Indian Lands of Federally Recognized Tribes of the United States

Map from the Bureau of Indian Affairs website: https://www.bia.gov/sites/bia.gov/files/assets/bia/ots/webteam/pdf/idc1-028635.pdf
DISCOVER, DISCUSS, AND CREATE

INTRODUCTION
The exhibitions *Intersections* and *Manifest* feature 19 contemporary Native American or American Indian artists from the Midwest who today live in Minnesota. Dr. Karissa Isaacs has assembled the artwork from the Tweed Museum of Art’s permanent collection for *Intersections* and arranged for *Manifest*, a multi-media installation by artist Jonathan Thunder.

Through many generations, Native artists have expressed their traditional values through diverse styles and media and have created artworks that honor Nature, Animals, Cultural Traditions, and Social Justice. We encourage you to LOOK closely and EXPLORE and ENGAGE with the diversity of these works. WONDER about the intersections and connections.

We invite you to look carefully and respectfully. LOOK how these artists use different artistic styles and materials to create their paintings, sculptures, prints, drawings, mixed media works, and animations. SEE how these artists use artistic traditions and innovations of abstraction, simplification, symbolism, and expressionism in their work. We HOPE that you DISCOVER new ways of SEEING the world through a Native perspective and that you UNDERSTAND how all animals, humans, and plants are connected. These artists are asking for Peace and Healing through Art, so we hope that you will be INSPIRED TO CREATE your own INTERSECTIONS inspired artworks!

Before you start your artistic journey, please remember that this is an exhibition about cultural survival and resilience. Contemporary Native artists have had to overcome hardships to come back strong, brave, and proud!

DO NOT FORGET HISTORY
Native American or American Indian people lived in North America for many centuries before the first European explorers and settlers arrived here more than 500 years ago. The Europeans killed many Native people because they wanted their land. Also, many Native people died from the terrible diseases brought from Europe. After the United States was created, American Indian nations sold land to the US in treaties, but the US also took land illegally. The US wanted American Indians to give up their nations to become Americans, so they started to force American Indian children to leave their families and attend boarding schools far away from their homes. There, the children had to learn English, and they were not allowed to practice their cultures and traditions and speak their Native languages. If they disobeyed, they were punished harshly, and some children even died at the boarding schools. Despite these challenges, many American Indians were brave and refused to give up their nations and cultures. They worked hard and passed on many traditions to their children.

You will see parts of this cruel history in many of the artists’ work because the legacies of these actions are still with us today. Today, many Native artists practice their cultural traditions and seek to find new ways to make art. To understand and appreciate their art, we need to know about where they come from. Many of the Native artists in both exhibitions are Anishinaabe, which means “original people.” Sometimes Anishinaabe people are also called Ojibwe or Chippewa.

While the Anishinaabe share common cultural traditions, there are many individual Anishinaabe political entities, which are sometimes called nations, tribes, or bands. The land that an American Indian nation owns today is called a reservation, but sometimes non-Native people own land on reservations and live there too. Many American Indian nations have a constitution, which are the rules for how a government works. We have a unique situation in Minnesota because six Anishinaabe nations were joined together under a single constitution called the Minnesota Chippewa Tribe in 1936. The Red Lake Nation and four Dakota nations in Minnesota each have their own constitution.

—Dr. Jill Doerfler

Above Image: Stillframe from *Supernaut Becomes the Water Lily*, Jonathan Thunder
ARTISTS

FRANK BIGBEAR
White Earth Ojibwe Nation

KAREN SAVAGE-BLUE
Fond du Lac Ojibwe

DAVID BRADLEY
White Earth Ojibwe Nation

JULIE BUFFALOHEAD
Ponca Tribe of Oklahoma

STAR WALLOWING BULL
White Earth Ojibwe Nation and Arapaho

ANDREA CARLSON
Grand Portage Ojibwe

JIM DENOMIE
Lac Courte Oreilles Ojibwe

PATRICK DESJARLAIT
Red Lake Ojibwe Nation

JOHN BERNARD FEATHER
Ihanktonwan Yankton Sioux Nation

CARL Gawboy
Bois Forte Ojibwe

JOE GESHICK
Bois Forte Ojibwe

WANBLI KOYAKE (FRANCIS YELLOW)
Itazipco Lakota

GEORGE MORRISON
Grand Portage Ojibwe

STEVE PREMO
Mille Lacs Ojibwe

JONATHAN THUNDER
Red Lake Ojibwe Nation

GORDON VAN WERT
Red Lake Ojibwe Nation

AL WADZINSKI
Stockbridge-Munsee Community Band of Mohican Indians

DYANI WHITEHAWK
Sicangu Lakota

LEAH YELLOWBIRD
First Nations Algonquin-Metis and Anishinaabe

More Resources Available:
– Individual Artist Information Sheets
– Exhibition Videos (Coming Soon)
– Full Digital Copy of This Guide and Posters

www.tweed.d.umn.edu/Intersections

Visit our website to find downloads for a full set of information sheets and companion activities for each of the Intersections artists.
The Ojibwe people have deep respect for the Earth; she is considered our Mother Earth. Women are respected and are the decision makers. It is the responsibility of the Ojibwe people to take care of the Earth and all that she offers. There are ceremonies to celebrate the four seasons. The Ojibwe people try to live the Good Path in their lives. Storytelling is a main way of teaching children the Good Path in life. Storytelling is a main way of teaching children the Good Path in life. Ojibwe people are best known for their beautiful floral beadwork patterns that adorn clothing and daily living tools as well as ceremonial objects. Ojibwe artists hold imagery and symbols in trust. Many artists express their art forms using their Ojibwe symbols and designs. Both tradition and innovation sustain cultural continuity.

SOCIAL JUSTICE
Every human is given a gift. Each of us has the responsibility to be a contributing community member. Gifts, food, and stories are always shared, and kindness is offered. Many artists want to remind us to respect and care for all living things. Through sharing kindness and understanding, Native people have worked hard to bring justice and harmony to the world.

The responsibility of social justice is for each one of us to hold and honor. We must respect each individual, the Earth and all it gives to us. We must protect our precious resources we have been given. Many artists use their talent and images to express and remind us that we have a responsibility to honor the Earth and all her gifts. Artists create posters and paintings that express their feelings on injustices. This has been a role of many artists in the past and today. Many cities have murals that express social injustices of many people. Sometimes, artists document historical events that are tragic, so we remember that we have a social responsibility to this time we are living on Earth. We must treasure the world that was given to us.
MINNESOTA
THE FOND DU LAC BAND or Nagaajiwiwanaang means "where the water stops." For nearly 14,000 years, Native people have lived at Waiekwakitchigami, which in French is called "Fond du Lac" or the end of Lake Superior.

BOIS FORTE BAND OF THE OJIBWE or Asabiikone-Zaaga’iganii means "At the Lake for Netting" in Ojibwe, and Bois Forte or "strong wood" was a name given by the French to Native people in northern Minnesota, 45 miles away from Canada in 1866. It is the largest producer of wild rice in the country.

RED LAKE NATION BAND OF CHIPPEWA INDIANS are "Protecting Sovereignty while moving forward to maintain the traditions of the past."

THE WHITE EARTH BAND OF OJIBWE or Gaa-waabaabiganikaag Anishinaabeg was formed by several bands from the northern part of the state who had to leave their lands after Europeans arrived and took their land.

GRAND PORTAGE or Gichi-onigamiing is where the Grand Portage Band of Lake Superior Chippewa people live.

WISCONSIN
LAC COURTE OREILLES OJIBWE, the people of Odaawaa-Zaaga’iganii, "sustain their heritage and preserve their past, to strengthen their present, and embrace their future." They will always protect and defend their sovereign rights and safeguard Mother Earth.

STOCKBRIDGE MUNSEE BAND OF MOHICANS are the "people of the waters that are never still." Their original design, "Many Trails," symbolizes ENDURANCE, STRENGTH, AND HOPE from a long-suffering proud and determined people.

SOUTH DAKOTA
YANKTON IHANKTONWAN DAKOTA OYATE. The federally recognized tribe of Yankton Western Dakota people is located in South Dakota. Dakota derives from the word "WoDakotah," meaning "harmony – a condition of being at peace with oneself and in harmony with one another and with nature. A condition of lifestyle patterned after the natural order of nature."

ITÁZIPČHO (ITAZIPCOLA, HAZIPCO). In Lakota, this means "those who hunt without bows." They live on the Cheyenne River Indian Reservation.

SICANGU OYATE is also known as Sicangu Lakota of the Upper Brulé Sioux Nation.

OKLAHOMA
THE PONCA TRIBE OF INDIANS OF OKLAHOMA, also known as the Ponca Nation, is one of two federally recognized tribes of Ponca people. The other is the Ponca Tribe of Nebraska. These people were originally from Nebraska and South Dakota but were pushed southward to Oklahoma after the 1868 Treaty of Fort Laramie granted Ponca land to Lakota Indians. The Omaha-Ponca language is part of the Siouan language family. The name Ponca means "cut throat."

WYOMING
NORTHERN ARAPAHO TRIBE OF THE WIND RIVER RESERVATION. They call themselves Nank’haanseine’nan or Nookhose’iineno or "white sage men."