

PAT MEETING #4 AGENDA

- | | |
|--|--------------------|
| 1. Welcome / Reset (City + Franky) | 3:00 - 3:10 |
| 2. THPO Recommendations (Franky + Cheyanne) | 3:10 - 3:30 |
| 3. Project Updates (TEN x TEN) <ul style="list-style-type: none">- Review CLR and Phase I proposed features- Updates based on THPO recommendations | 3:30 - 4:00 |
| 4. PAT Feedback and Discussion <ul style="list-style-type: none">-feedback on Gateways-recommendation for artists and translators | 4:00 - 4:40 |
| 5. Project Schedule and Next Steps | 4:40 - 5:00 |

THPO RECOMMENDATIONS

Proposed Features from Cultural Landscape Report

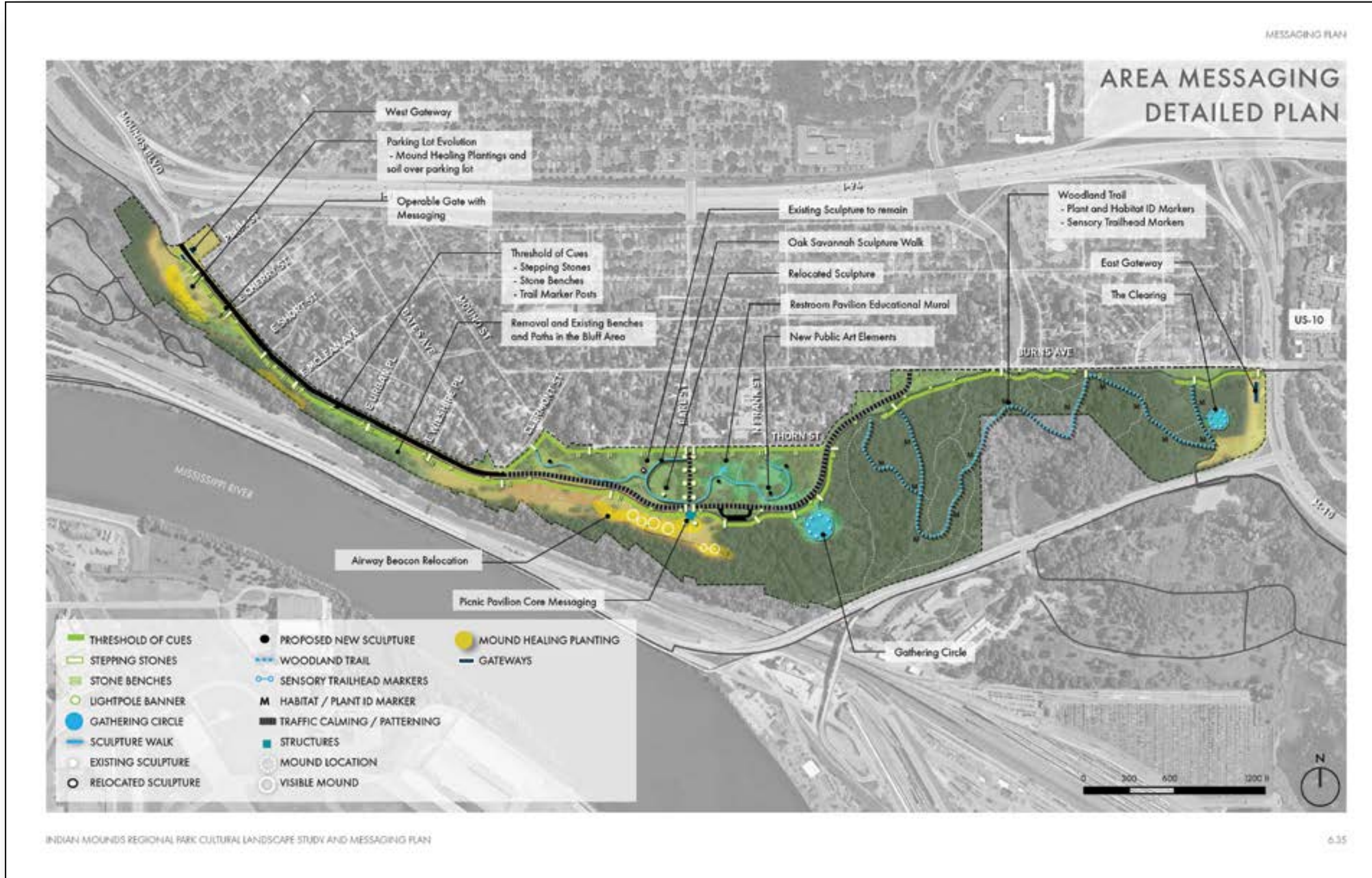
Guidance on preferred orthography and translator for Dakota text on signage - moving forward we support the use of the University of Minnesota Orthography. We also offer the names of Neil McKay, Arthur Lockwood, Janice Bad Moccasin and Vanessa Goodthunder as possible translators for the spoken text.

Overall review of text and themes/stories/content - as outlined in the CLS the proposed text for the messaging cues and the establishment of themes and subthemes corresponds with goals outlined during the planning stages of the CLS. We make the following recommendations related to text. To have the contractor work with THPOs to ensure that language and verbiage moving forward is consistent with messaging plans outlined in the CLS.

Overall review of location and quantity of messages - It's the recommendation of participating THPOs that the quantity of messaging be reduced to keep with the minimalist approach that came from consultation regarding the Messaging Plan. It is also the recommendation of participating THPOs that stones should not be used for messaging. For these and other concerns we recommend the Talking Circle be removed all together, that the Life Stages messaging be removed from this phase of planned messaging. This includes reducing the Mitakuye Owasin messaging by removing the proposed Fish Nation, Wolf Nation, Eagle Nation, and Plant Nation signage and text from the conceptual plans.

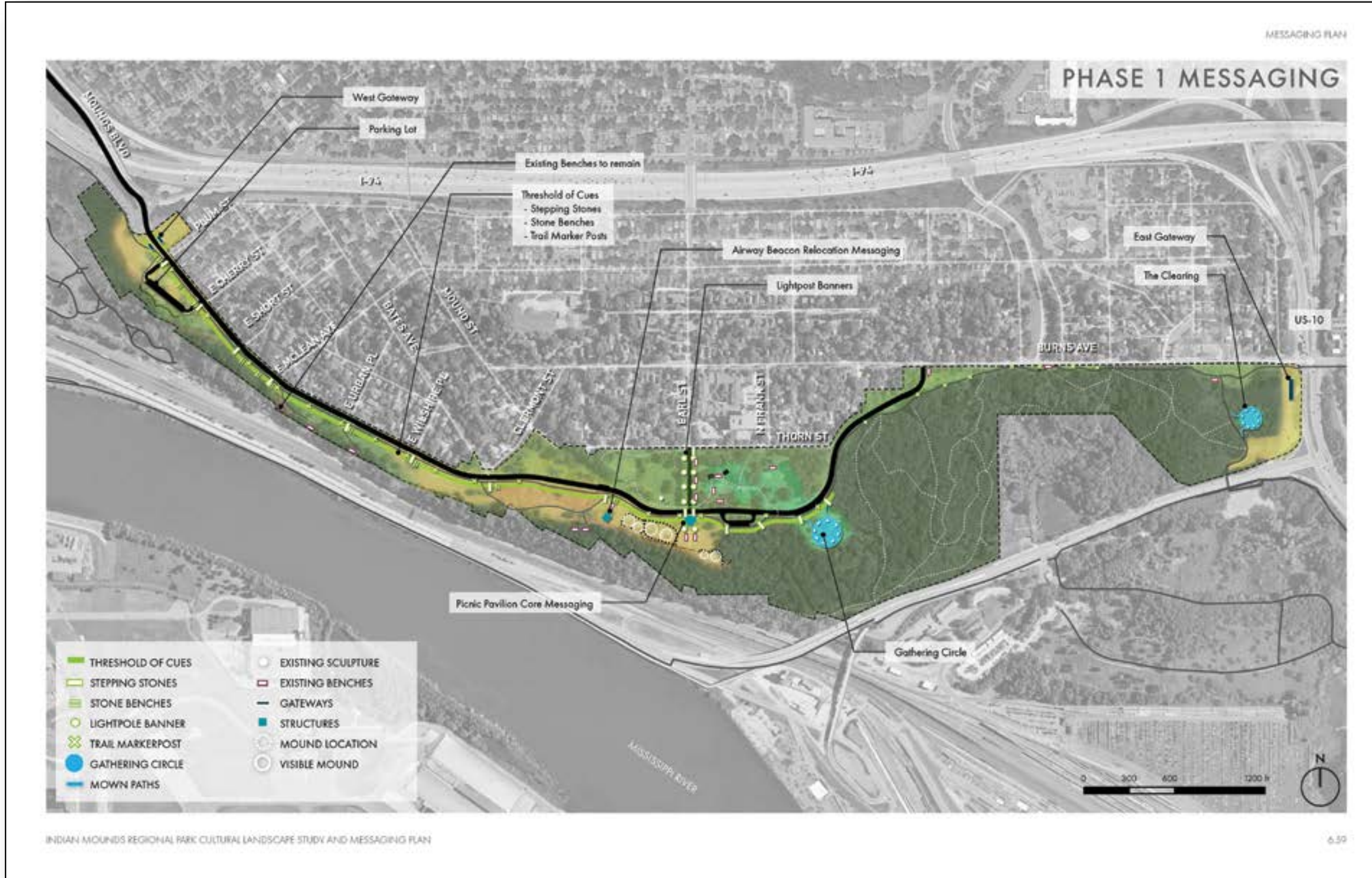
OVERALL PHASING + MESSAGING

Proposed Features from Cultural Landscape Report



PHASE I SITE PHASING + MESSAGING

Proposed Features from Cultural Landscape Report



1. PRAIRIE
surrounding mounds and in
zones with known mounds
locations

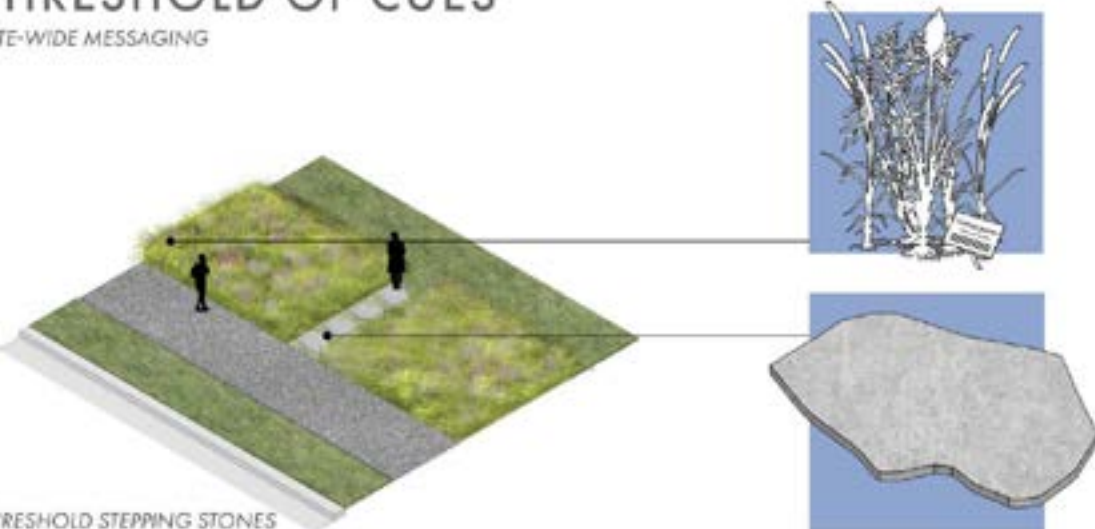





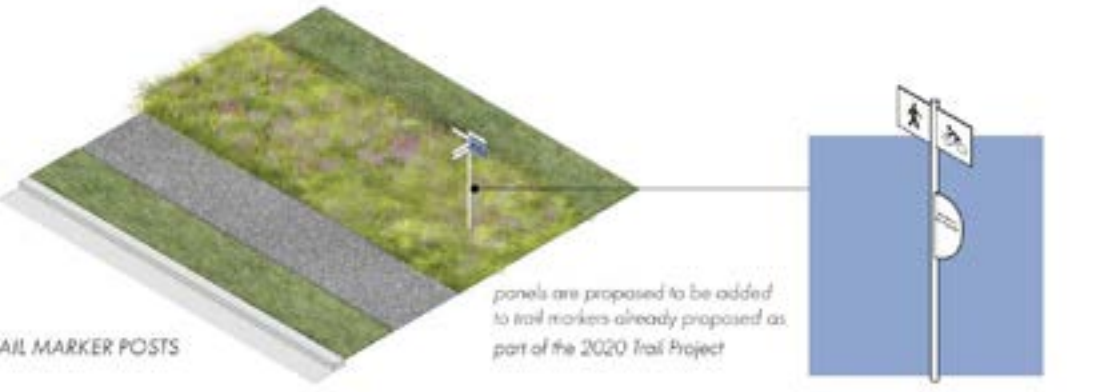


2. GATHERING CIRCLE
for ceremony and education
at picnic tables

3. THRESHOLD OF CUES
band of messaging along
existing trail

4. EAST + WEST GATEWAYS

THRESHOLD OF CUES

Proposed Features from Cultural Landscape Report

THRESHOLD OF CUES SITE-WIDE MESSAGING			
 <p>THRESHOLD STEPPING STONES</p>	 <p>Stepping Stones</p>	 <p>Plant identification signage</p>	NOT INCLUDED
 <p>STONE BENCHES AND TREES</p>	 <p>Stone benches split by trees</p>	 <p>Messaging attached to stone benches</p>	PHASE 1
 <p>TRAIL MARKER POSTS</p> <p>panels are proposed to be added to trail markers already proposed as part of the 2020 Trail Project</p>	 <p>Expanded messaging on trail marker posts</p>	 <p>Signage attachment</p>	IMMEDIATE ACKNOWLEDGMENT
INDIAN MOUNDS CULTURAL LANDSCAPE STUDY AND MESSAGING PLAN 6.29	6.30	INDIAN MOUNDS CULTURAL LANDSCAPE STUDY AND MESSAGING PLAN	

GATEWAYS

Proposed Features from Cultural Landscape Report

GATEWAY / WEST

AREA MESSAGING FEATURES



Detail Plan

FEATURE

- The western vehicular arrival to the site, along Mounds Boulevard, is a narrow access point, and an ideal opportunity to communicate that one is entering a sacred place.
- The West Gateway is marked with two large circular frames, each located on one side of Mounds Blvd facing each other. The two circular forms each support a long banner that will shift in response to wind and light.
- The color of the banner shall be consistent with the immediate acknowledgement features to create a holistic family. The words or patterns on the banners shall reinforce the message of Honor + Respect.

MAINTENANCE

- The large circular forms (20'-30' in height) could be made out of wood or metal, with a concrete foundation. Wood would require an annual treatment of sealant or preservative. Metal would require occasional re-painting with exterior-grade paint.
- The flags would be temporary or semi-permanent, made from a synthetic fabric that could be screen printed with words or patterns. Flags should be replaced every 3 years and removed during winter months.



View from Mounds Blvd at Commercial Street, looking East



"Parade" by Mike Rothbun



"Question Everything" by Virgil Abloh

GATEWAYS

Proposed Features from Cultural Landscape Report

GATEWAY / EAST

AREA MESSAGING FEATURES



Detail Plan

FEATURE

- The eastern vehicular arrival to the site from Burns Ave and US-10 requires passage through a fast-moving and large vehicular intersection. This area is highly visible from US-10 and is an opportunity for a large-scale message to communicate that one is entering or passing by a sacred place.
- The West Gateway is marked with two large circular frames, situated side by side, facing US-10. The two circular forms each support a long banner that will shift in response to wind and light.
- The color of the banner shall be consistent with the immediate acknowledgement features to create a holistic family. The words or patterns on the banners shall reinforce the message of Honor + Respect.

MAINTENANCE

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View from US-10, looking north and west



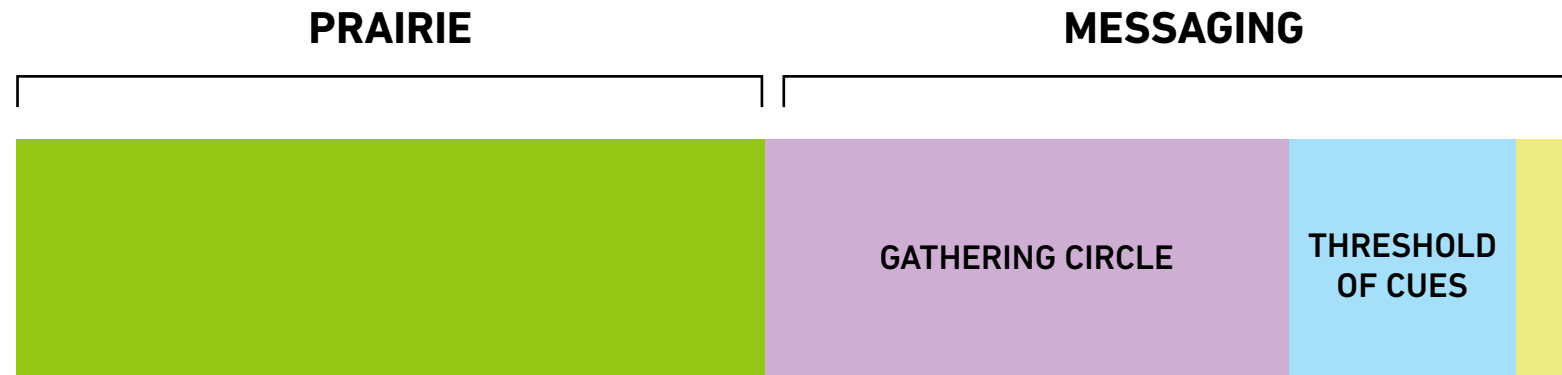
"Little Women" by Ellie Murphy



"We Move Still" by Jordan Rosenow

PHASE 1 MESSAGING / PROPOSED FEATURES

Phase I approach shared at PAT Meeting 08/24/2022



50 / 50 APPROACH
approach preferred by THPOs



1. PRAIRIE



2. THRESHOLD OF CUES

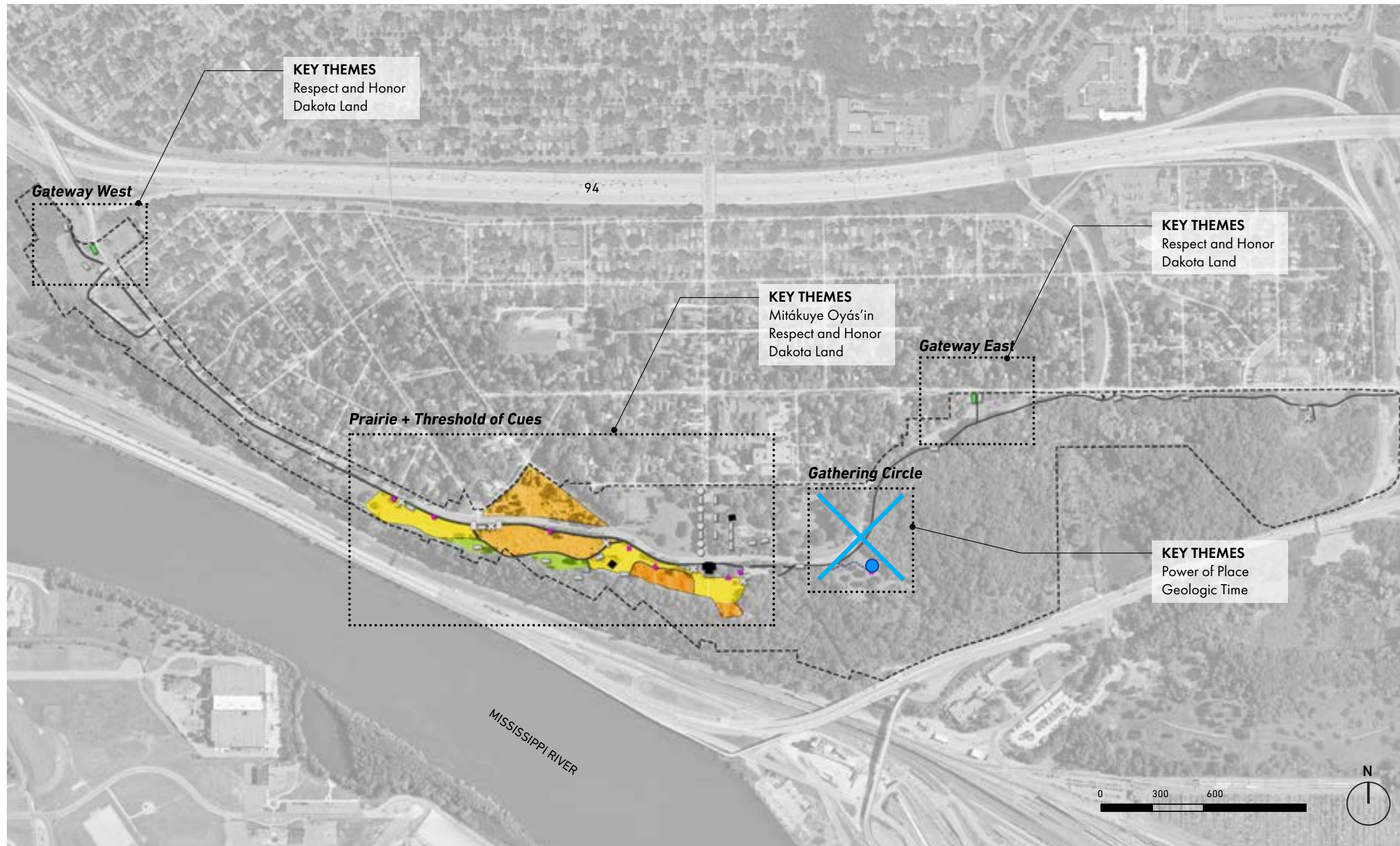


3. GATHERING CIRCLE

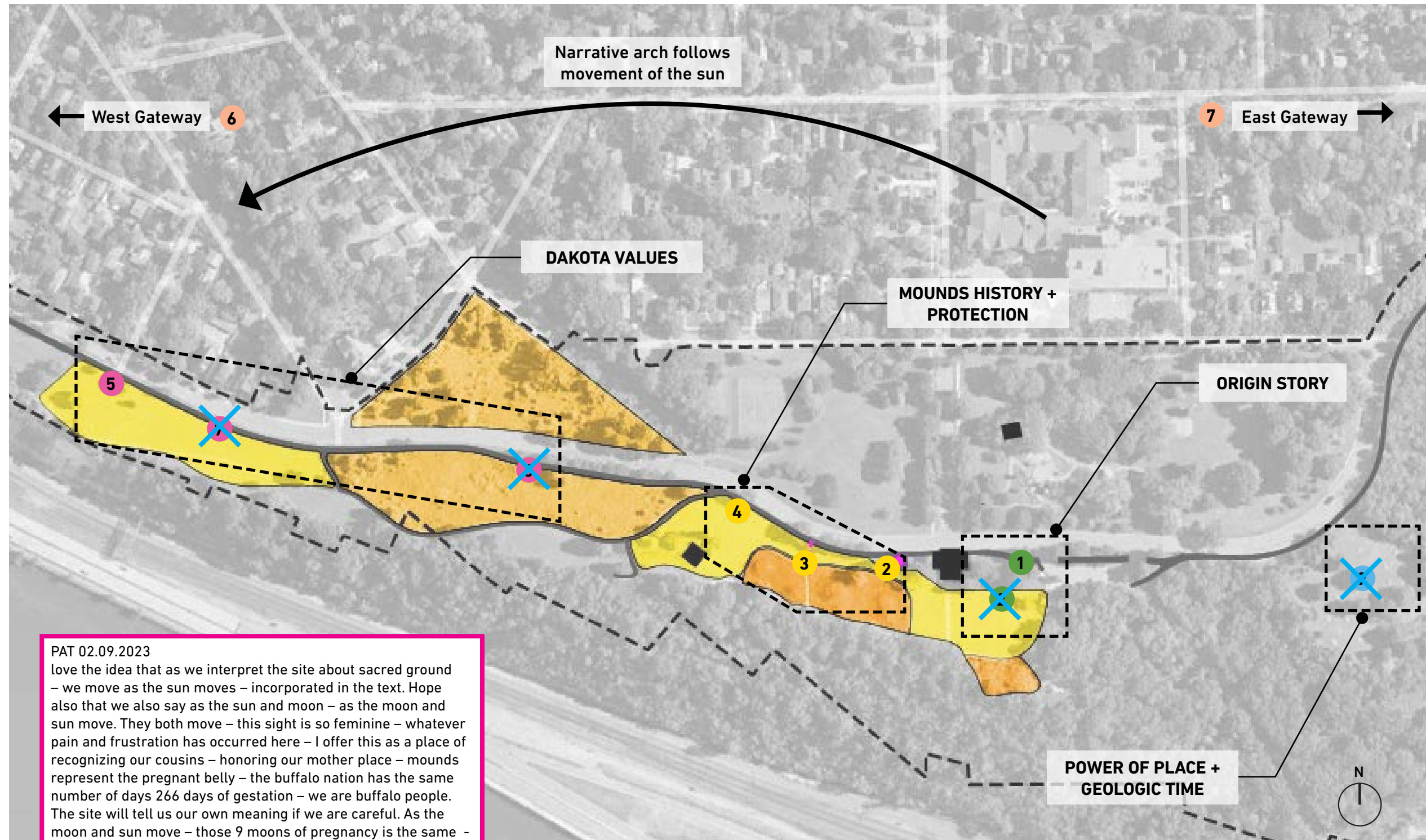


4. GATEWAYS

PHASE 1 MESSAGING / THPO RECOMMENDATIONS



PHASE 1 MESSAGING / THRESHOLD OF CUES



PAT 02.09.2023
 love the idea that as we interpret the site about sacred ground – we move as the sun moves – incorporated in the text. Hope also that we also say as the sun and moon – as the moon and sun move. They both move – this sight is so feminine – whatever pain and frustration has occurred here – I offer this as a place of recognizing our cousins – honoring our mother place – mounds represent the pregnant belly – the buffalo nation has the same number of days 266 days of gestation – we are buffalo people. The site will tell us our own meaning if we are careful. As the moon and sun move – those 9 moons of pregnancy is the same – the earth mother came first. Keep good positive feminine energy going.

Threshold of Cues Stories

- 1 Origin of the People
- ~~2 Life Stages~~
- 2 Mounds Truths and Myths
- 3 Maka Paha or Burial Mounds
- 4 NAGPRA + Airway Beacon
- 5 Mitakuye Owasin 01
 - Introduction
 - Inyan Oyate or Rock Nation
- ~~7 Mitakuye Owasin 02
 - Hogan Oyate or Fish Nation
 - Wolf Nation~~
- ~~6 Mitakuye Owasin 03
 - Wamnbdi Oyate or Eagle Nation
 - Plant Nation~~
- ~~7 Power of Place + Geologic Time~~
- 6 Tribes
- 7 Tribes

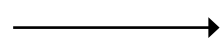
PHASE 1 MESSAGING KEY THEMES AND STORIES

FEATURE TYPE

CLS KEY THEMES

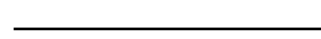
STORIES AT FEATURES

Prairie + Threshold of Cues



KEY THEMES

Mitákuye Oyás'in
Respect and Honor
Dakota Land



Origin Story

- 1 **Origin of the People**
 - Kapémni
 - Kinship

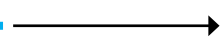
Mounds History + Protection

- 2 **Mounds Truths and Myths**
 - MN has thousands of indigenous burial mound sites
 - Mounds have been destroyed through plowing, road
- 3 **Maka Paha or Burial Mounds**
 - The Seven Fires of the Dakota
 - Wakan Tanka (the Great Mystery)
 - Dakota Communities
- 4 **NAGPRA + Airway Beacon**
 - Treaties + Boundaries
 - install spring 2023

Dakota Values

- 5 **Mitakuye Owasin 01**
 - Kinship (respect, interconnectedness, responsibility)
 - Humans are related with all forms of life
 - Natural Democracy (sustainable practices)
 - World view (social + ecological resilience)
 - Habitat Creation
- ~~7 **Mitakuye Owasin 02**~~
 - Hogan Oyate or Fish Nation
 - Wolf Nation
- ~~8 **Mitakuye Owasin 03**~~
 - Wamnbdi Oyate or Eagle Nation
 - Plant Nation

~~Gathering Circle~~



KEY THEMES

Power of Place
Geologic Time



- ~~2 **Life Stages**~~
 - Collective Memory
 - Ancestors
 - Death and Birth (Mound and Cave)
 - Cultural Identity tied to place
 - Indigenous Centers of Power
 - The Stars and Feminine Cosmology

- ~~9 **Tentatively. Ceremony and story of previous wetland ecology**~~
 - Imnížaska, "White Cliffs"
 - Floods creating/shaping river valley
 - 5 year maintenance

Gateways



KEY THEMES

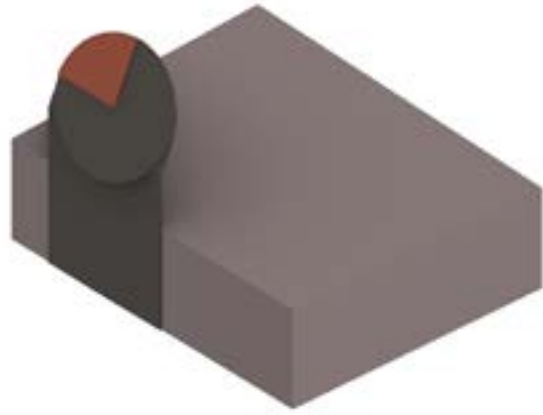
Respect and Honor
Dakota Land



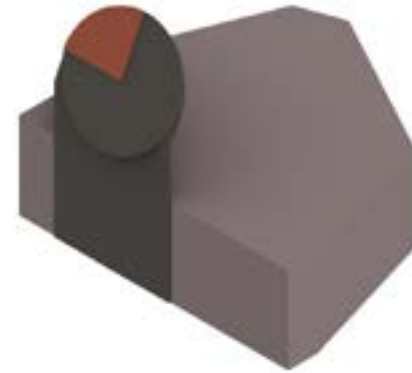
- 6 7 **Maka Paha**
 - This is an indigenous place of burial
 - Our ancestors are still here
 - Indigenous Materials

THRESHOLD OF CUES

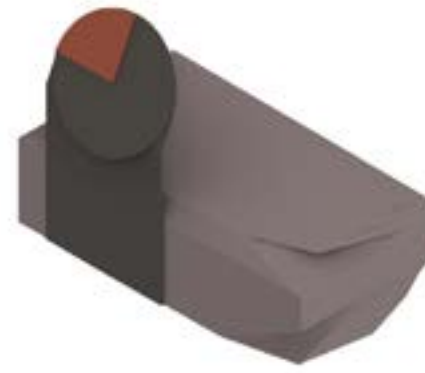
Recommended Final Features



C1 - Origins of the People



C2 - Mounds Myths and Truths



**C5 - Mitakuye Owasin
(TO BE CONFIRMED BY THPOs)**



C3 - Maka Paha



C4 - Airway Beacon

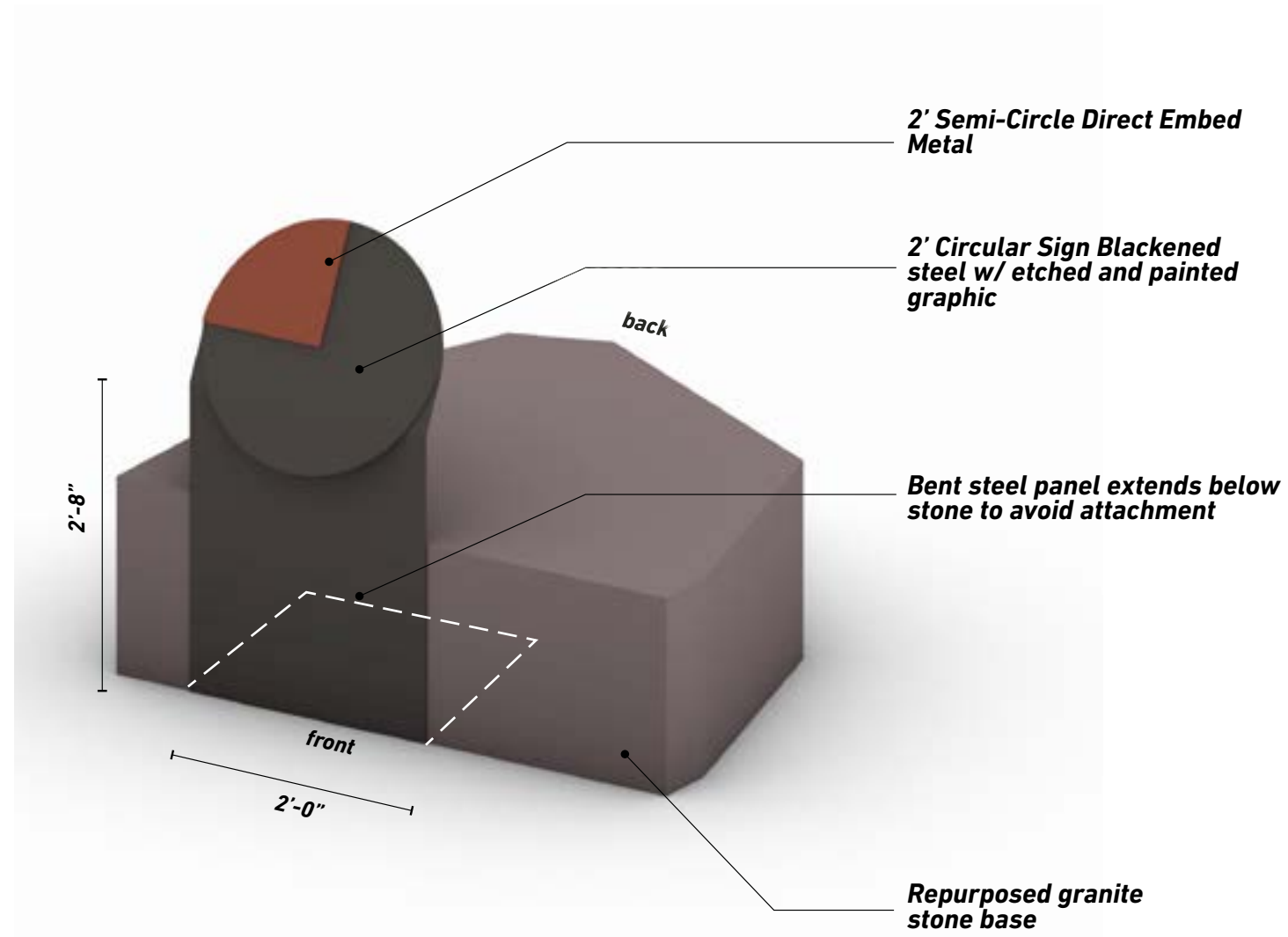


THRESHOLD OF CUES

C1 - Origins of the People

C2 - Mounds Myths and Truths

C5 - Mitakuye Owasin



FACTORS GUIDING DECISION-MAKING

1. No ground or stone penetration/disturbance; signs do not require footings and do not drill into stone. Stones are repurposed, not quarried.

2. ADA accessibility requirements (height and angle) and accessible font size for two languages (Dakota and English) at ~150 words.

3. Consistency of materials to match those used in previous messaging. Color and finish were selected to be natural (stone, wood) where possible and have a softened/natural appearance (washed blackened steel, soft red tones) where durability was a concern.



Blackened steel with chemical treated wash and etched letters painted white



Direct embed

THRESHOLD OF CUES

C1 - Origin of the People

The Dakota origins are related through the oral tradition. These narratives explain how the spirits of the people journey from the Wicahpi Oyate or Star Nation and formed the physical manifestation of the Oyate or Nation onto Kungsi Maka or Grandmother Earth.

The origin site located at bdote or the confluence of the Minnesota and Mississippi Rivers is named Maka Cokaya Kin or the Center of the Earth. From these sacred waters a strong spiritual connection to place remains today. The Maka Paha or Burial Mounds located at Imnija Ska or the White Cliffs are a part of the larger landscape of wakan maka or sacred earth. The philosophical relationship of the Oyate with the Universe and the Earth as spiritual entities is expressed by an hour glass shaped symbol. The meaning conveyed is that what is above us should also be reflected on to the Earth. Therefore, there are many sacred origin sites located in the Dakota homeland that teach the moral philosophy of the Oyate regarding the sacredness of Kungsi Maka and all life. Star Designs and Hour Glass Design

C2 - Mounds Myths + Truths

TEXT TBD

From THPOs 02.09.2023

Loved Gabi's description of the human rights issue of this site and would love to see this language more directly embedded in the messaging

C5 - Mitakye Owasin

The phrase "Mitakuye Owasin" or All My Relatives, expresses the Dakota ideal to have respect for life and all beings in existence as relatives.

This includes animate and inanimate presences. These beings are referred to as Nations. For example, there are the Inyan Oyate or Rock Nations. As well as the Wamnbdi Oyate or Eagle Nation, Wolf Nation, Hogan Oyate or Fish Nation and Plant Nation. Therefore, in the Dakota worldview these nations must be respected and their right to existence shown dignity. The Dakota understood the interconnectedness of life and they demonstrated a respect for the living earth through this foundational value.

From THPOs 02.09.2023

i. Keep introduction – if its going to be introduced, important to explain it more.

PAT 02.09.2023

love the idea that as we interpret the site about sacred ground – we move as the sun moves – incorporated in the text. Hope also that we also say as the sun and moon – as the moon and sun move. They both move – this sight is so feminine – whatever pain and frustration has occurred here – I offer this as a place of recognizing our cousins – honoring our mother place – mounds represent the pregnant belly – the buffalo nation has the same number of days 266 days of gestation – we are buffalo people. The site will tell us our own meaning if we are careful. As the moon and sun move – those 9 moons of pregnancy is the same – the earth mother came first. Keep good positive feminine energy going.

PAT 02.09.2023

ii. Jim noted that in the Inyan blood – non-human supremacy – thinking as humans, that is our problem. We see ourselves in the story – this is a really important and good place to share this information. From that very beginning that creation moment – allows for both/and with western science.

iii. We all share that first stuff – the first stone –

iv. The direct translation of Mitakuye Owasin – Mi -me/myself, Daku – question, ye – future. Owasin – deep need to be in harmony. Translation is a less common, more beautiful and powerful interpretation than simply "All my relatives".

THRESHOLD OF CUES

C3 - Maka Paha



FACTORS GUIDING DECISION-MAKING

- 1. Use of existing features;** avoids footings by using existing fence
- 2. Provides desired access to mounds fence;** prairie is intended to protect the site, but THPO's requested controlled access point
- 2. ADA accessibility** requirements (height and angle) and accessible font size for two languages (Dakota and English) at ~150 words.
- 3. Consistency of materials** to match those used in previous messaging. Color and finish were selected to be natural (stone, wood) where possible and have a softened/natural appearance (washed blackened steel, soft red tones) where durability was a concern.



Blackened steel with chemical treated wash and etched letters painted white



Direct embed

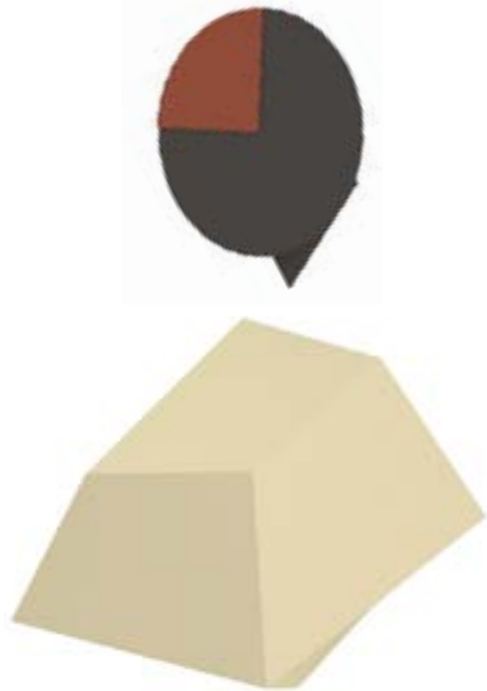
THRESHOLD OF CUES

C3 - Maka Paha

Ehanna or long ago a beautiful young woman who was a sacred being came to the Oyate and gave the people seven sacred ceremonies. Through her guidance she taught the people moral values to live by. This ancient Dakota philosophy and ideals are a part of ancestral teachings that express a deep respect for the dignity and sacredness of life.

Ceremonial practices demonstrate these important mores. The Dakota placed great spiritual significance to the burial of ancestors. One of these ancient rites is the keeping of the Soul or Wanagi Yuhapi. This ceremony honors the sacredness of a human life that has completed their journey on earth. The ritual also offers comfort to the living relatives as they express their grief during their mourning.

The burial places of Dakota relatives are viewed as great beautiful gardens. At their internment our relatives are respected with dignity as their final resting place is with the spiritual entity Kungsi Maka. The people visit their honored ancestors to show respect for the gift of their life. The living relatives practice a high regard for their loved ones through intimate memorials to honor their relatives. Placed at the burial site are gifts of spirit dishes, visible prayers and other spiritual offerings that are given in remembrance or wokiksuye. These burial practices show the strong spiritual beliefs in an afterlife and the significance of burials as sacrosanct.



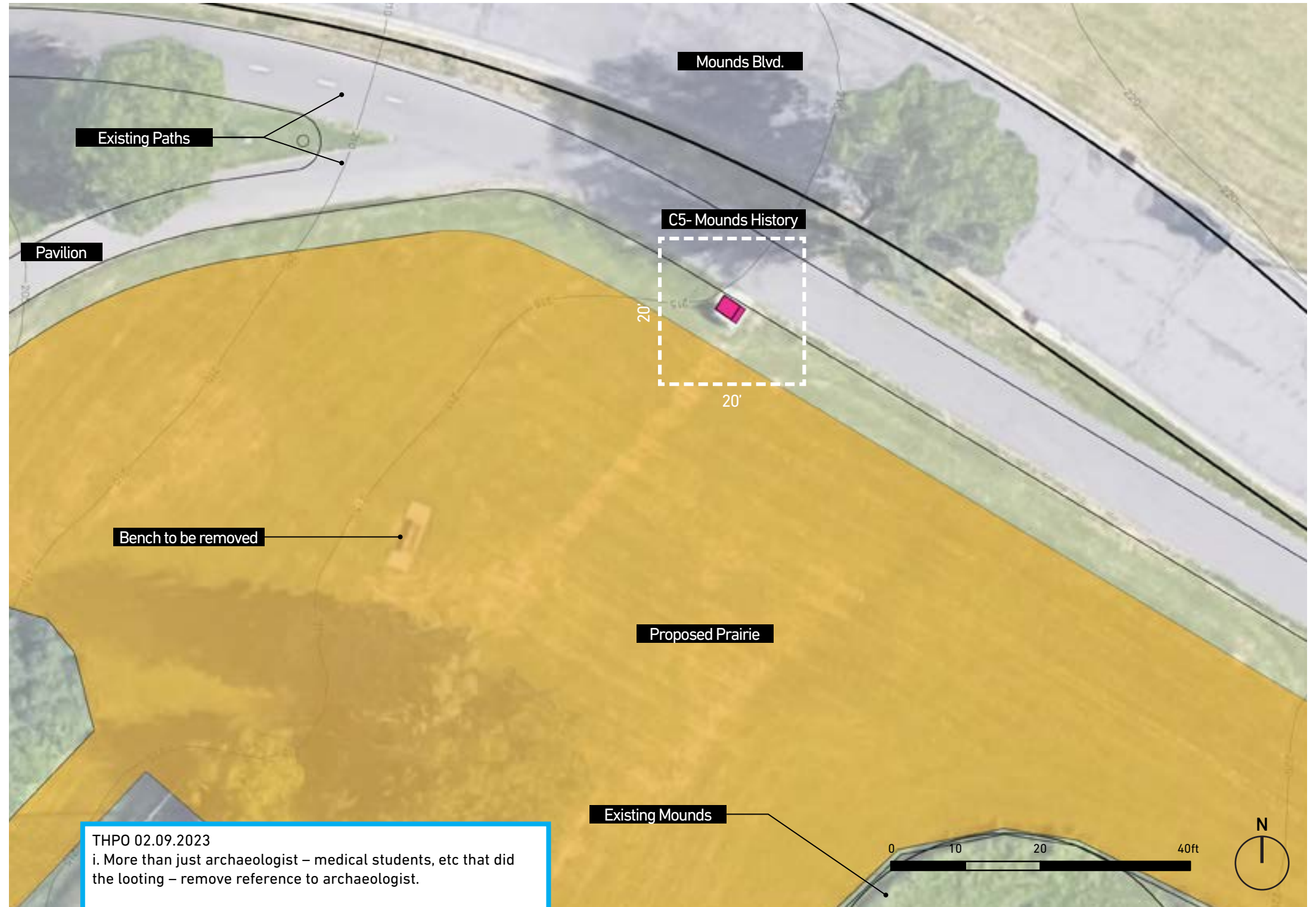
THRESHOLD OF CUES

C4 - NAGPRA and Airway Beacon

The graves and cultural items of the original people of this continent have not always been properly respected and treated with dignity by American society. Archeologists collected the remains and burial items of the original people in a disregard for their human rights. It is not permissible for archeologists to dig up and remove the remains of Americans. Yet in the name of science they had been allowed to disinter tribal ancestors. Academic institutions and museums lacked sensitivity for spiritual practices, burial rites and beliefs of the original people.

The prominent writer from the Oceti Sakowin, Vine Deloria Jr., brought attention to this issue to academic institutions. He advocated for change by bringing notice to the double standard that existed in American society regarding indigenous burials. Vine Deloria Jr., noted the harms the living relatives endured due to the mistreatment of the resting places of their ancestors.

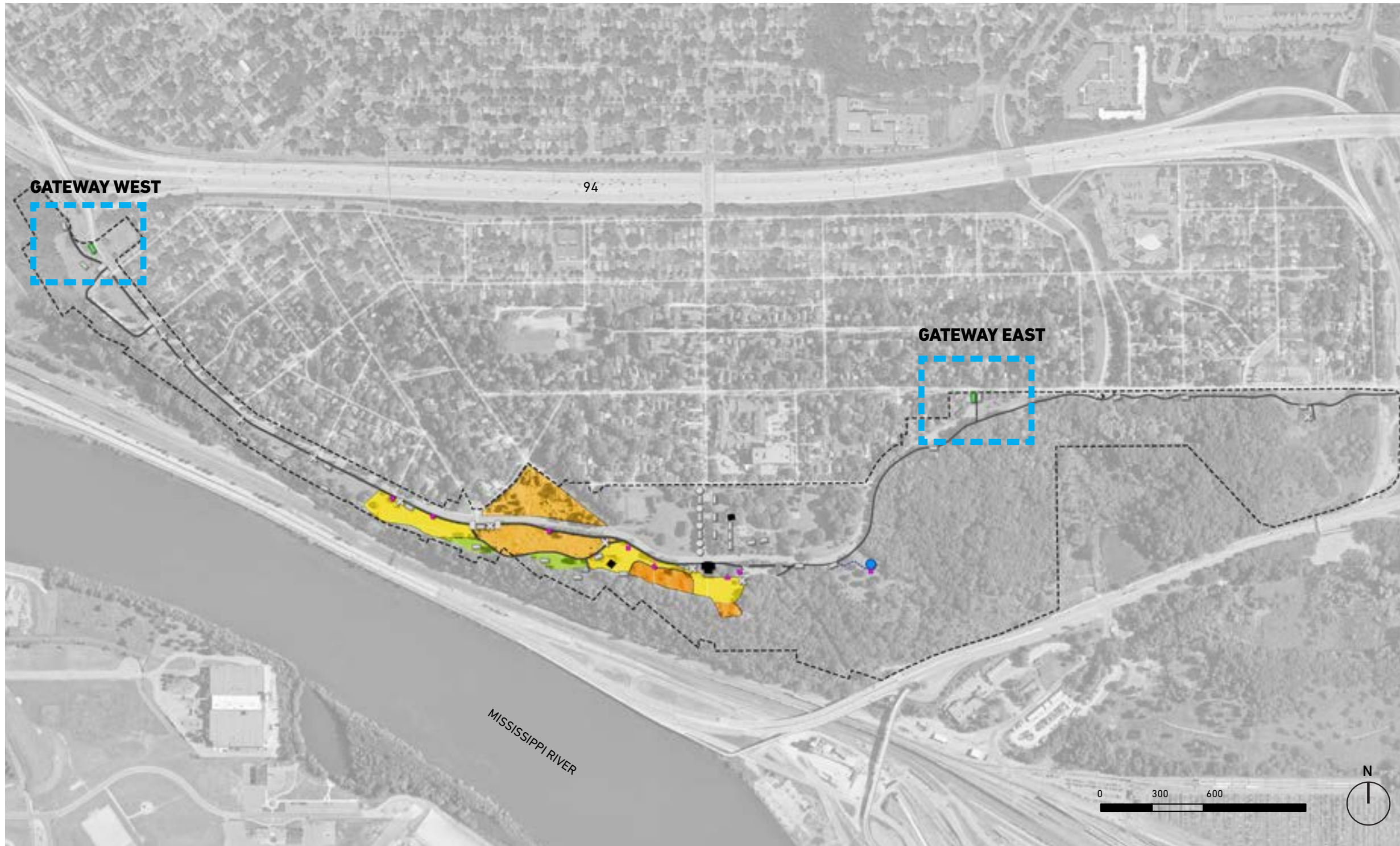
Like other tribal nations, the Oyate wanted legal protections and policy changes to protect the resting places of their ancestors. This conflict between archeologists, academic institutions, museums and tribal Nations was resolved through repatriation laws. These laws are a result of those individuals and tribal nations who protested the mistreatment of their dead and the removal of cultural items they were buried with. Protections were finally addressed through the Native American Graves Protection and Repatriation Act (NAGPRA). This law was enacted in 1990 to provide protection to the cultural and human remains of the ancestors.



THPO 02.09.2023

- i. More than just archaeologist – medical students, etc that did the looting – remove reference to archaeologist.
- ii. Vine was not alone in bringing this attention.
- iii. Nagpra is passed – but its only a fraction of what Vine and others wanted – this is just a start, but there is more that needs to be done.
- iv. Franky shared those concerns.
- v. Both Sam and Franky are willing to word smith this.

GATEWAYS



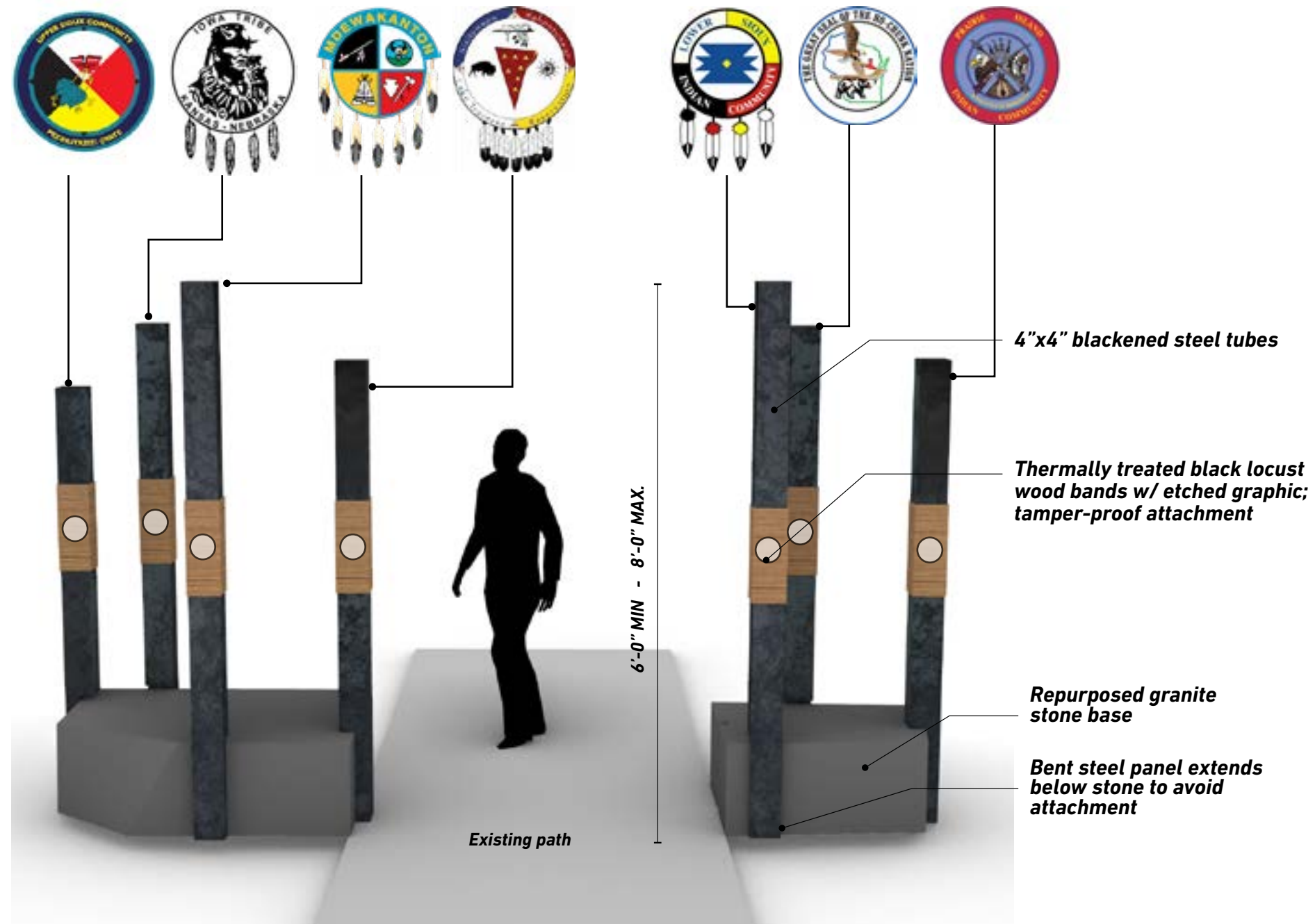
PLANTING SCOPE

- Existing Prairie (4 acres)
- New Prairie (3 acres)
- Mounds Maintenance needed

FEATURE TYPE

- Threshold of Cues
- Mown Path to Existing Feature
- Gateways

GATEWAYS



FACTORS GUIDING DECISION-MAKING

- 1. Acknowledgment of Tribes** was a desire expressed by the PAT either through color or symbol.
- 2. No ground or stone penetration/disturbance;** posts do not require footings and do not drill into stone. Stones are repurposed, not quarried.
- 3. Visibility and acknowledgment** as you enter the site were the intended goals of these features noted in the CLS.



Blackened steel with chemical treated wash and etched letters painted white

GATEWAYS

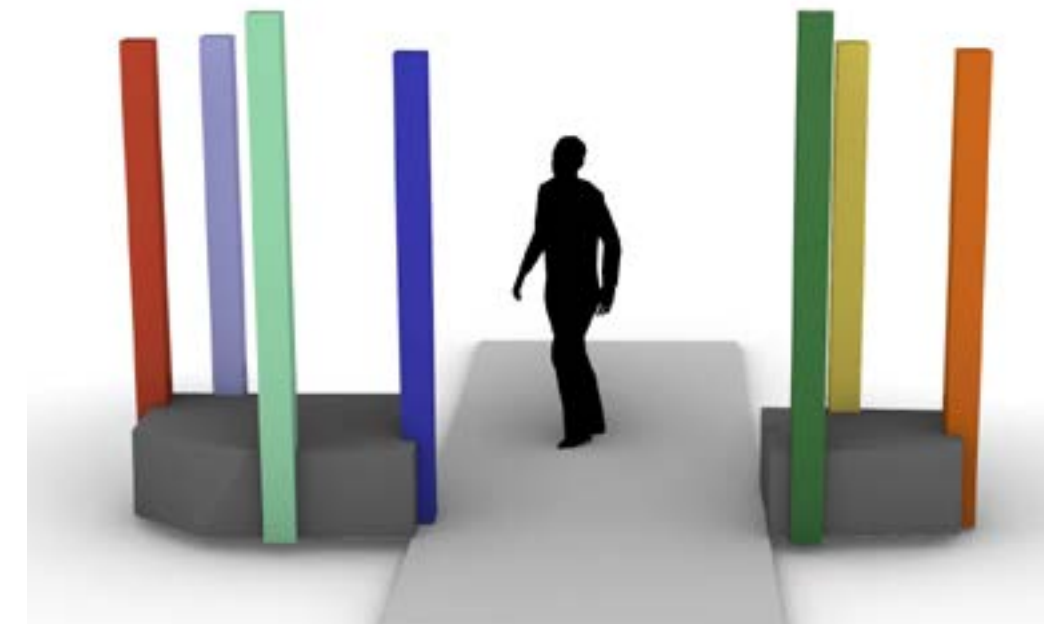
Studies



CUT STEEL BIRCH TREE SILHOUETTES



STEEL POSTS W/ WOOD BANDS



STEEL POSTS W/ TRIBAL COLORS

PAT 02.09.2023

it's the highest point on this bluff – making a mounds with a cottonwood tree as the highest point – concept is nice – as above so below.

on the pilars – because it is sky earth – as we think of rootedness – starts above – cottonwoods are filled with starts. The Kapemni symbol itself was our first star – a star symbol on each pillar, tree, star, kapemni, tamarack tree – if we do this right, the story is very visually there – reduces the need for a lot of words

generally preference for wood, confirming use of material with City

RECOMMENDED ARTISTS FROM THPOS

Cole Redhorse Jacobson

Dyani White Hawk

Chris Sweet

Art Kenyon

What artists do the PAT recommend as possible collaborators?

PHASE 1 MESSAGING SCHEDULE

