cash Blackbear mystery series. Speaking for who-dun-it fans the world over, I must inquire: when may we expect the next Cash Blackbear book? We love them and yearn to learn where life takes Cash next. (Rumor has it that a stand-alone thriller is coming out in August. I can't wait.)

While waiting for the above to appear in book stores, I encourage you to get a copy of "Anishinabe Songs" and read it out loud. I read it to a vehicle driver as we trundled over connecting highways in northern Wisconsin, a drive enriched by dreams and poems from one of Minnesota's best writers.

Rendon is an award-winning writer who lives in Minneapolis, Minn.



**Anishinabe Songs for a New Millennium**  
By Marcie Rendon  
University of Minnesota Press  
July 16th, 2024  
Pages: 88  
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## Peterson will play for USA National 15s Hockey Team

Jayden Petersen will be a sophomore next school year at Zimmerman High School in Minnesota. She is a descendant of the White Earth Nation through her maternal grandfather Dennis Sargent. Petersen is a multi-sport varsity athlete on the Elk River/Zimmerman Elks hockey team and the Zimmerman High School track and field team.

“One of my highest accomplishments was being invited to the USA National 15’s Development Camp for girls’ hockey,” said Jayden Petersen. “It was a five-phase tryout. Only 35 skaters made it from Minnesota in my birth year.”

The Developmental Camp will be held at Miami University in Oxford, Ohio this summer.

“I made varsity for hockey as a freshman and track and field as an eighth grader. I was able to make the All Conference Academic Team for my track team this year. I currently have a goal to continue to improve and get better every year. In the future, I aim to participate on a Division 1 hockey team,” added Petersen.

As an indigenous athlete, Petersen believes in the seven Grandfather’s teachings that help guide her. She said, “I feel my biggest Indigenous core value is



Jayden Petersen, White Earth Nation descendant, will be playing for the USA National 15’s Hockey Team at their Development Camp. (Photo by Alan Thorsbakken.)

Jayden and his daughter Alex have been best friends for the last six years and their families have become very close.

“From the first time I was on the ice with Jayden, it was clear that she was a much faster player than most of her peers,” said Jack Christian. “As our opponents became more skilled defensively we worked to make sure Jayden could recognize her options to maximize all of the space available, and understand tactics and routes to maximize her effectiveness and also reduce situations where she would be “running into dead ends.”

“After watching Jayden play in her first varsity season with the Elk River/Zimmerman Elks it was clear that she understood how and where to use her speed to take advantage of all lanes and layers of the ice,” added Christian.

All athletes have a story within a story. Petersen began playing hockey on a boys’ team since there were not any girls’ teams in the area at the time. She said, “I made the highest level of the boys’ team for our association for the PeeWee AA level for two years before I transitioned to the varsity team. I was able to face the adversity of being the only female athlete on my team as well as the teams I was playing against.”

“I was able to gain the respect of my coaches, teammates, and parents. I was welcomed with open arms and had some of the greatest supporters and best years of hockey. Playing a different style and level of physicality has given me a different perspective of the game,” Petersen added.

Petersen will not only be representing the United States and the White Earth Nation when she laces up her skates to play with the National U15 team. She will also be representing her immediate family and her high school teams’ families.

the seven Grandfather teachings: wisdom, love, respect, bravery, honesty, humility and truth. I don’t feel I can be the athlete that I am with only one of those teachings. I have to live and practice all of them to keep my goals and to

also be the teammate my team needs from me.”

Petersen continues to achieve at a higher level and will eventually be representing the nation in hockey. She shared advice for others who follow her. “Never give up,” she said. “Always push yourself out of your comfort zone. You will never know what you can accomplish if you give up as soon as it gets hard. Always be a leader and a great teammate.”

“A coachable player goes a lot further than one who doesn’t respect their coaches and teammates. It’s okay to expect greatness. When you are a student athlete, remember that student comes first. Stay on top of your school work. This discipline will add values that you will use the rest of your life,” she added.

“Jack Christian was my first AAA hockey coach,” said Petersen. “One of my biggest supporters, Jack was one of the first people who saw the potential I had as a hockey player.”

Jack Christian was Jayden’s hockey coach from age nine to 12 years old.

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**Weed dispensary on the rez**

A trip to Welch, Minnesota, is in my future. Island Peži, a cannabis dispensary operated by the Prairie Island Indian Community, opened in June. It's now the dispensary closest to the Twin Cities metro area — according to Google Maps, it's a 56-minute drive from my home in South Minneapolis.

I already can buy cannabis products locally with my medical cannabis prescription. I have sleep apnea, which qualifies me for the medical weed, which is administered by the Minnesota Department of Health's Office of Medical Cannabis. However, Green Goods, the downtown Minneapolis dispensary that I patronize, is fairly expensive, and Island Peži has better prices.

(In February, my wife and I visited the Palm Springs area. We stayed in a Desert Hot Springs hotel and I found a cannabis dispensary just a few blocks away on Palm Drive. A sign in front offered 30 percent off for first-time customers; so a 1-gram indica vape and a bag of THC gummies came to just \$30 — quite a bargain. I didn't mention this shopping trip in my March 2024 column about our visit to the land of Agua Caliente Band of Cahuilla Indians, a rez that includes downtown Palm Springs.)

As of July 1, 2022, Minnesota legalized hemp-derived, THC-infused edibles —

gummies and beverages. Republican members of the Legislature were distracted when the THC gummies bill sailed through both bodies. When they realized what happened, that they had legalized micro dose cannabis, the GOPers, who ostensibly stand for personal freedom, responded with howls of protest and demanded a re-do. But Gov. Tim Walz signed the legislation and that was that. Hats off to DFL-dominated state government!

And now Minnesota is the 23rd state to legalize recreational cannabis for adults. As of Aug. 1, 2023, we can possess and grow weed. In 1969, during my hippie daze, I never imagined that the state of Minnesota would sanction individual possession of 2 pounds of weed (a week's supply for Snoop Dogg).

It is expected that cannabis dispensaries will not be up and running until 2025. So Indian bands in Minnesota jumped into the breach, opening dispensaries at White Earth (Waabigwan Mashkiki, "Medicine Flower" in Ojibwe) and Red Lake (NativeCare).

Island Peži is an example of tribal sovereignty in action. If you're going to be sovereign, you have to act sovereign, as they say. And the new weed shop will provide jobs and a new revenue stream for the Prairie Island band, which had endured some rough treatment from the

colonizers over many generations.

**Sulfide mining update**

Rep. Pete Stauber, a Republican who represents Minnesota's Eight District in the U.S. House, was boasting in June about his efforts to promote copper-nickel mining in the headwaters of the Boundary Waters Canoe Area Wilderness. The legislation Stauber introduced would undo the Biden administration's ban on mining in the area, and allow Twin Metals, a subsidiary of Chile-based mining giant Antofagasta, to pursue a mining scheme near Birch Lake.

As I've noted in this column over the past 15 years or so, hard rock mining has been an environmental catastrophe across the American West, despoiling lakes, rivers and groundwater. Mining firms have gone bust and left local and state governments holding the bag for costly clean-up. In the watery areas of Minnesota's Arrowhead region, copper-nickel mining pollution poses a threat to remaining stands of wild rice.

Stauber's so-called Superior National Forest Restoration Act is an attempt to jumpstart the Twin Metals sulfide mining project. In late June, Stauber told the *Star Tribune* that his proposals don't "automatically allow mining. It allows the process to continue. There's been some misinformation and some confusion. I

want to be very, very clear. There will be no mining in the Boundary Waters or in the buffer zone surrounding the Boundary Waters. That was decided in 1978 when the wilderness was incorporated."

Stauber's position was contradicted by Alex Falconer, director of the Boundary Waters Action Fund, who said, "Rep. Stauber has once again introduced legislation against the will of Minnesotans and his constituents of the 8th Congressional District. These two dangerous amendments to the Interior Appropriations bill would defund the mineral withdrawal and regrant leases to Antofagasta's Twin Metals project so they can pursue their sulfide-ore copper mine on the shores of Birch Lake, which flows through the heart of the Boundary Waters."

Falconer's statement added: "These anti-Boundary Waters amendments are Rep. Stauber's latest attack on the Boundary Waters and Voyageurs National Park at the behest of a foreign mining company that has no vested interest in the stewardship of our public lands."

Falconer also noted that this is the "third legislative attack on the Boundary Waters in the past two months by Rep. Stauber."

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**Thru July 13**

**AL-TER-NA-TIVE:  
Frank Buffalo Hyde Exhibit**

AL-TER-NA-TIVE is a solo exhibition featuring a collection of paintings and sculptures from artist Frank Buffalo Hyde (Onondaga/Niimiipuu/Nez Perce). Vivid and pop-culture saturated, his work reflects on the commodification of American Indian culture, and the assertive roles for Native American identity in the contemporary world. Frank's work comments on cultural appropriation and societal disruption through his uncompromising satirical eye. Frank's allegorical work is geared towards Native people first and disarms through banter while making references to antiquated technology in conversation with the metaverse; and provides a layered commentary on the collective unconscious of the 21st century. All My Relations Arts, 1414 E Franklin Ave, #1, Minneapolis. For info, see: <https://allmyrelationsarts.org>

**July 4, 11, 18, 25**

**Four Sisters Farmers Market**

The Four Sisters Farmers Market is an Indigenous-focused farmers market that provides increased access to affordable, healthy, culturally appropriate local foods within the American Indian Cultural

Corridor. We strive to celebrate Indigenous pride, health, and well-being. Our 2024 season started in June and is held every Thursday from 11am to 3pm in the parking lot. We welcome and accept SNAP/EBT benefits, Market Bucks, Gus Produce Market Bucks, cash, and cards. In partnership with Hunger Solutions, Four Sisters can match up to \$10 of SNAP/EBT benefits. Spend \$10 and we will give you \$20 more! Stop by the market manager's table to learn more about this opportunity. NACDI, 1414 E. Franklin Avenue, Minneapolis. For info, see: <https://nacdi.org/programs/food-sovereignty/farmers-market>.

**July 8, 15, 22, 29**

**Men's Smudge and Support Group**

AIFC's Ombi'ayaa Anishinaabe-Ininiwug (Rise Up Original Men) – Men's Smudge and Support Group. Join American Indian Family Center's Father & Men's Outreach Specialist, Nate Bordeaux, for an in-person Men's Smudge and Support Group. It's potluck, so bring a dish to share if you can! Don't miss this chance to gather with other American Indian men to explore your identity, participate in your culture, and get support. 6pm -8pm. Indigenous Roots Cultural Arts Center, 788 E 7th St, St Paul, MN.

**July 11**

**Jada Brown**

AICDC, NACDI, and the Pow Wow Grounds invite you to our 2024 Open House. Meet our staff and community. Share lunch with us from Pow Wow Grounds (until it's gone). There will be live music from Downtown Jada Brown, a giveaway, art activities and more. All are welcome to this free and public event. 11:30am - 2pm. Pow Wow Grounds (parking lot), 1414 E. Franklin Ave, Mpls. For info, see: <https://allmyrelationsarts.org/exhibitions-events/events/open-house>.

**July 11**

**New Minnesota Adoption Laws**

Community Feast & Gathering on the New Minnesota Adoption Laws. New law changes will allow adopted people born in Minnesota, who are 18 and older, to have access to their original pre-adoption record of birth. Birth parents who placed a child for adoption can now submit a Birth Parent Contact Preference form indicating if they would like to be contacted when access changes on July 1, 2024. 5pm to 8pm. MC is Jerry Dearly, with Sandy White Hawk, First Nations Repatriation Institute, and Nancy Bordeaux. MAIC, 1530 E Franklin Ave, Grandparents Meeting Room, Minneapolis. For info, see: [www.MNrecordsaccess2024.com](http://www.MNrecordsaccess2024.com)

**July 13**

**3rd Annual Two Spirit Powwow**

We can't wait to see you all at the 3rd Annual Two Spirit Powwow at South High School. Registration at 10:30; Welcome at 11:30; Grand Entry at 1pm; Feast at 5pm. We still have room if you would like to be a vendor or sponsor a special, please email [powwow@newnativetheatre.org](mailto:powwow@newnativetheatre.org). South High School, 3131 19th Ave, Minneapolis. For info, see: <https://newnativetheatre.org>.

**July 14**

**Anton Traeuer presents Where Wolves Don't Die**

The American Indian Community Housing Organization and Zenith Bookstore are thrilled to welcome author Dr. Anton Traeuer, who will present his debut novel for young readers Where Wolves Don't Die. Joining him in conversation at The Depot Theatre will be Duluth author Tashia Hart. Dr. Traeuer is Professor of Ojibwe at Bemidji State University and author of many award-winning books. Free and open to the public. 4pm to 5pm. Zenith Books, 318 North Central Ave, Duluth, MN. For info see: [zenithbookstore.com/traeuer](http://zenithbookstore.com/traeuer).

**July 15 (deadline)**

**Ucross Artist Residencies**

Ucross strives to provide a respectful, comfortable, and productive environment, free-

ing artists from the pressures and distractions of daily life. Each year, we provide residencies to approximately 115 individuals. Residencies range from two weeks to six weeks. Ucross provides each artist with living accommodations, meals, work space, and uninterrupted time so that the artists can focus on their creative process. The residency program is open to visual artists, writers, composers, choreographers, and more. Applicants must exhibit professional standing in their field; both established and emerging artists are encouraged to apply. The open call for applications for Spring 2025 (February through early June), deadline July 15. The open call for applications for Fall 2025 (August through early December), deadline January 15, 2025. For info, see: <https://www.ucrossfoundation.org>.

**July 15 (deadline)**

**Community Self-Determination Grant**

The Community Self-Determination grant program invests in the self-determination of Indigenous People working in their community to Defend, Develop, and Decolonize; fortifying efforts to create a just, equitable, and sustainable world for all peo-

ple and Mother Earth. Grants are intended to support, strengthen and invest in the long-term visions, sustainability, and building of collective power of Indigenous Tribal Nations, Pueblos, tribal communities, grassroots movements and Indigenous-led organizations. Applicants must register before July 15 to ensure a timely submission. Completed applications are due by July 17. For info: see: <https://ndncollective.org/community-self-determination-grant>.

**JULY 16**

**Marcie Rendon: Anishinaabe Songs for a New Millennium**

In Anishinaabe Songs for a New Millennium, Marcie R. Rendon summons her ancestors' songs, and her poems evoke the world still unfolding around us, reflecting our place in time for future generations. She breaks the boundaries that time would impose, carrying the Anishinaabe way of life forward in the world. Marcie will be joined in conversation by Lyz Jaakola with an opening song by Mark Erickson, an Anishinaabe traditional singer. 7pm - 8:30pm. Birchbark Bizhiw, 1629 Hennepin Avenue, #275, Minneapolis. For info, see: <https://birchbarkbooks.com/pages/events>.



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**July 16 - 18**

**2024 12th Annual National Native Harm Reduction Summit**

The 2024 12th Annual National Native Harm Reduction Summit is an opportunity to gather with other Indigenous and allied people who work and live in the Indigenous Harm Reduction space. This gathering will allow us to share knowledge and wise practices, share sorrow and loss, and rejuvenate our commitment and passion for the well-being of Indigenous people who use drugs. In prior years, Summit participants have included Tribal and allied health care and behavioral health providers, social service providers, public health professionals, people who use drugs,

people in recovery, activists, educators, researchers, allies, and Indigenous community members. Shooting Star Casino, 777 S Casino Road, Mahanomen, MN. For info, see: <https://web.cvent.com/event>.

**July 31 IPTF GALA 2024**

The Indigenous Peoples Task Force is Celebrating 35 years of service. We will begin with a social hour, dinner and Indigenous Youth Fashion Show, and end the night with comedy, and a live auction. We are still here and hope to be 35 years from now. By this time next year, our new building will be standing, making a home for our services, Ikidown Theater, our commercial kitchen, where

people can learn to preserve their produce for good food year round, and clinic spaces for our HIV and other testing services. Become a sponsor at the \$35.00 dollar level, the \$350.00 level or \$3,500 level or anywhere in between. To sponsor a table it is \$700.00, and individual tickets are \$150.00. You support will benefit Indigenous Peoples Task Force programs. 6pm - 9:30pm. Mystic Lake Casino, 2400 Mystic Lake Blvd NW, Prior Lake, MN. For info, see: <https://givebutter.com/rUHkF4>.

**July 31 (deadline) Scholastic is looking for Native writers**

Scholastic recognizes the critical need for more stories by creators who identify as Indigenous, First Nations, Native American, and/or American Indian. We would love to receive submissions or sample work from unagented authors, illustrators, and author-illustrators who identify as Indigenous. Submissions will remain open through July 31st. For info, see: <https://bit.ly/Indigenous-OpenCall>.

**Minnesota Voting Schedule**

- JULY 23:** Register in advance to save time on Primary Election Day.
- AUG 13:** Primary Election
- SEPT 20:** Vote by mail or in person through November 4.
- OCT 15:** Register in advance by to save time on Election Day.
- NOV 5:** Election Day



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# We need to see the best in each other

BY ARNE VAINIO, MD

*Editors note: Written in June 2020*

Difficult times. Uncertain times. How many times have we heard that in the past few months? The COVID-19 pandemic came to us in March and social distancing has caused millions to lose their jobs and countless businesses won't make it.

Hospitals in some parts of the country are overwhelmed. In other parts surgical floors are empty and people are afraid to come in to the Emergency Room. Clinics have changed the way they see patients and much of medicine is changing to virtual visits by computer and phone. Some of those changes will likely be permanent.

There are stories upon stories of people dying in the hospital without family members allowed to be there because of the pandemic. Health care workers are in harm's way and they worry about bringing the virus home to their loved ones. Elders are isolated and lonely and afraid.

We weren't ready for this as a nation and that lack of preparation cost lives.

Wearing masks and social distancing have become a flash point and have become a way to further divide us. Essential workers have been required to work and many of those jobs are low paying. Minorities and those living in poverty have been hit especially hard. COVID-19 has spread like wildfire through the Navajo Nation and resources are spread thin.

In the middle of all that uncertainty and fear arose a recurrent nightmare. A police officer in Minneapolis knelt on the neck of a Black man and 3 other officers were com-

PLICIT in his death. Life left George Floyd on a live video seen around the world. He cried for his dead mother and she couldn't save him.

Protests followed and neighborhoods burned. My son was close to that burning and took turns with his neighbors watching their building through the long and dangerous nights. I wonder about rites of passage and I wonder when I became a man and left boyhood behind.

Defending and protecting your neighbors is certainly one of those passages.

I was 10 years old when Martin Luther King, Jr. was shot on the balcony of the Lorraine Motel. I remember seeing those images in the stack of black and white Life magazines in my Finnish grandmother's house. I remember seeing photos of fire hoses and police dogs being turned on Black people who dared to take a stand. I remember the photos of a little Black girl walking between U.S. Marshalls on her way to school. I remember wondering how she got herself into that situation.

It took me a long time to realize she didn't do anything. That situation was waiting for her for hundreds of years. I remember staying with my Ojibwe grandparents in Minneapolis when I was young. My grandmother read True Detective magazines and kept the doors locked and the shades pulled down. She was suspicious of anyone different than her. She locked the car doors when my grandfather drove through the Black part of Minneapolis. She would keep them locked until we got back to their run-down apartment with the run-down apartments surrounding it. I remember the broken tiles and cockroaches scurrying

under the bathtub when I pulled the chain for the single light bulb hanging in the bathroom.

Fast forward fifty-two years. Death was waiting for George Floyd and it had also waited for hundreds of years. Death has always been patient. For some it comes after a long and full life with boats and vacations and mortgages and big weddings and handshakes and Christmas cards from bankers. It comes with friendly nods and gentle warnings for driving a few miles above the speed limit.

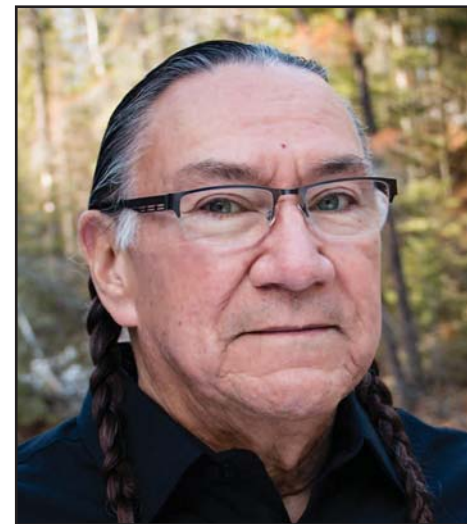
For others it comes randomly with agony and pain and humiliation for a twenty dollar mistake. Eight minutes and forty-six seconds is enough time to realize you are dying. It's an eternity and it's no time at all.

My wife sought out her family on her father's side after our son was born almost 22 years ago. We went to Florida and we found them in some of the poorest parts of Tampa. We had never been immersed in Black culture like that and we were welcomed with open arms and love that grows deeper each time we see them. This is an entire community held together by faith and devotion and spiritual strength.

They believe.

We met Clarence on one of those trips. He was maybe 50 and missing most of his teeth. His only possession was a rickety old bicycle he rode everywhere. He loved knowing a doctor's family and he was always proud when we wanted to visit him. On one of our trips we found out he had died from complications of poverty. He was too young and his death left an empty place in us. I still miss hearing him laugh.

George Floyd's death leaves an empty place in us. We need deep changes as a society and we need to live by the principles that are in us when we're born. Within us all is the knowledge of the difference



between right and wrong. The more you treat all other people fairly the stronger that part of your spirit becomes.

Our Grandfather teachings are humility, truth, honesty, respect, wisdom and courage. And love.

Zaagi'idiwin is the Ojibwe word for love. Zhawenim is unconditional, compassionate love and I learned it's meaning in the poorest parts of Tampa. Martin Luther King, Jr. lived by these principles and maybe used different words.

We need to see the best in each other.

We're better than this. We have to be. Four hundred years of oppression is too long. I stand with my relatives in the Black community everywhere and I feel their pain.

Black lives matter. Say it out loud.

Black lives matter.

*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 Ojibwe reservation in Cloquet, Minnesota. He can be contacted at a-vainio@hotmail.com.*

– TRADE COMMISSION CONTINUED FROM COVER –

"USDA is proud to be collaborating with the Intertribal Agriculture Council and the Department of Interior's Office of Native Hawaiian Relations to bring forward more Native Nations farmers and agribusinesses into exporting and foreign market diversification," she said in announcing the trade mission.

In another statement on the mission, Taylor said "...Canada couldn't be a better host country. Indigenous nations on both sides of the border share strong historical connections to their lands, trading networks and agricultural practices."

Besides Red Lake Inc. and Flanagan, this trade mission had other Minnesota connections. Sen. Tina Smith, D-Minn., was responsible for getting legislative support including Native producers in USDA trade missions.

"I'm delighted to see such a historic trip finally come to fruition, and it will be a great benefit to not just Red Lake Nation but the rest of Indian Country as well," she said when the trip was announced. Smith serves on both the Senate Agriculture Committee and the Senate Indian Affairs Committee.

Another Minnesota connection is with Harlan Beaulieu, a Red Lake member who serves as board president of the Billings, Mont.-based Intertribal Agriculture Council. Among its work, that body authenticates trademarks and labels promoting Native made and owned products.

Participating in the trade mission were leaders and representatives from the Ayittatoba (Kansas City, Mo.), Tocabe Foods (Denver), Choctaw Nation of Oklahoma, Columbia River Inter-tribal Fish Commission (Portland), Fort Belknap Indian Community (Montana), Iowa Tribe of Kansas and Nebraska, and units of the Mesa Grande Band of Mission Indians (California).

Food companies participating in the mission were from Texas, Michigan, Kansas, North Carolina, Arizona, Washington Oklahoma, Californian and Hawaii, along with Lakota Foods from Lower Brule, S.D.

*Information about Red Lake Nation Foods products is available at: <https://red-lakenationfoods.com>.*

– ENBRIDGE 5.0 CONTINUED FROM PG 3 –

## Pipeline Tunnel Appeal

In further effort to "fix" the pipeline (and extend its lifetime), Enbridge has proposed a tunnel for the line beneath the Straits of Mackinac. Michigan Attorney General Dana Nessel sued Enbridge in 2019, over Line 5's safety risks in the Great Lakes. The Michigan Circuit Court granted a temporary injunction, requiring that the pipeline be closed in summer of 2020. This ruling was quickly undermined when Enbridge moved the case to federal court. There Enbridge argued that it was protected by a cross border treaty to protect pipelines between the US and Canada, not the treaties with the Anishinaabe.

Enbridge's move to federal court, was "long after the deadline ... had passed." with an In a Amicus Curiae brief from over 60 tribes, argued that this late action violated proper procedure and the federal Trial Court agreed. They sent the case to

the federal Court of Appeals. Then, on June 17th of this year, that Court of Appeals remanded the case back to the Michigan 30th Circuit Court.

A legal tangle, that's what we have, and the very pertinent question in a time when temperatures are rising, of how much more oil do we need? And, are corporations subject to the same laws as humans?

For the green shirt guys looking for those Enbridge jobs, many of those testifying at the hearing, pointed out that removal of the pipeline would result in significant jobs as well. "I think that removal of Line 5 will bring a lot of good union jobs. I am not opposed to water pipelines or sewer I am just opposed to this oil," explained one resident. Perhaps the summary is easy," I believe that God spent a little more time in northern Wisconsin. When we are enjoying the outdoors, we try and leave it as we found it. " We will see how it goes.

# IT AIN'T EASY BEING INDIAN

BY RICEY WILD

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“Can you believe it’s almost July,” said my nurse to me while shaking her head in frustrated confusion. I replied no, I could not and said so, pretty much because I rarely leave my home. But I do look out the window and see glorious trees that surround my house. I love dandelions and had plans in the spring to batter them and fry ‘em up in olive oil.

Look hey! I have good intentions but due to my disability limitations, naw. Has anyone seen dandelions for sale in the grocery stores? Do you like butter? These so-called weeds can let you know. Our ancestors knew all the medicinal properties of what Creator gifted all humanity to use for good health. What some would call weeds are in fact beneficial for our health right under our feet and in the forest and trees if we have the wit to understand their critical importance. Just imagine how long, millenia. That is what our collective global ancestors did for like, see this? Let’s make Barbie or Ken take it and see what happens.

Living here in a green nest I feel comfort and tranquility. I am protected and am grateful. I musta done something good in my life despite my sufferings, There is clarity and goodness.

For all the misery that I’ve thus far endured, came out all wobbly, but here I am, shaky with no regrets. The people I left behind are there for a reason.

May I thank the ignorant silly demons for schooling me? I do right here in this moment and for all of eternity. I am not as low as they are, in fact I pray to become a Spirit Guide after all this commission. Intentions! No matter how old and decrepit I become I feel I still have life stories and experiences to contribute.

As human beings we really suck. I

never got a copy from the Cosmos on how to behave, much like we were all left here just to see what happens in the Galactic Community.

You all CEOs of the outhouse are taking the innocent rest of us down the hole. No one asked for your criminal corporate machinations. Ayy!!! My vampiress teeth are causing me to go Bwah-hah-hah! Think Vampirella. I used to read those comics in the basement of our little apartment in Bemidji, Minn. No wonder I turned out like I did.

Last night or the other day, I had a dream that Rezberry had a carnival type atmosphere for Enrollee Day and I met up with some friends, living and dead, who were hanging out in a dome tent with me. All of us I left to go see if my name been drawn for money, but no. My name was not drawn and I felt they threw out our family name upon seeing it. I did get to partake of some fluffy frybread though. My mouth was so dry I began feasting on mosquitoes that had my own blood in them. Protein yanno.

Such things happen here. Welcome to Rezberry, the old frontier and lets make another treaty where they just leave us alone in peace. Only thing is there are scabby little teens who think they are like the HULU series ‘Reservation Dogs’ and have chosen to threaten and annoy a ‘mindimooye’ (an old woman) me.

Oh ya, they piss me off but it seems they didn’t understand the part where the young respect their elders. One scrawny one tried to lure my dog away until I yelled at him and another chubby one tried to steal something out of my front yard. I don’t know who the kids are but I know they would not survive one night in the streets of Minneapolis, which is where I lived most of my life.

Street cred y’all. I used to run in the streets of Minneapolis and learned who not to mess with. Pool halls, strip clubs and malls are strife with humanities leftovers. Don’t worry about ole Ricey though, I have made three calls to the Rezberry Riders, some of whom know me and whose job it is to keep the peace. Ayy!

I did not come this far to be trashed by little scumbags and I have my fingers on 911. The right people are in office now and I know I can rely on their help. I will be in touch. Now and the future of Rezberry depends on yooz.

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# Zimmermans pool their talent to create a beautiful children's book

REVIEW BY DEBORAH LOCKE

Many of you reading this now have heard but maybe not identified a bird call so ethereal, so lovely that it has been described as the finest sound in nature.

A children's book, "How the Birds Got Their Songs" (Minnesota Historical Society Press 2024) tells how the small hermit thrush outmaneuvered the grand and powerful eagle and was gifted from the Creator with the most beautiful bird song on earth.

The story was passed down through generations to author Travis Zimmerman and artist Sam Zimmerman, each a descendant of the Grand Portage Band of Lake Superior Chippewa. Travis Zimmerman is the site manager at the Mille Lacs Indian Museum and Trading Post on the Mille Lacs Reservation. And Sam Zimmerman is an artist with a studio in Duluth. The two pooled their talent to produce this sweet story that explains the way the Great Spirit challenged all the birds of the world to find their voices. The finest songs would be won by those birds that flew closest to the sun.



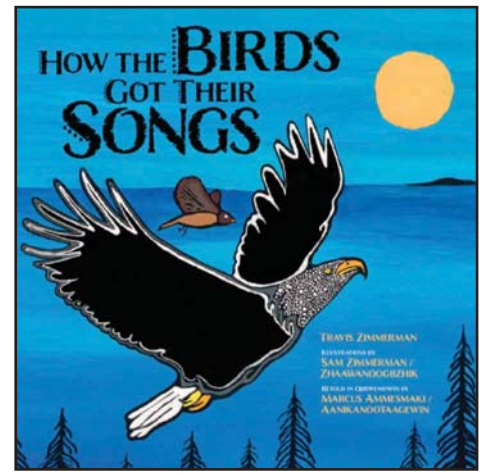
Travis Zimmerman (left) and Sam Zimmerman created a children's book that tells of how the Great Spirit challenged all the birds of the world to find their voices.

Of course, the mighty eagle presumed that it would win this competition. However, the wily little hermit thrush hitched a ride on the back of the eagle as it flew above the earth. The eagle grew weary and turned back; the hermit thrush, with its reserve of energy, flew upward and received its prize: a lovely lyrical sound that seemed to float on air.

Variations of this story are told in

other Native nations such as the Oneida and Mohawk. The Zimmerman's Ojibwe-inspired tale includes an Ojibwe language translation on each page. The illustrations are bold, certain to capture the attention of young children.

If you've been in a wooded area, it is likely that you have heard this melodic bird already. A quick Internet search will reveal the sound of the hermit thrush, a



search worth the effort. For a brief lesson, check out "The Unworldly Song of the Hermit Thrush" from Leslie the Bird Nerd on YouTube.

If there's a child in your life, treat them and yourself to "How the Birds Got Their Songs."

The language translations were done by Marcus Ammesmaki, an Ojibwe language teacher in Hayward, Wisconsin.

**How the Birds Got Their Songs**  
Minnesota Historical Society Press, 2024  
Hardcover with printed dust jacket  
32 pages, Ages 3 to 7  
\$17.95

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