

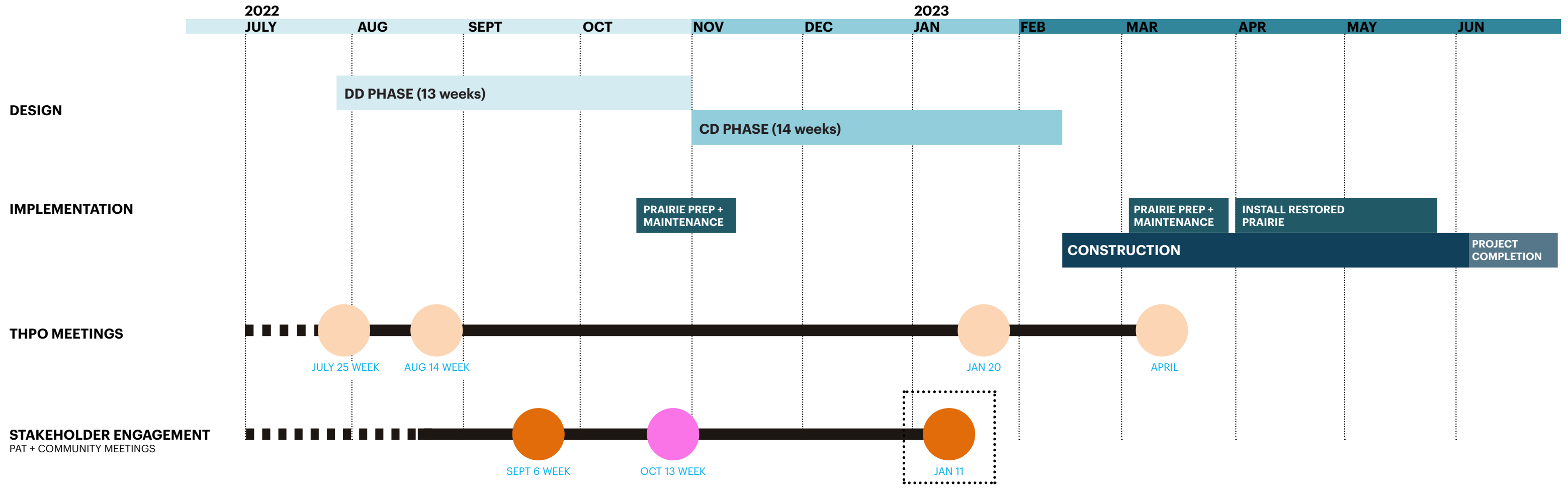
AGENDA

Meeting Goals:

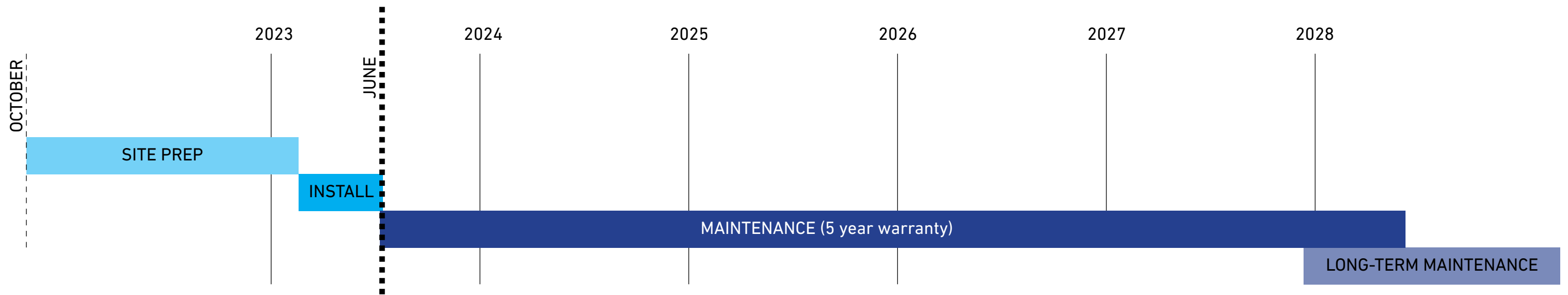
Share messaging and design development since our last meeting including updates on the design and materials of messaging features and the draft stories written by Co-developers, as well as the overall organization and experience of these stories across the site. We welcome your feedback on the stories, materials, planting and overall messaging experience.

- | | |
|--|--------------------|
| 1. Welcome + Refreshments | 4:30-4:45 |
| 2. Project Overview (5 minutes)
- Schedule Update | 4:45-4:50 |
| 3. Messaging + Design Updates (40 minutes)
- Overall Messaging Approach
- Story Development
- Feature Design Updates and Materials | 4:50 - 5:30 |
| 4. PAT Discussion and Feedback (45 minutes) | 5:30 - 6:15 |
| 5. Next Steps (15 minutes) | 6:15 - 6:30 |

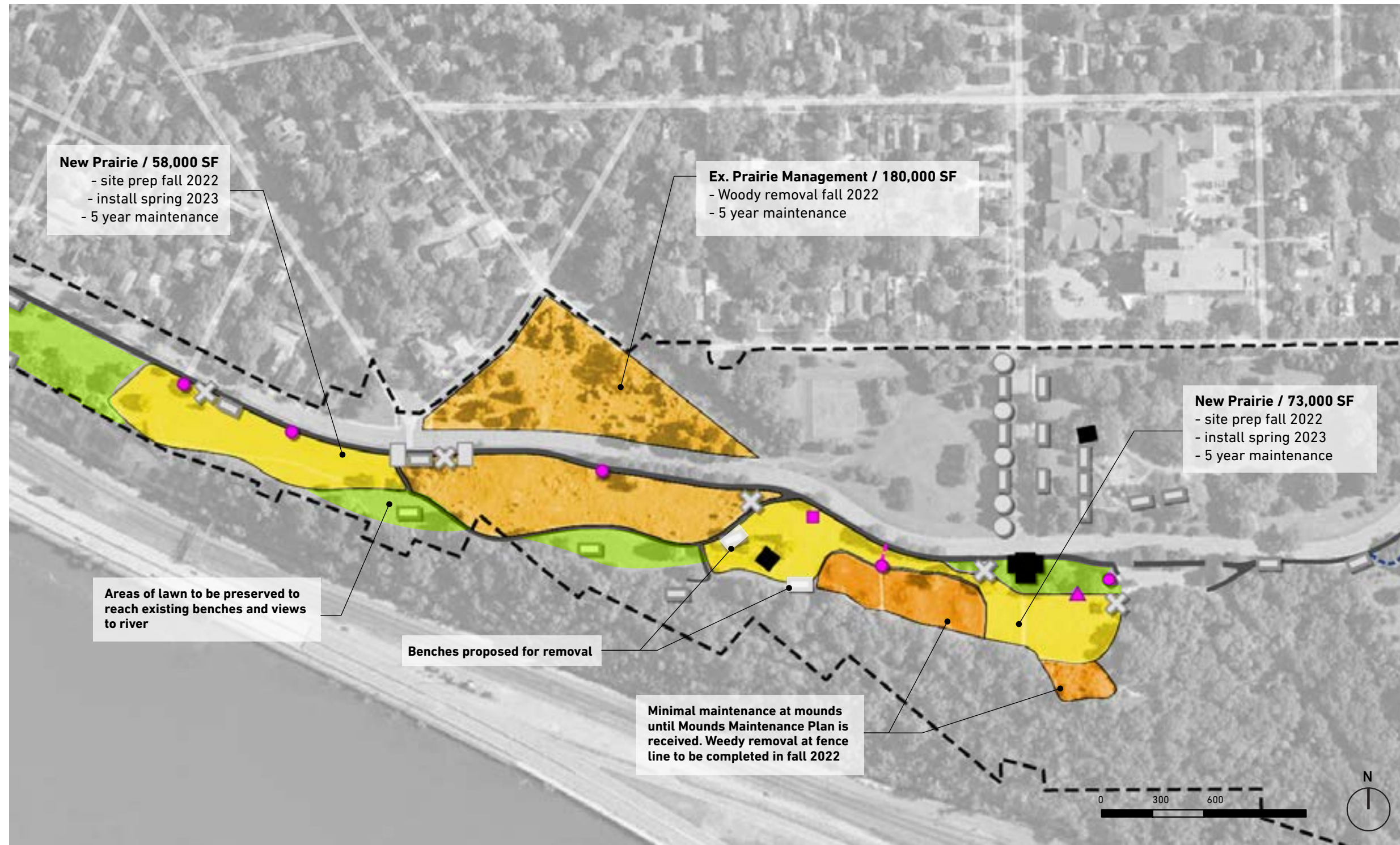
PHASE 1 MESSAGING SCHEDULE



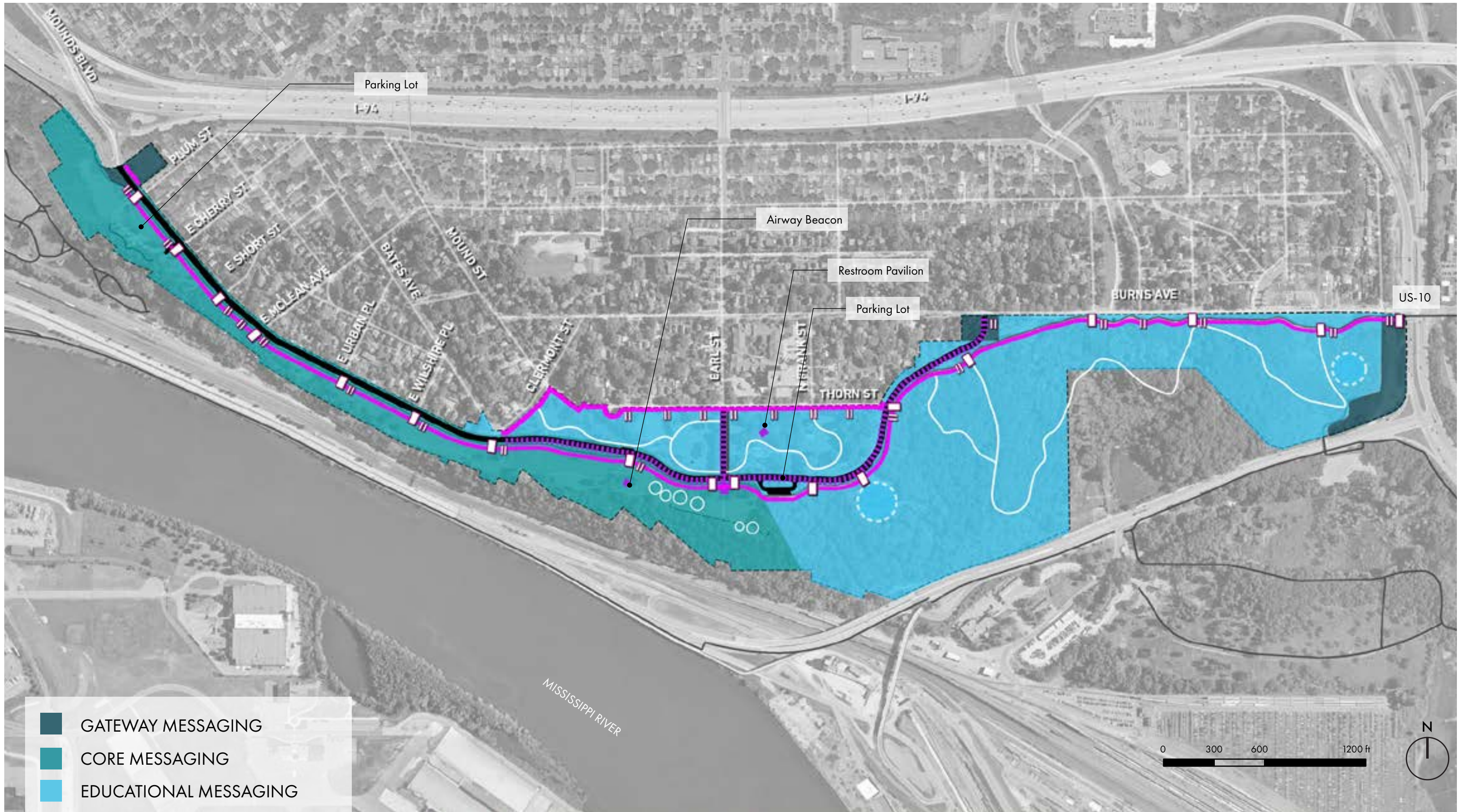
PHASE 1 PRAIRIE RESTORATION SCHEDULE



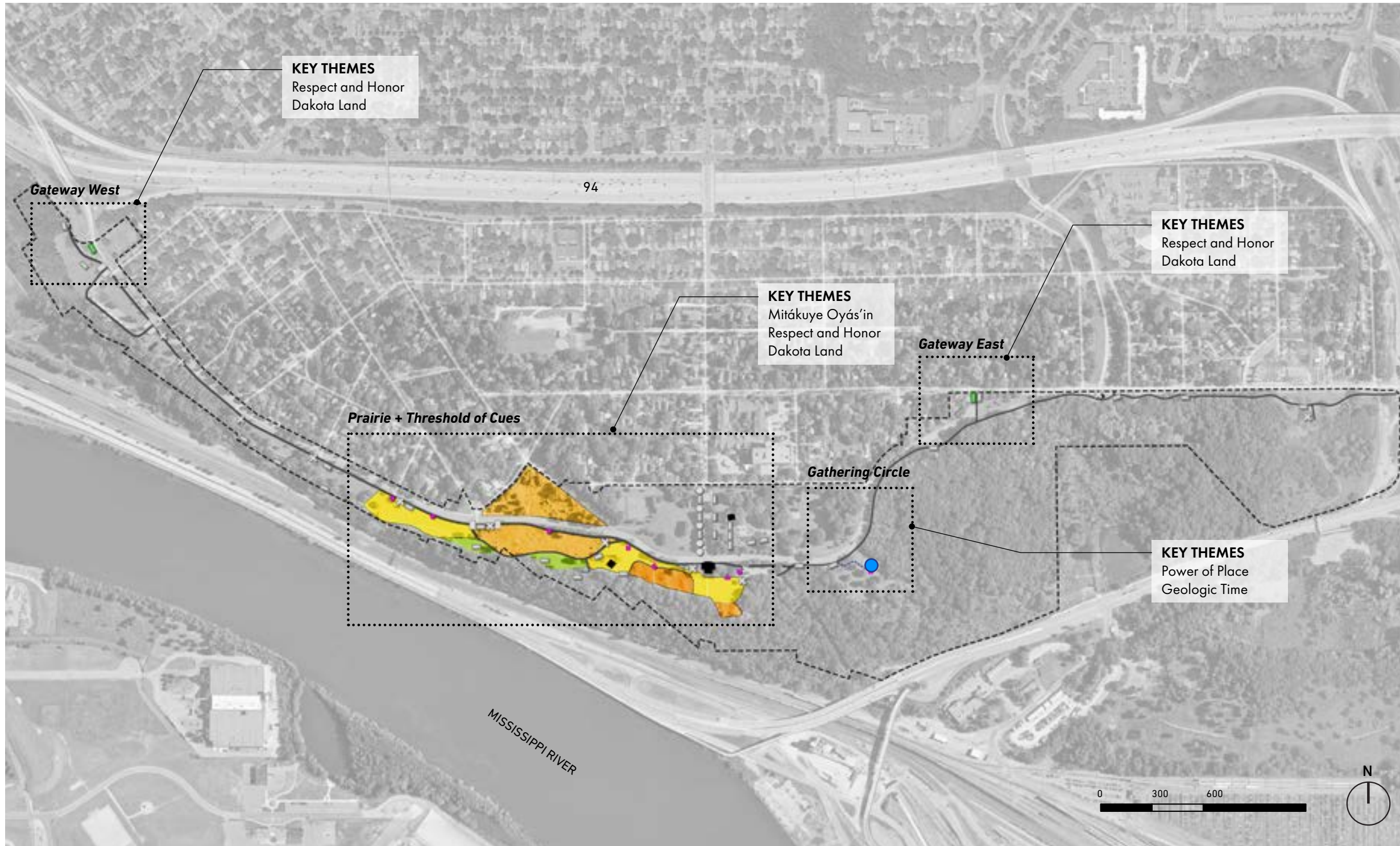
PHASE 1 PROPOSED PRAIRIE



CLS PROPOSED AREA MESSAGING



PHASE 1 MESSAGING / PROPOSED MESSAGING FEATURES



FEATURE TYPE

- Gathering Circle
- Stone Path
- ▲ ● Threshold of Cues
- Mown Path to Messaging
- Gateways

PLANTING SCOPE

- Existing Prairie
- Proposed Prairie

PHASE 1 MESSAGING / CO-DEVELOPERS

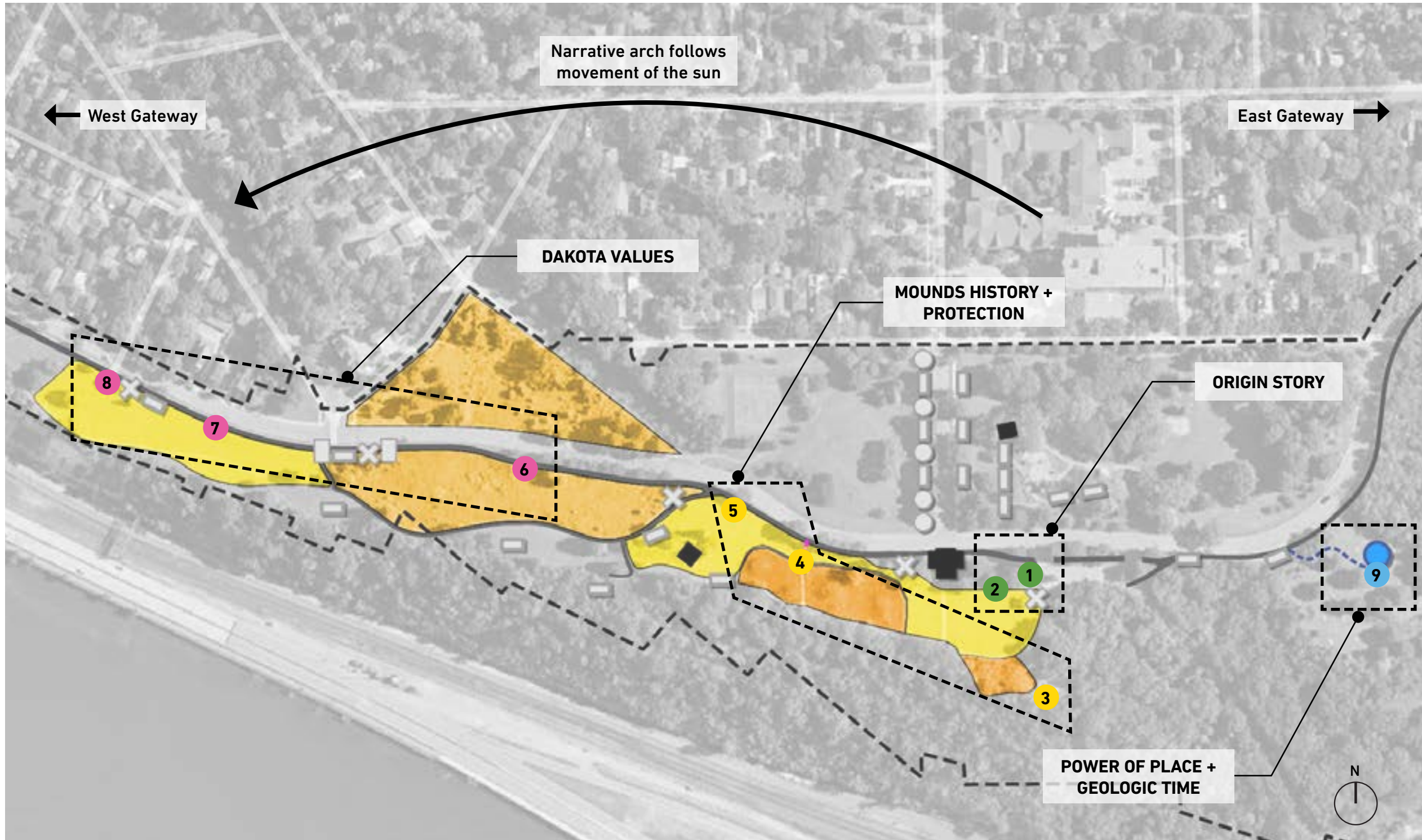


Yvonne Wynde + Gabrielle Tateyuskaskan
Sisseton-Wahpeton Sioux Tribe



Sketches by Yvonne Wynde

PHASE 1 MESSAGING / THRESHOLD OF CUES



Threshold of Cues Stories

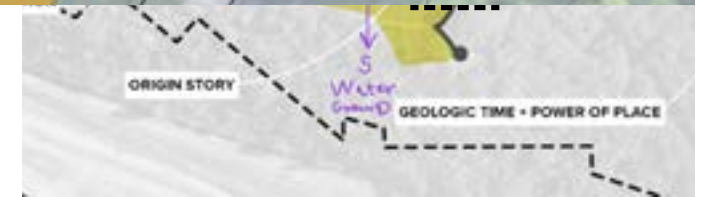
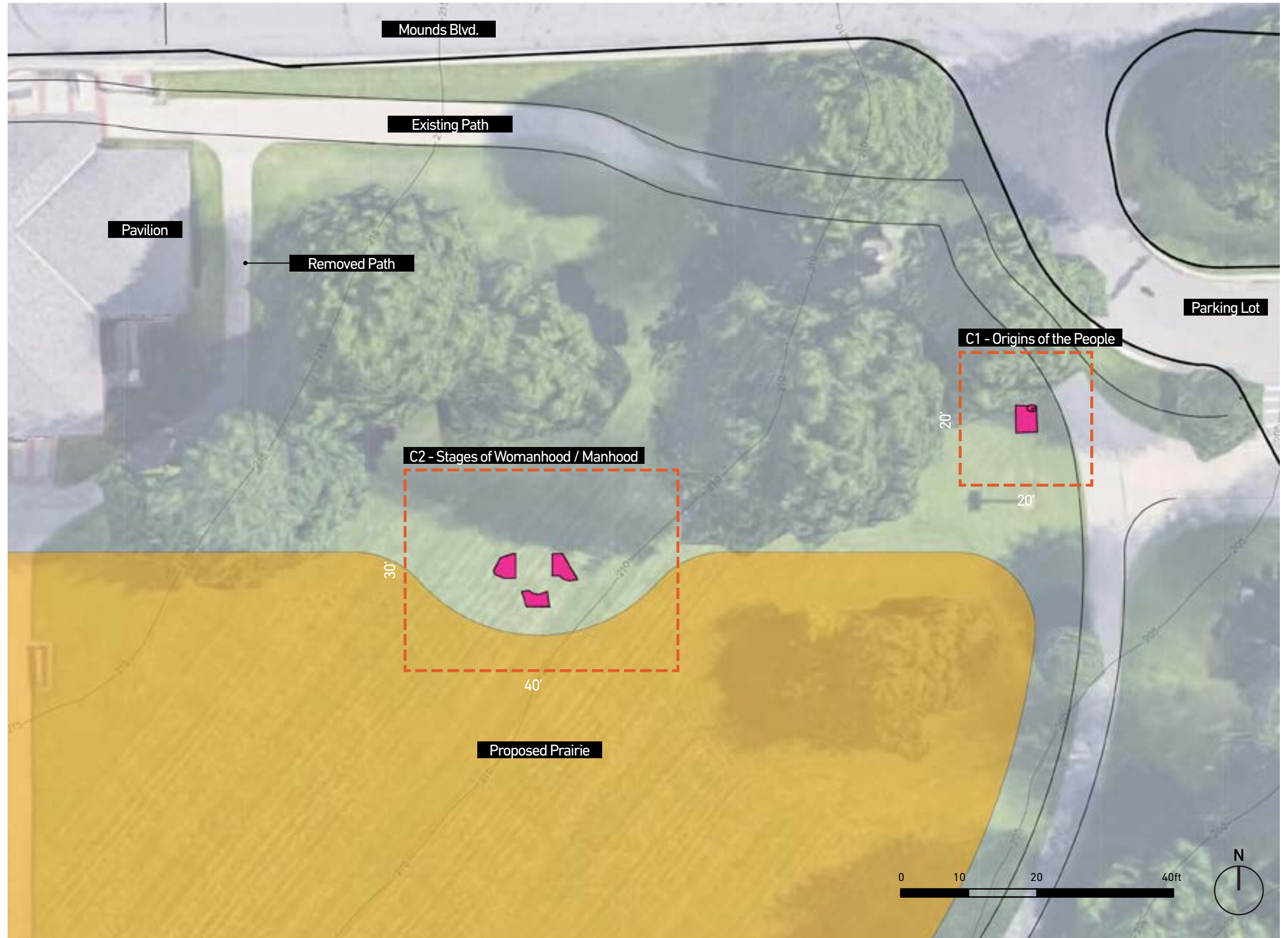
- 1 Origin of the People
- 2 Life Stages
- 3 Mounds Truths and Myths
- 4 Maka Paha or Burial Mounds
- 5 NAGPRA + Airway Beacon
- 6 Mitakuye Owasin 01
- Introduction
- Inyan Oyate or Rock Nation
- 7 Mitakuye Owasin 02
- Hogan Oyate or Fish Nation
- Wolf Nation
- 8 Mitakuye Owasin 03
- Wamnbdi Oyate or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

LOCATION 1

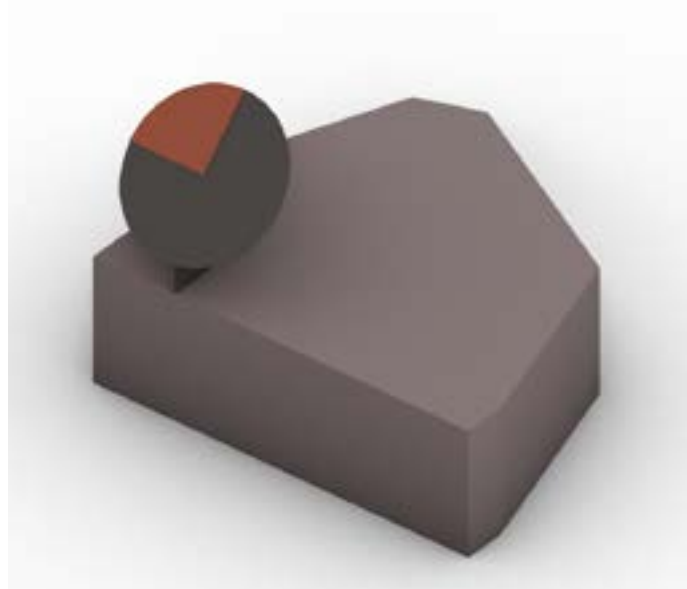
Origin of the People

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.

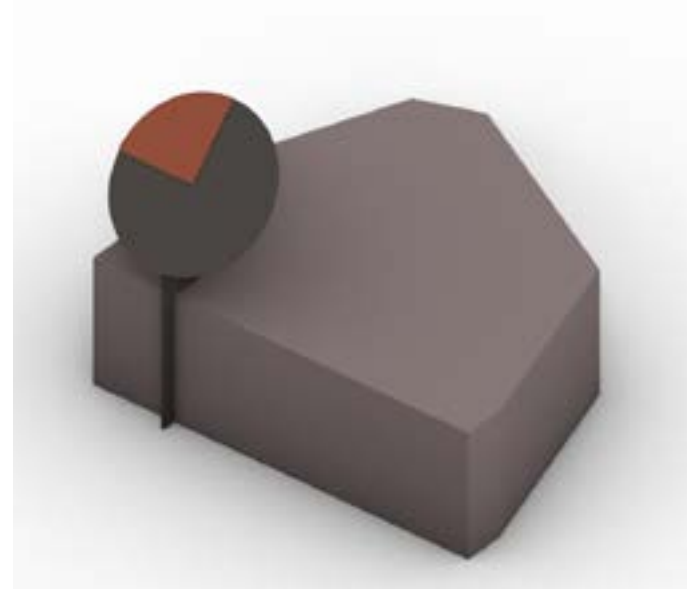
The origin site located at the confluence of the Minnesota and Mississippi Rivers is named Maka Cokaya Kin or the Center of the Earth. From these sacred waters a strong spiritual connection to place remains today. The Maka Paha or Burial Mounds located at Imnija Ska or the White Cliffs are a part of 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



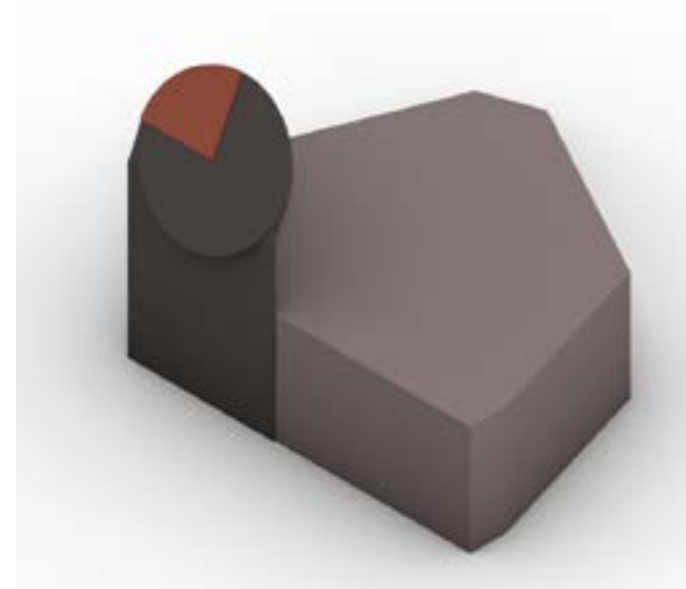
Signage Attachment Studies



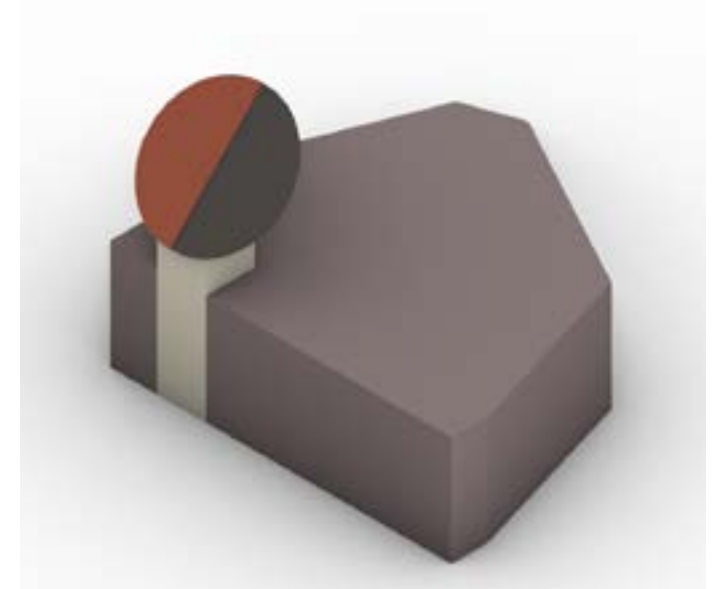
OPT 01



OPT 02

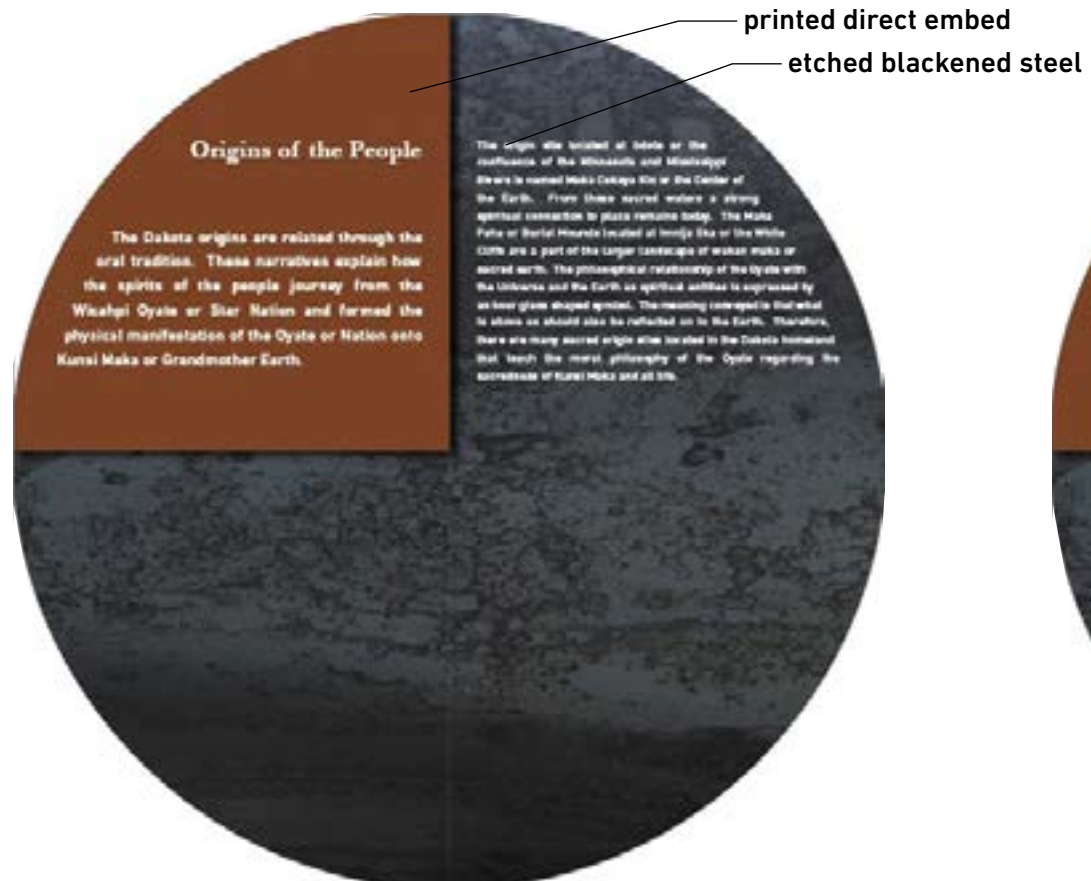


OPT 03



OPT 04

Signage Graphic Layout Studies



OPT 01



OPT 02



OPT 03

LOCATION 2

Stages of Womanhood

HOKSIYOPA : The infant, the newborn was delivered by a noted midwife and the female relatives were nearby. The infant was given a cradleboard for safety and comfort. The first lessons taught to the infant was to learn quietness and awareness of nature. The cradle board was made of wood and the sack was of buffalo hide. A bow extended over the head for safety. The covering was decorated. The cradle board was made by a female relative. It had several parts, the pillow, blanket and cattail fuzz was place around the bottom as a disposable diaper. The baby was kept well- oiled.

WICINYANNA: The young girl whose time was not only spent in play with both boys and girls but was tutored to reach her station in life by the elders of her family. She learned to care for those younger than herself and learned simple chores. The values of the Dakota were taught to children at an early age; generosity, fortitude, bravery and chastity. The child learn kinship and the various roles of kinship.

WIKOSKA: This was the adolescent girl who could no longer be among the boys her age. She continued her tutoring in several different areas; the arts, the garden, the household and learning to care for the young. She was always kept in sight by female relatives.

WINYAN: The woman reached her prime and knew her role as a caretaker of her family and worked extremely hard to maintain her position in the family structure: providing wood, water, clothing and food. Usually, she was married and had children. She owned the home and was responsible for her children. She always wore a knife at her side as a tool and for her protection. The women carried a long, leather strap that encircling her waist when she went to find wood. She did not chop down live trees but used dead fall. The leather strap and knife are represented on present-day woman's traditional dance dresses.

WINOHCA OR WIYAN TANKA: This stage depicts an mature older women who had knowledge and wisdom. She was sought for counseling and teaching.

WAKANKA: The respected, elderly woman no longer performs physical work but was wise, a story teller, songster, healer, teacher of her family resources, and community. She no longer had to follow community rules and could speak publicly on any subject and was not contradicted. She became the matriarch of her family (tiwahe). She gave advice to her descendants and also material help. She was called Kungsi (grandmother) or Unci (mother-in-law).

Stages of Manhood

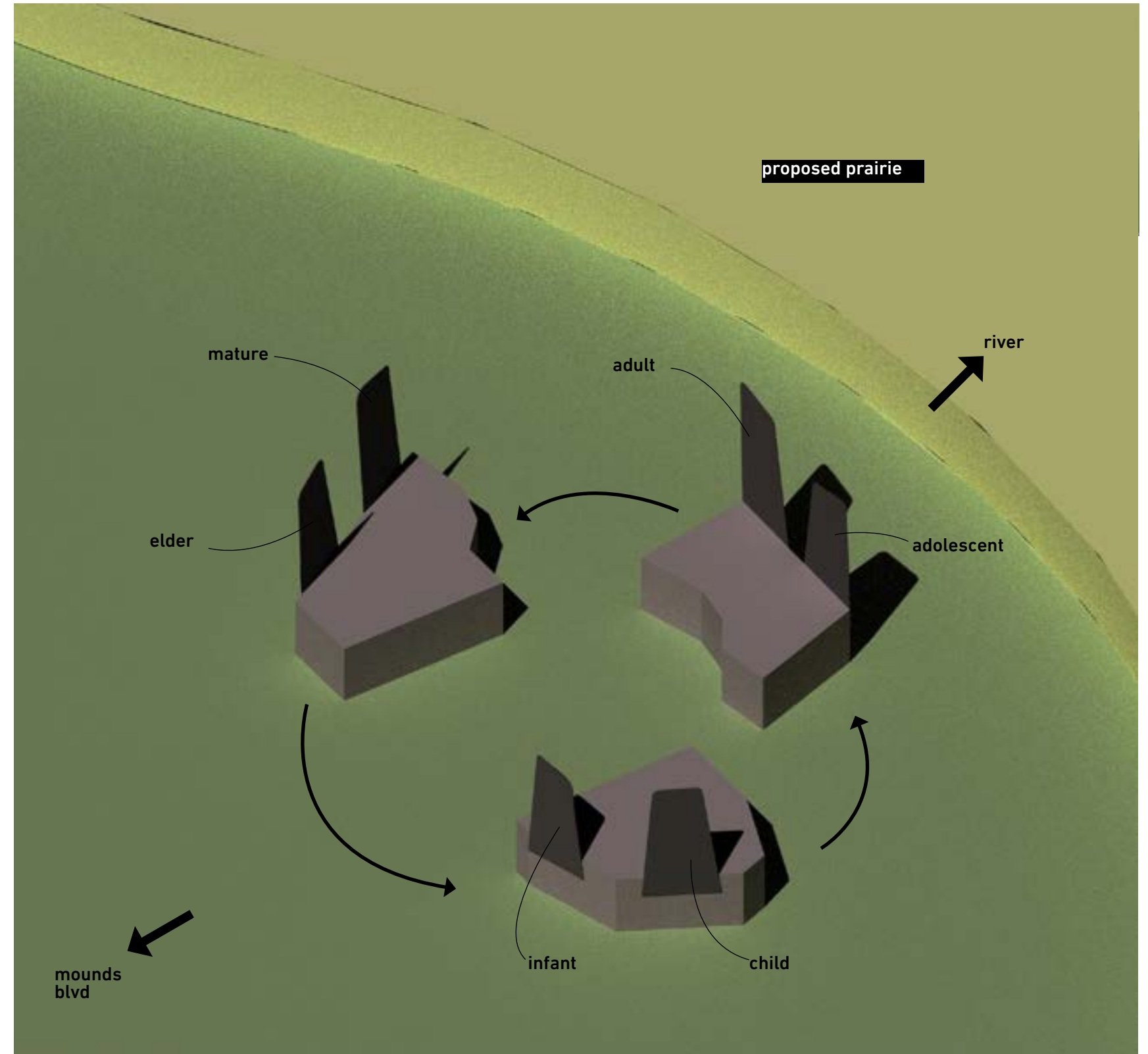
HOKSIOPA / When the male infant was born, he was told of the outstanding characters in his ancestry in the hopes that he would inherit these characteristics. The infant lived in the cradle board until he could walk. He inherited a good posture from this cradle board. He began to learn about nature.

HOKSINA / A boy as a child spent most of his time in play with other boys and girls, most likely his cousins. He was learning from the elders about the values and physical activities such as work, competitive play and the arts. The child was taught the kinship patterns and the many roles of kinship. This was a time when he began to spend more time with the men of his family.

KOSKA / As an adolescent he spent his time with the men of his family and community. He no longer spent leisure time with the females of his family. He learned the manhood ways of protection for his family and of providing game; for food, for clothing and for other household articles. The values of the Dakota were continually being reinforced. The values included bravery, generosity, fortitude and humility.

WICASTA / The mature man's responsibility was to protect his family and community and to provide food and game for them. He was constantly learning from the elders to reach his station in life. There were many positions for men; scout, horseman, soldier, guardsman, hunter, healer and spiritual leader.

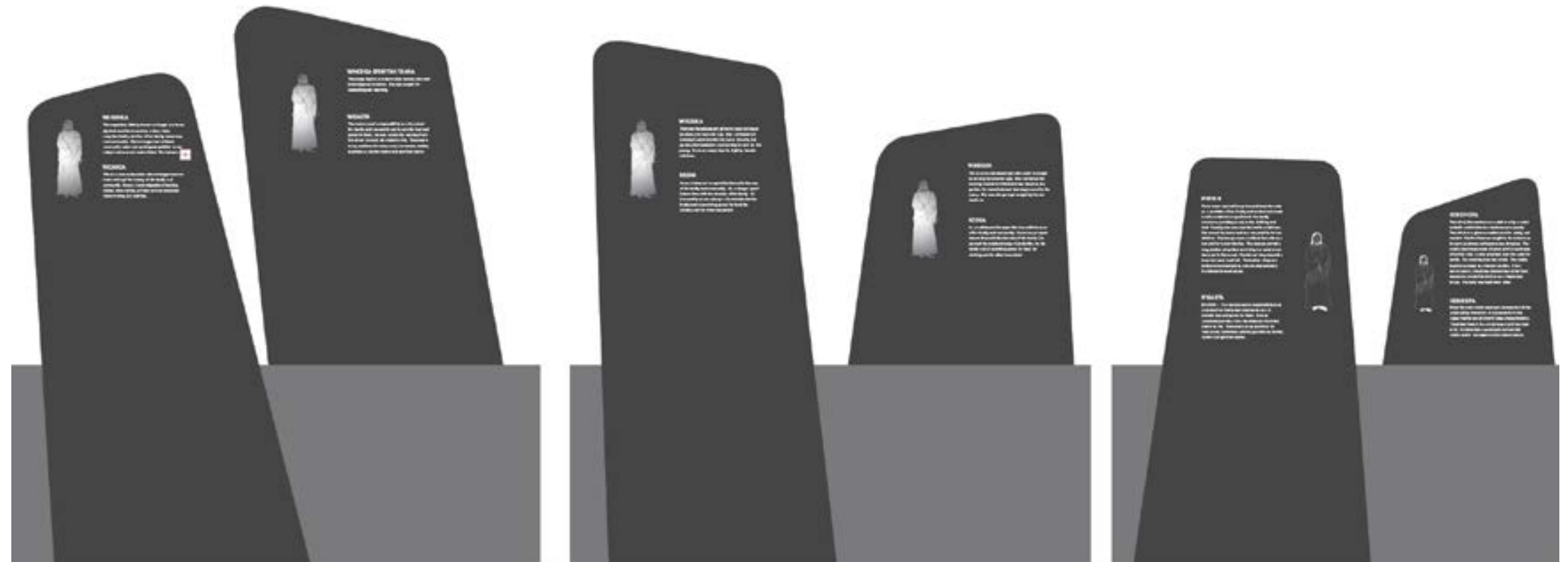
WICAHCA / This man was a wise elder who no longer went on hunts and kept the history of his family and community. He was knowledgeable of healing, history, story-telling, artistry such as wood and stone carving, and painting.



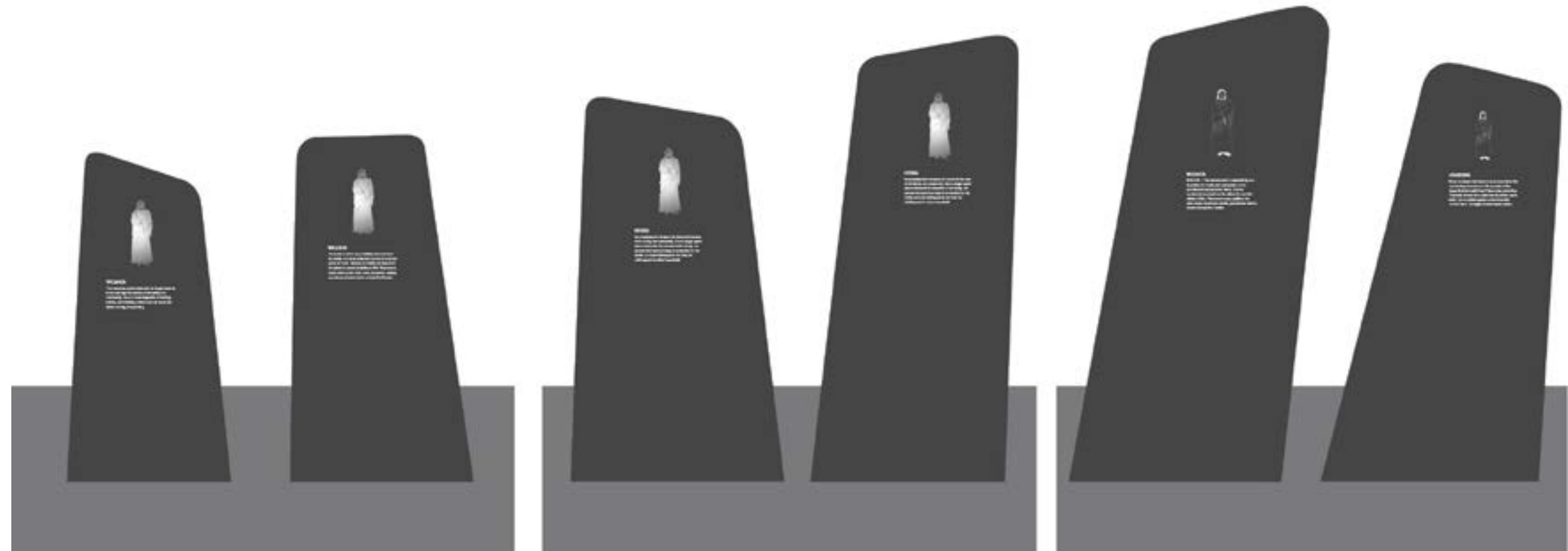
LOCATION 2

Stages of Womanhood

Stages of Manhood



Stages of Womanhood / Inside view



Stages of Manhood / Outside view

LOCATION 3

Mounds Myths and Truths

TEXT TBD

community Indian Mounds history here, the history of the people who were here, the integrity of cemetery and the need for respect



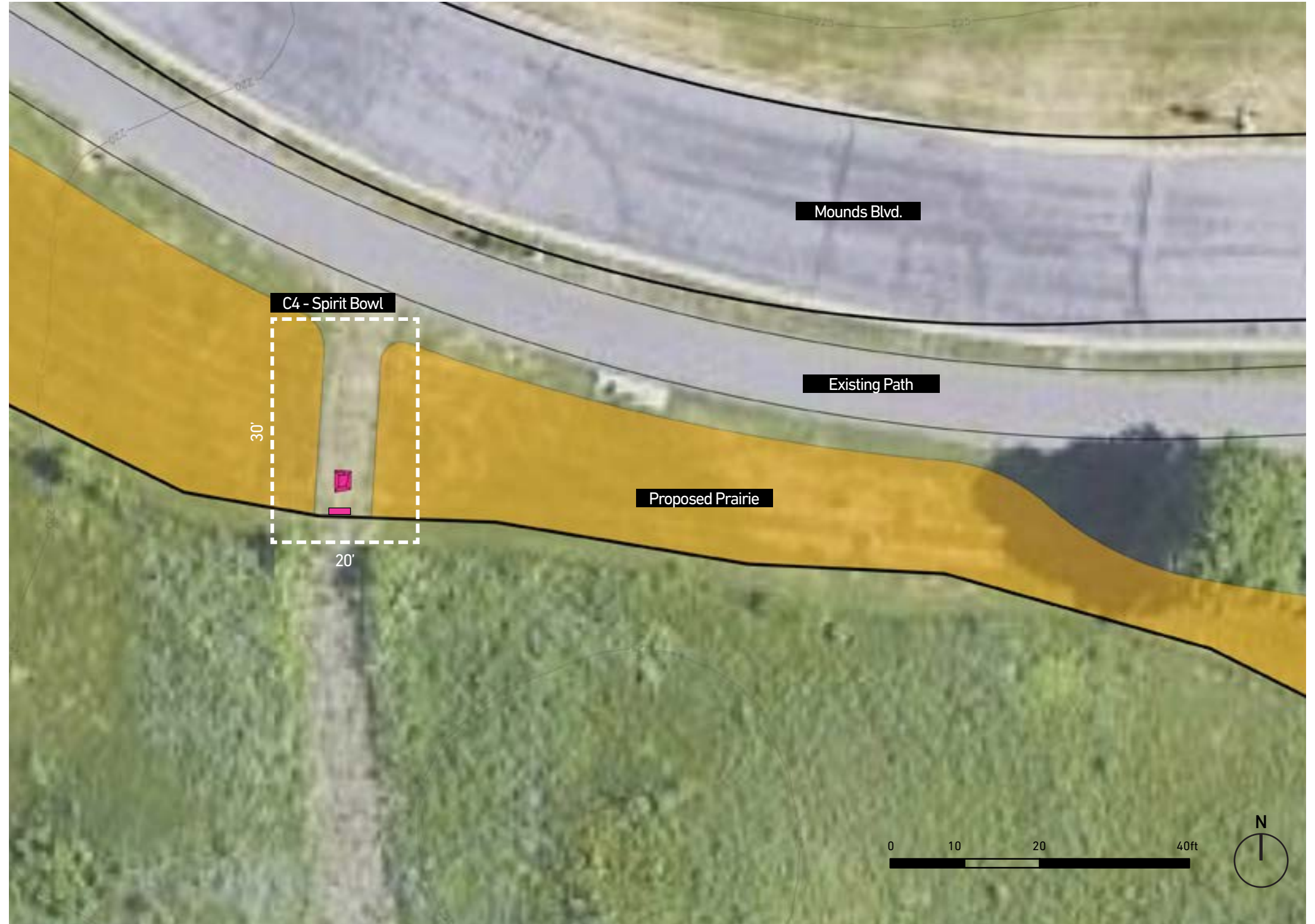
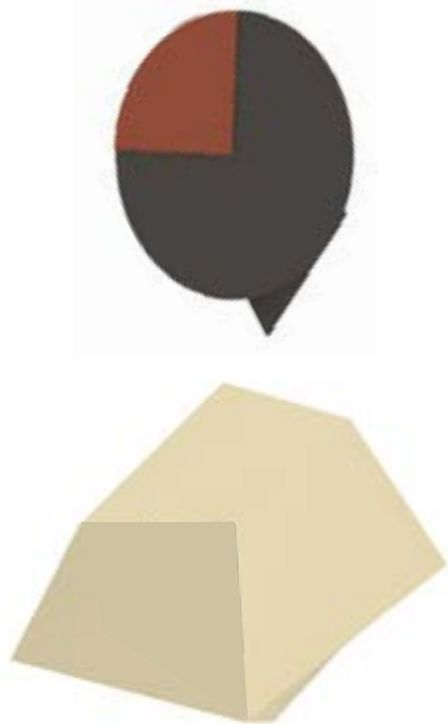
LOCATION 4

Maka Paha or Burial Mounds

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.

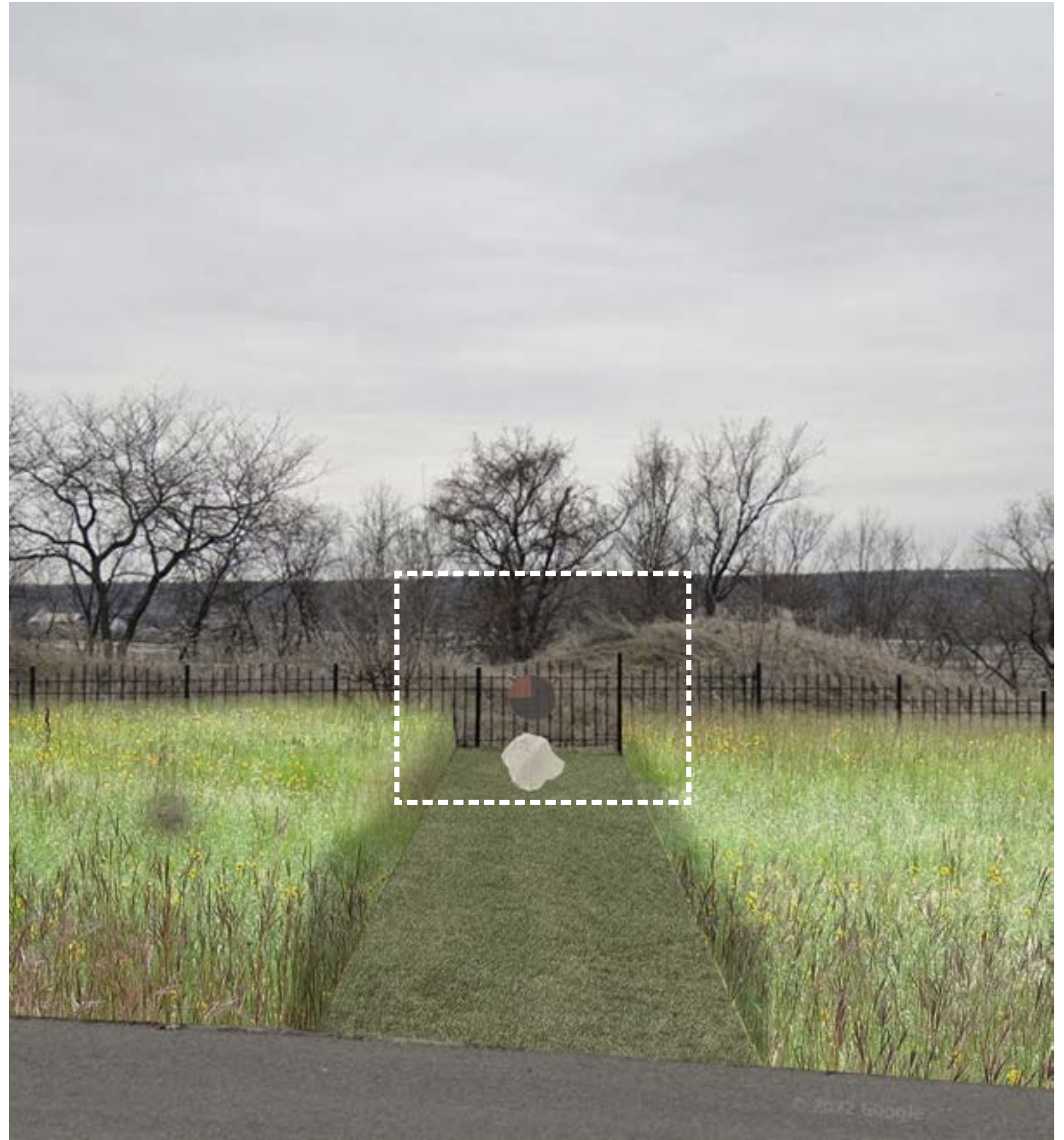
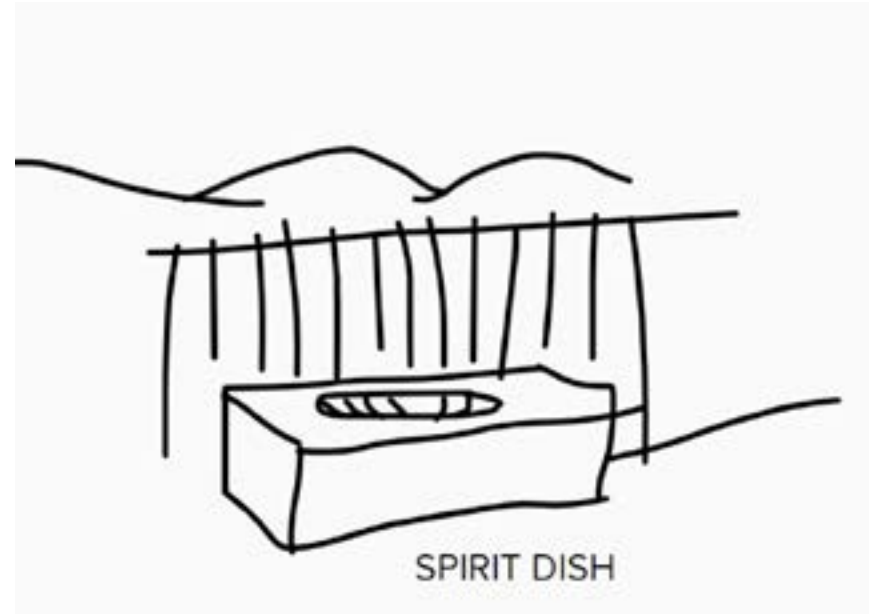
Ceremonial practices demonstrate these important mores. The Dakota placed great spiritual significance to the burial of ancestors. One of these ancient rites is the keeping of the Soul or Wanagi Yuhapi. This ceremony honors the sacredness of a human life that has completed their journey on earth. The 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



LOCATION 4

Maka Paha or Burial Mounds



LOCATION 5

NAGPRA + Mounds History

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 Ojibwe, 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.



LOCATION 5

NAGPRA + Mounds History



LOCATION 5

NAGPRA + Mounds History

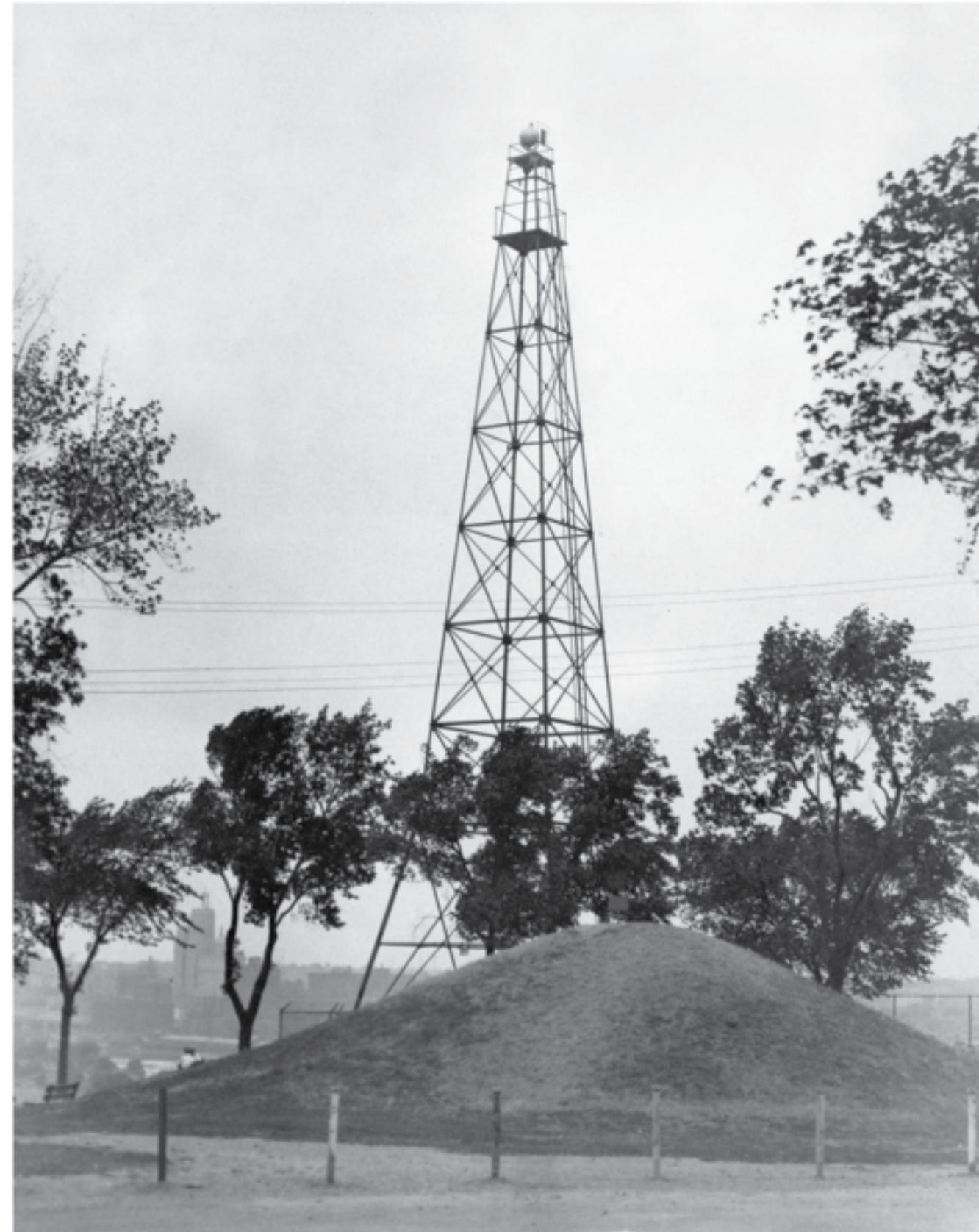


Krusevac Fortress, Serbia



Urban Community of Lens Liévin France

Window / View Precedents



Circa 1930

LOCATION 6

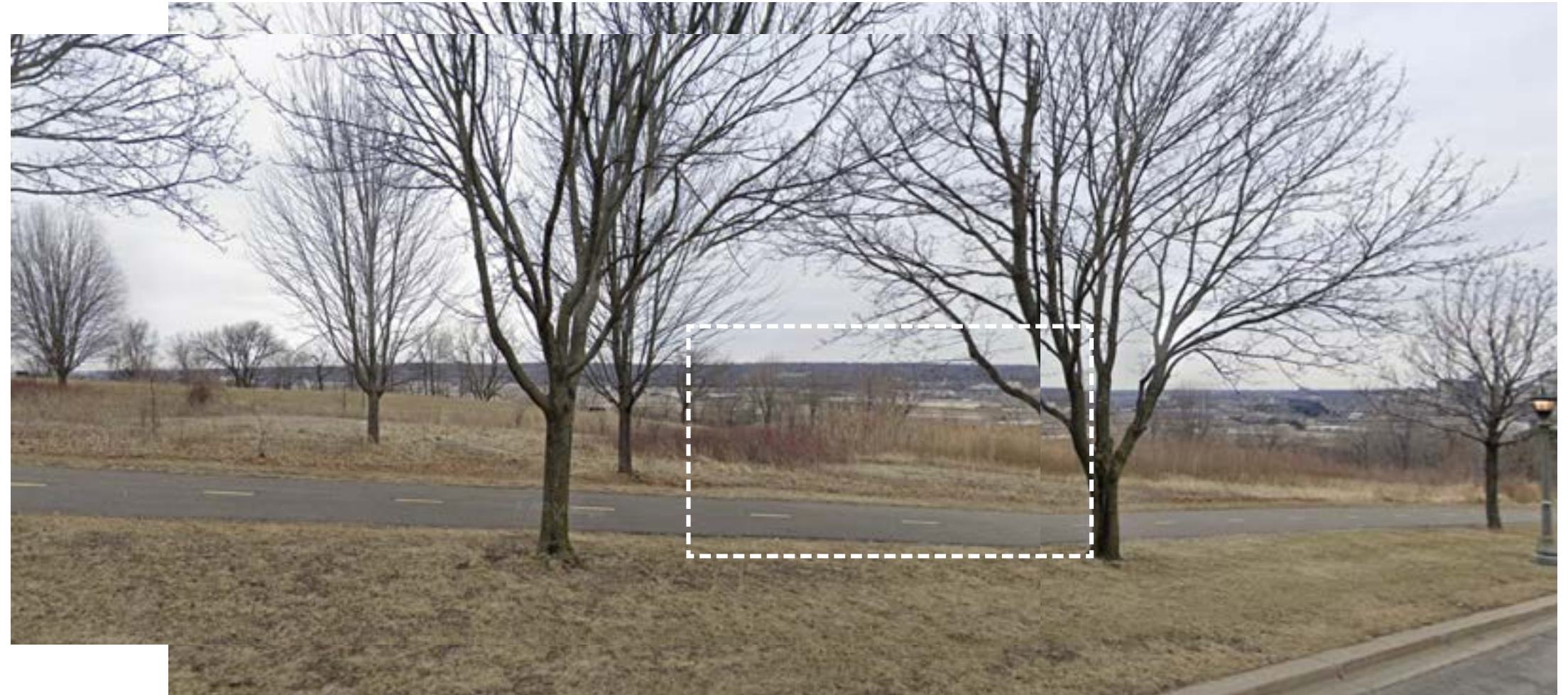
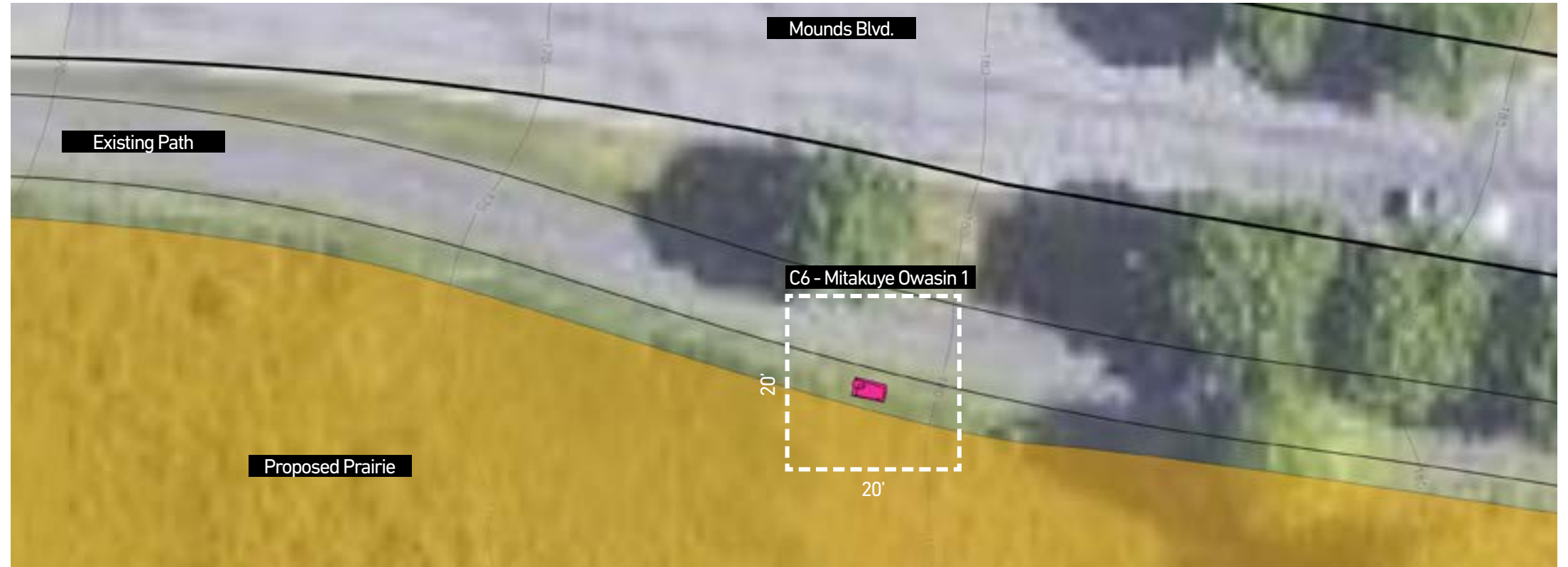
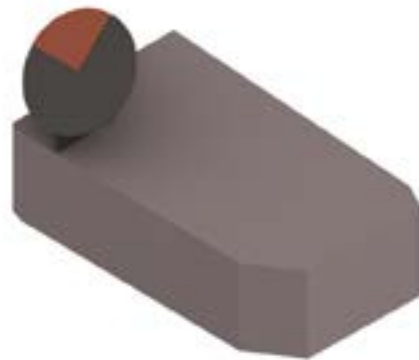
Mitakuye Owasin - Introduction

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.

Inyan Oyate - Rock Nation

According to Dakota creation narratives, ehanna or long ago the Creator gave physical existence to seven grandfathers and seven grandmothers. The first of the grandfathers created was Inyan or the rock. Therefore, Inyan is the oldest venerated spiritual entity on earth. Inyan then sacrificed its blood to physically give form to Kungsi Maka or grandmother earth. It opened up its veins letting blood flow so the earth could exist. This sacred sacrifice allowed for the existence of a sacred place for creation to live on.



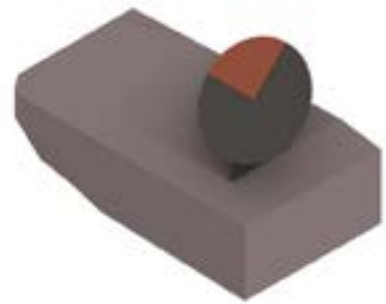
LOCATION 7

Wamnbdl Oyate - Eagle Nation

TEXT TBD

Wolf Nation

TEXT TBD



LOCATION 8

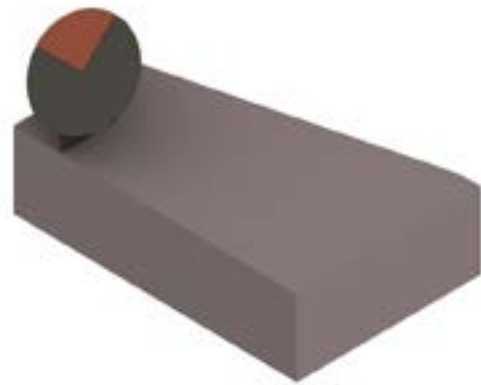
Hogan Oyate - Fish Nation

TEXT TBD

Plant Nation

TEXT TBD

This sign marks the location of an old concrete path and also the new prairie. The Plant Nation sign could acknowledge the new prairie and the importance of prairie in protecting the site in addition to continuing the story about Mitakuye Owasin and the nations.

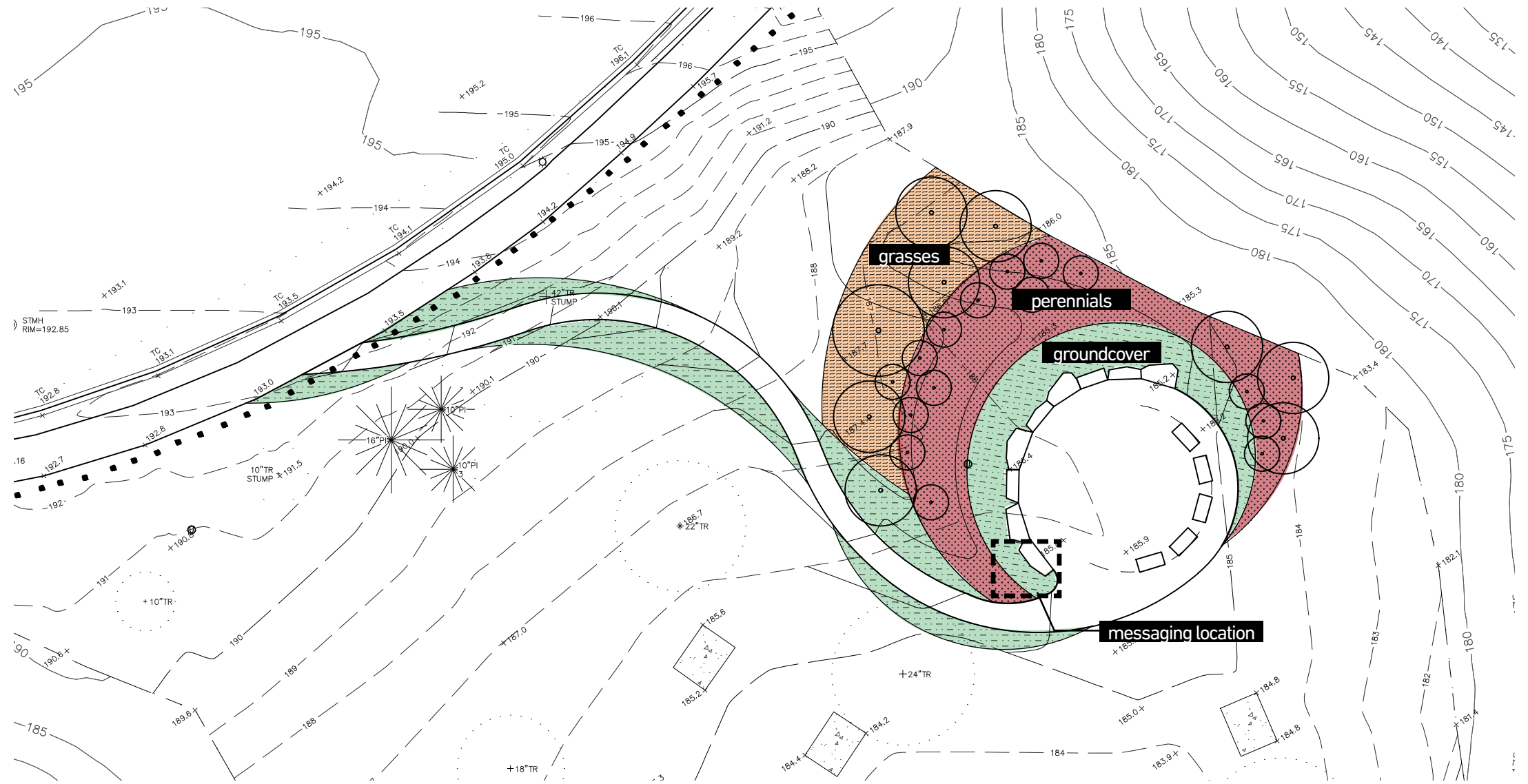


LOCATION 9

Gathering Circle

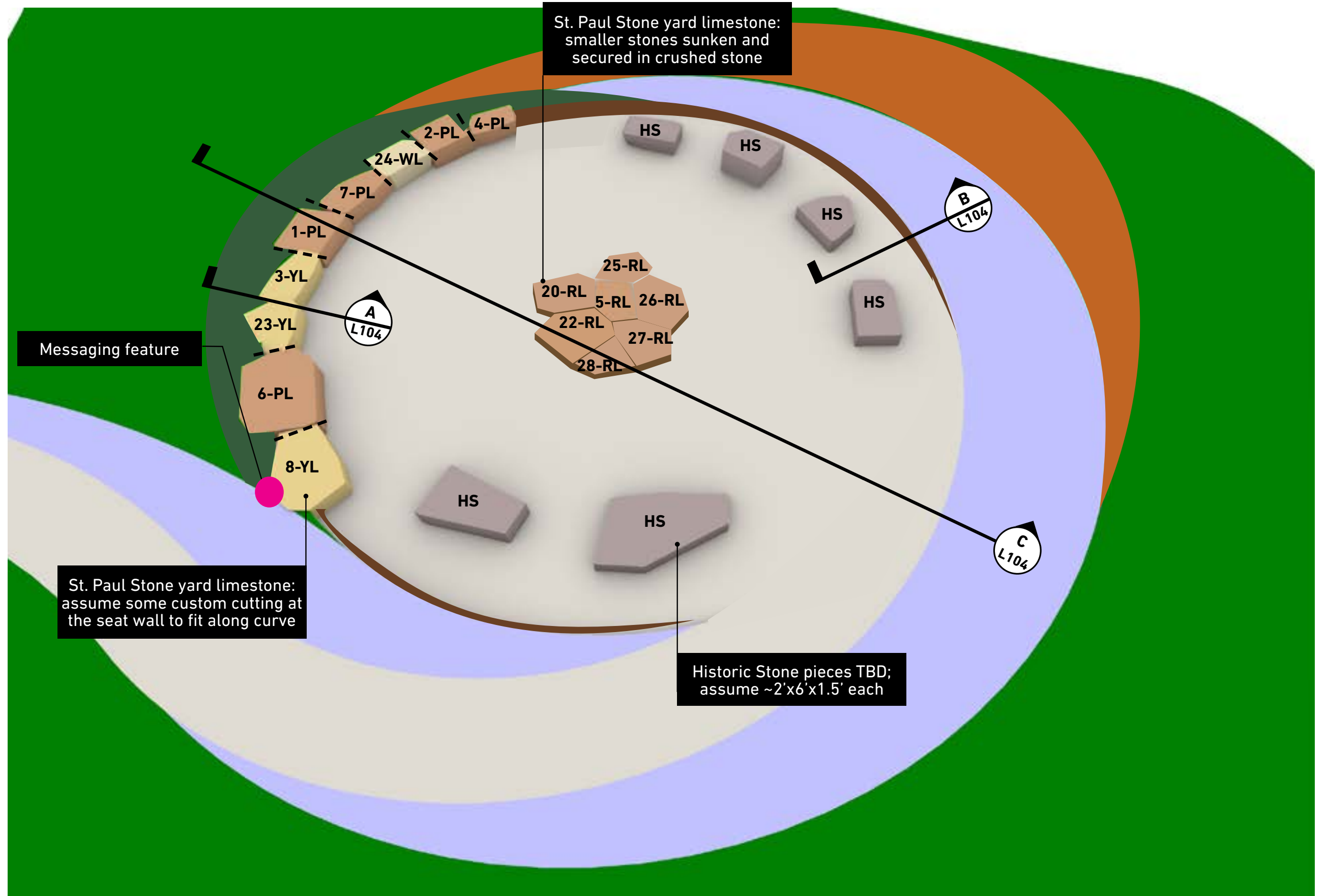
TEXT TBD

Recommended themes here are **Geologic Time and Power of Place**. This place will be used for ceremony, educational circles, and gatherings. The plantings surrounding the circle will include significant edible and sacred plant species noted on the next page.



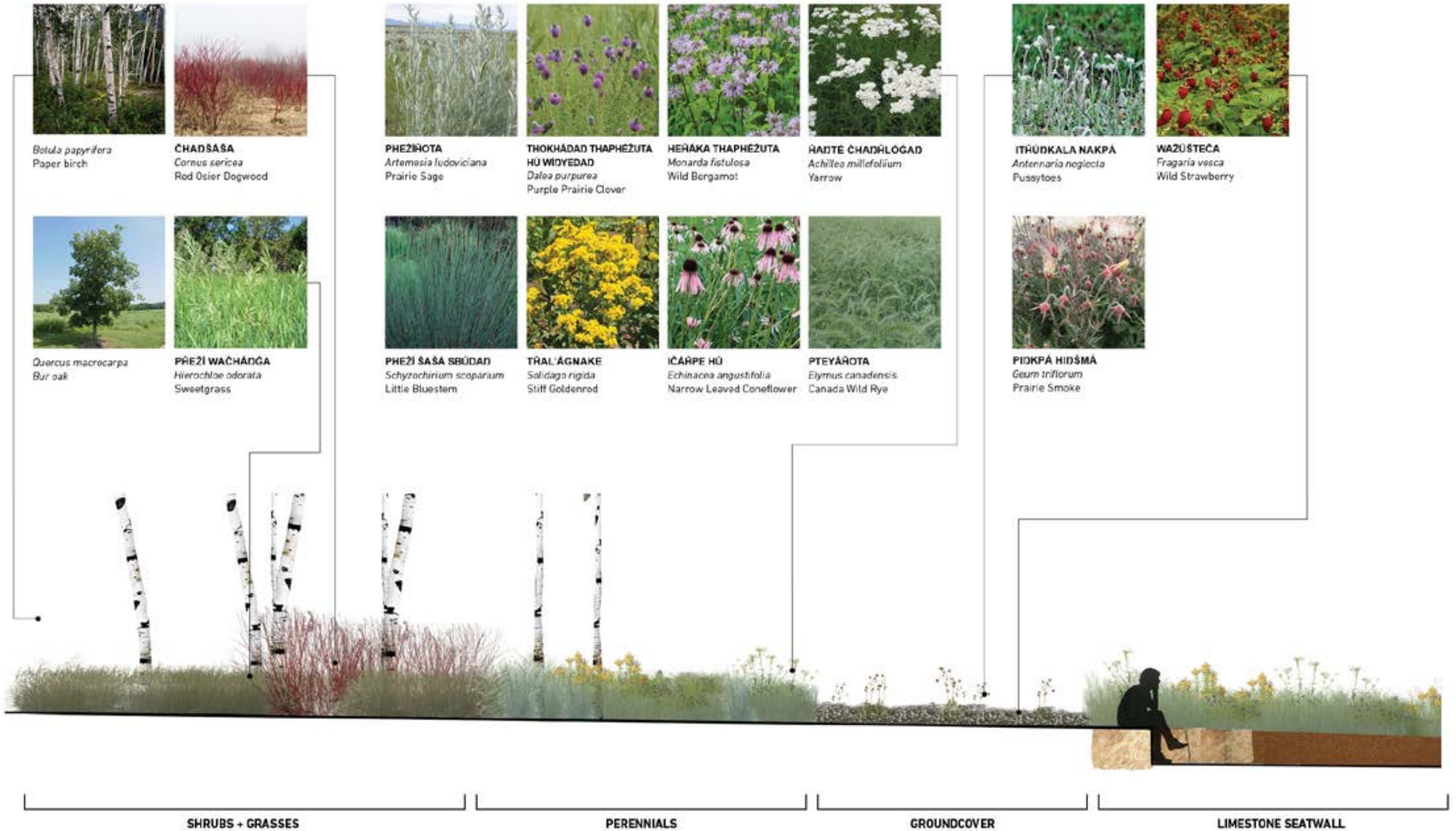
LOCATION 9

Gathering Circle



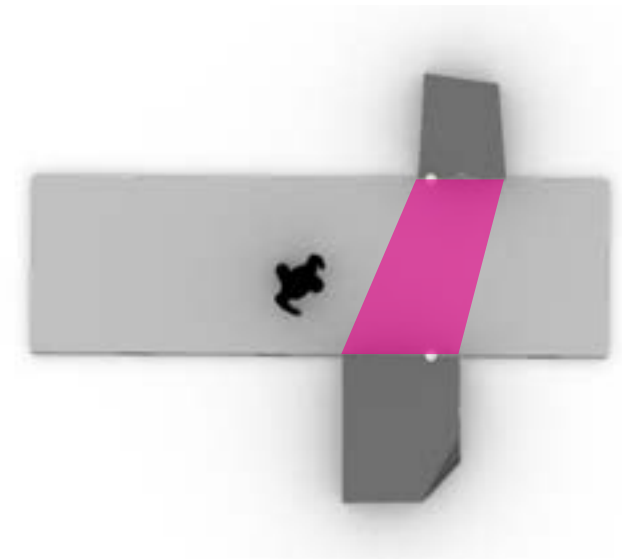
LOCATION 9

Gathering Circle



LOCATION 10 + 11

Gateways



1. Tree Trunk / Forest Typology



2. Rock Formation Typology

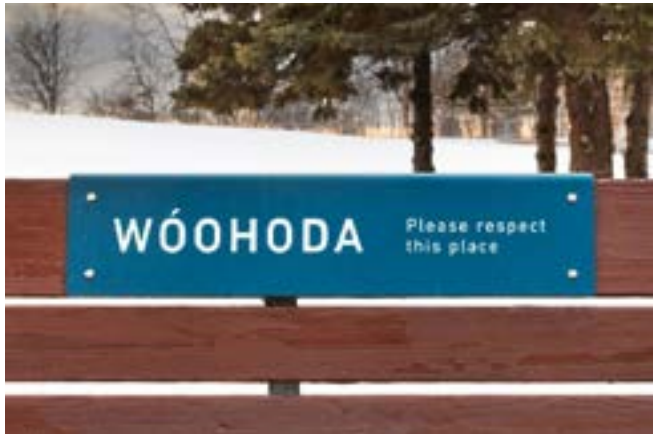


3. Combined Rock and Forest Typology

EXISTING MATERIALS



ETCHED + CUT STEEL



DIRECT-EMBED ALUMINUM



SANDBLASTED CONCRETE

PROPOSED MATERIALS

Repurposed Stone



1-PL

2-PL

3-YL

4-PL

5-PL

6-PL

7-PL

8-YL



9-PG

10-PG

11-PG

12-PG

13-PG

14-GG

15-GG

16-GG

17-PG

18-PG



21-WL

23-YL

24-WL



19

20

25

26

27

28

29

30



HS-1

HS-2

HS-3

HS-4

HS-5

HS-6

PL - Pink Limestone
YL - Yellow Limestone
WL - White Limestone
PG - Pink/Grey Granite
GG - Grey Granite

HS - Historic Stone

POTENTIAL MATERIALS



Longwood Gardens, PA



Hoover Mason Interp. Trail, PA
DIRECT EMBED STEEL



DIRECT-EMBED ALUMINUM



Drentsche Aa River, Netherlands



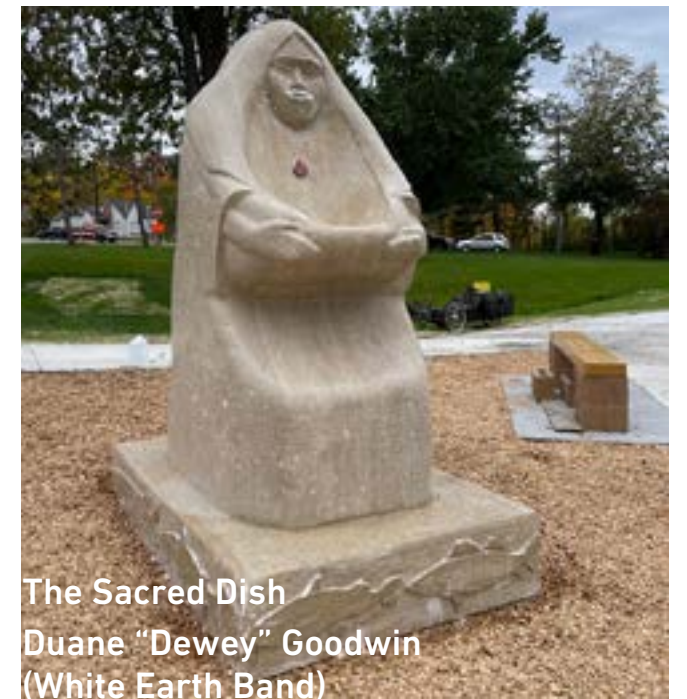
National Trust, Cornwall UK

CUT STEEL



Cathat Country, France

ETCHED STEEL



The Sacred Dish
Duane "Dewey" Goodwin
(White Earth Band)

HANDCARVED STONE

- 1. Are there particular materials you feel are most appropriate?**
- 2. What stories are you most excited about? Are there stories you feel are missing that are important to include at this phase?**
- 3. Do the plant selections at the gathering circle feel appropriate? How would you imagine using them? Are there any species you think are missing from this list?**
- 4. What are your reactions overall to the feature designs?**

PHASE 1 MESSAGING SCHEDULE

