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Front cover: photo by Trevelen Photography Inc., from *Minescapes: Reclaiming Minnesota’s Mined Lands* (see page 12).
WILD THINGS

A Trans-Glam-Punk-Rock Love Story

LYNETTE REINI-GRANDELL

A cisgender woman and her trans spouse learn, change, and grow together, navigating the transition, the communities they found, and the hostility they faced.

“The person I married, who I am still married to and remain very much in love with, is now legally named Venus de Mars, and she uses she and her pronouns. But to get to that point was a journey of decades. At the time we didn’t know where it would lead—we had no real role models and made it up as we went.” —from the Author’s Note

In the 1970s, Lynette Reini fell in love with a fascinating, talented man named Steve Grandell. They married in 1983; five years later, Steve came out to her as transgender. Through the following decades, as her spouse developed a public persona as Venus de Mars and fronted the band All the Pretty Horses, the couple struggled to stay together. They navigated an often hostile, anti-trans environment; fractures grew between them as Venus pushed the band toward success. Against the backdrop of the art, literary, and indie rock worlds of Minneapolis and New York in the 1990s and early 2000s, through hard work and love, they invented a way of being who they truly are.

In Wild Things, Lynette Reini-Grandell shares a deeply personal story of love and growth.

Lynette Reini-Grandell is the author of Wild Verge and Approaching the Gate, both books of poetry. She teaches writing at Normandale Community College.
Engagement photo, 1983.


Lynette with friends on a rooftop in Brooklyn, 2002.
FROM THE BOOK . . .

Most of this story takes place at a time when the kind of knowledge and terminology we now have about being trans didn’t exist. With Venus’s blessing, I have used her old name and old pronouns where using them best depicts the reality of our lives at that time.

I sought other explanations for why he would suddenly seem to forget I was there, or would forget about plans we’d made. Sometimes I imagined that his shift of attention to fans and admirers was a rock-and-roll thing, that he would be more attractive to audiences, booking agents, and so on if he had an alluring air of availability. I thought the band had real potential and didn’t want to jeopardize their success. I tried to turn off my emotions when the flirtations happened. The situations multiplied as he threw himself into making the band succeed. I’d been willing to intervene with people at the Gay 90’s club for trying to cut him away from me, but in New York, with potential career advancement, I was less sure how or if I should get involved.

I wonder now if part of the problem was that I simply didn’t see Steve the way other people did. I saw him as my spouse, plain and simple, the same person he had always been. And perhaps my use of a masculine pronoun and Venus’s former name when talking about those years creates the wrong picture. It’s all I had at that point, and it’s why I’m continuing to use it to describe these events, but the person I saw back then was someone in between, someone who hadn’t yet settled. The name Venus hadn’t been created, and when it was, it still wouldn’t seem to adequately describe the person I loved.
In the 1860s and 1870s, the boy who would become known as Charles Eastman was growing up in a Dakota community in Canada. On long winter evenings, he listened to elder Smoky Day tell the twelve legends of the Dakota creation cycle. The stories told of how humans earned the right to use the bodies of animals for their needs, but only if they respect the animals’ spirits and do not destroy them wantonly.

In the 1880s, as a young man at college, Eastman wrote down the twelve stories. Shortly before his death in 1939, he revised the text for publication, but no book was ever released. For more than eighty years, this manuscript—written by one of the best-known and most prolific Native American writers of the early twentieth century—remained unpublished.

In this new publication, descendants of Charles and his brothers John and David Eastman have come together to present this remarkable work, more than eight decades after its completion. Five Eastman descendants contribute essays that offer new and personal perspectives on Charles Eastman’s life and family, his work as an Indigenous artist and writer, and the impact of these stories on today’s Dakota communities.

Charles Eastman (Ohiyesa, 1858–1939) was the best-known Indigenous person of his day and the author of *The Soul of the Indian*, *From the Deep Woods to Civilization*, and eleven other books. Gail Johnsen, a retired teacher, is his great-granddaughter. Sydney Beane, an educator, community activist and documentary filmmaker, is the great-grandson of Eastman’s brother John.
The first human lived among the animal people, who raised him; the trickster Unktomi was jealous.

The Little Boy Man was now not only a handsome young man, but gentle and noble. He had a downy white feather growing upon his head, which was very good to look at.

When he entered the country of the Bear people, he was well received and welcomed, because they had not seen him for a long time. “Oh, oh! He has a white feather on his head! He is a chief. We will call him ‘White-Feather-on-his-Head’ (Waceheska).” So in this way he got his name thereafter, among all the animals. No longer was he called “Little Boy Man.”

For many winters he lived, studied, and traveled among them, to further establish the relationship between man and the animal people. Because he was so handsome and noble, many of the young women of the different tribes made love to him, but he did not know what that meant. He just loved them all alike, same as sisters to him.

All the while, Unktomi was busy studying him and making comments on his peculiarities, and never overlooked any opportunity to impress them that, under cover of innocence, he was stealing all their secrets and medicines, to become their ruler and chief. He cautioned them to be careful and watch him.

Finally, again Unktomi’s propaganda took hold in their minds. He had said, cunningly, “Make manly war on him, by all the animals of the Earth!”
EVERYTHING YOU WANTED TO KNOW ABOUT INDIANS BUT WERE AFRAID TO ASK

Revised and Expanded

ANTON TREUER

What have you always wanted to know about Indians? Do you feel like you should already know the answers—or are you concerned that your questions may be offensive? For more than a decade, Anton Treuer’s clear, candid, and informative book has answered questions for tens of thousands of readers. This revised edition both revisits old questions from a new perspective and expands on topics that have become increasingly relevant over the past decade, including activism and tribal enrollment; truth and reconciliation efforts; gender roles and identities in Indigenous communities; the status of Alaskan Natives and Canadian First Nations; and much more.

Treuer, an Ojibwe scholar and cultural preservationist, addresses nearly 200 questions on a range of topics—questions that are thoughtful and outrageous, modern and historical, and always interesting.

- What are we supposed to call North America’s first people?
- Can white people dance at powwows?
- What’s the point of land acknowledgments?
- Why was the Dakota Access Pipeline protest such a big deal?

With frank, funny, and sometimes personal prose, this book cuts through myths, guilt, and anger and builds a foundation for true understanding and positive action.

Anton Treuer, professor of Ojibwe at Bemidji State University, is the author of The Language Warrior’s Manifesto, The Cultural Toolbox, Atlas of Indian Nations, and many other books on Indigenous history and language.
Also by Anton Treuer . . .

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NANA AND ABUELA

MONICA ROJAS
ILLUSTRATIONS BY EMIKO RAINBOW

As Luna and her grandmothers embark on a fun evening of food and stories and laughter, a language kerfuffle threatens to spoil their time together.

Luna lives with her two grown-ups in a small home next to a river. She has “two pets, two pillows on her bed, and two languages in her head.”

Luna also has two grandmothers: Nana and Abuela. They are her two favorite people, and they are very different from each other. When her grown-ups are away, Nana and Abuela visit for a “date night” with Luna. Together they plan a delicious meal: pizza with olives.

But when Luna adds something to the menu, she blends her Spanish and her English. Her request for this special treat confuses her grandmothers. They ask, “¿Luna, qué dijiste?” and “Luna, what are you saying?” As the three of them work together to understand each other, Abuela and Nana offer comfort, each in their own way, and Luna figures out how to make herself heard.

In Nana and Abuela, Monica Rojas recounts a story from her own childhood, while Emiko Rainbow’s playful artistry brings Luna’s world to vibrant life. This bilingual story about love and listening celebrates relationships and communication—and what young and old alike can learn from spending time with our favorite people.

Monica Rojas is an associate educator at Bancroft Elementary School in Minneapolis. This is her first picture book. Emiko Rainbow is an artist from Minneapolis whose work celebrates authenticity and diversity. This is her first picture book.

AVAILABLE FEBRUARY
In a small house next to the Mississippi River where it flows between two cities, Lucy lives with her two-granny was. She has two paws, two pillows on her bed, and two teacups in her room.

Josie Dances
Denise Lajimodiere
Illustrations by Angela Erdrich
HARDCOVER, $17.95, ISBN: 978-1-68134-207-8

Rhoda's Rock Hunt
Molly Beth Griffin
Illustrations by Jennifer A. Bell

Also of Interest
From a little cabin on the edge of the wilderness, Grandma and Grandpa invite Nora to her first Star Party. This mysterious celebration happens after dark. Nora wonders: Can I wear pajamas? Will there be snacks?

As Grandma leads the way on the forest trail, Nora discovers the wonders of the north woods at night. There are flying squirrels, calling loons, and hooting owls. But when Nora and Grandpa step onto the dock, she finds that the most dazzling sight of all is the night sky. Billions of stars glow above and are reflected in the lake below. Gazing up, up, up, Nora ponders the mysteries of starlight and stardust. And she thinks about how the night sky unites stargazers all over the world.

In Star Party, Polly Carlson-Voiles relates the simple joys of summer star-watching in a tale informed by years of camping and cabin adventures. Detailed illustrations by artist Consie Powell feature many night-loving animals of sky, forest, and lake, inviting readers to appreciate the vibrancy of the woods after dark. An author’s note highlights nocturnal creatures, constellations, and tips for observing the night sky, encouraging readers to learn more about nearby stargazing opportunities—in dark sky sanctuaries, where the deepest nights are filled with the brightest stars.

“The stars are so far away. Do they ever come down to Earth?” asked Nora. Grandpa said, “Scientists say life is made from stuff that came from distant stars.”

“Maybe I’m part star,” Nora said, taking a breath and spinning around.

“Everything is,” said Grandma.

“Even bats?” asked Nora.

“Even bats,” Grandpa said.
When children and nature come together at the right moment, something magical happens. Join Nora and her grandparents as they gaze skyward and wonder: Who else is having a star party, just like us?

"But wait! Do people all over the world have star parties?" Nora asked.
"I think so. On mountaintops, by lakes and in oceans, it's everywhere in the world where the skies are dark enough," said Grandma.
"Even Siberia?" Nora asked.
"Definitely Siberia." Grandma said.

"Just like us!" Nora asked. Grandma laughed. "Just like us!" she said, pulling Nora close.

North Woods Girl
Aimée Bissonette
Illustrations by Claudia McGehee
HARDCOVER, $17.95, ISBN: 978-0-87351-966-3

On the Shortest Day
Laura Sulentich Fredrickson
Illustrations by Laurie Caple
MINESCAPES
Reclaiming Minnesota’s Mined Lands

PETE KERO

The Mesabi Iron Range in northeastern Minnesota conjures dramatic visuals of open-pit mines and ore piles, enormous earthmoving equipment, and once-booming towns with aging architecture. But now many of these towns are busy with tourists. There are biking and ATV trails, forests and lakes. And yes, continued mining.

Over the decades, people have approached the iron lands with differing perspectives. Early miners opened the Mesabi Range to extract its ore, but key players also upheld conservation principles by setting aside lower-quality rock for use by later generations with better technology. As early as the 1950s, residents were repurposing minelands by building ski jumps and cultivating grouse-friendly habitat. In the early 2000s, the Laurentian Vision Partnership brought together landscape architects, engineers, and residents to dream up possibilities for the landscape—and then to make those dreams real by building bridges, creating wildlife sanctuaries, and opening former minelands for fishing and mountain biking.

In Minescapes, environmental engineer Pete Kero explores the record that is written on Minnesota’s mined lands—and the value systems of each generation that created, touched, and lived among these landscapes. His narratives reveal ways in which the mining industry and Iron Range residents coexist and support each other today, just as they have for more than a century.

Pete Kero is an environmental engineer practicing at Barr Engineering Co. in Hibbing. For twenty-five years he has consulted to public agencies, mining companies, and communities that are reclaiming and repurposing the mining landscape of the Midwest.
Stories from Minnesota’s Iron Range highlight the challenges of competing needs on lands that offer opportunities for both mining and recreation.

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Lisa Westberg Peters
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FROM THE BOOK . . .

Sam Dickinson brought to Pickands Mather & Company a concept he had learned in forestry school called multiple resource management. The idea was that any tract of land had multiple resources upon it and should be managed to provide the greatest benefit to the largest number of people. Under multiple resource management, trees atop a future mining area would not simply be bladed off by bulldozers (as they were in other mining operations at the time) but carefully harvested to provide timber for construction, papermaking, and the townspeople’s use. Pickands Mather & Company allowed the public to hunt and pick berries on company lands. In the fall and early winter, it issued firewood and Christmas tree permits to the local residents free of charge. And fishing and swimming were allowed in company water reservoirs.

It was novel for a mining company to practice resource management that valued not only the minerals but also the timber, recreation, and public relations assets of the land under its control. According to Dickinson’s coworker Dave Youngman, Dickinson had seen multiple resource management in use by the US Forest Service. And, in Youngman’s words, Dickinson “didn’t see any reason why we couldn’t have this same kind of philosophy for company lands.”

The former St. James open-pit mine, now a lake that supplies drinking water and recreation opportunities to residents of nearby Aurora, Minnesota
Hans Christian Heg (1829–1863) was a Norwegian American journalist, anti-slavery activist, prison reformer, politician, and soldier. Best known for leading the Fifteenth Wisconsin Volunteer Regiment on the Union side during the Civil War, Heg died of wounds received at the Battle of Chickamauga in September 1863.

While Heg’s achievements earned him a statue on the Wisconsin state capitol grounds, behind his public persona was a life emblematic of his generation. Heg’s family hailed from Lier, Norway; economic as well as religious challenges led them, like so many others, to leave their homeland for the promise of a better life. Heg himself trod multiple paths: joining in the California Gold Rush, pursuing a political career, and taking up the role of Wisconsin state prison commissioner. Like his fellow immigrants, he made a living and nurtured a family at the same time that he was defining what it meant to be both Norwegian and American.

Heg’s remarkable leadership of the Fifteenth Wisconsin, the “Norwegian regiment,” is the stuff of legends. But this book is more than a biography of one man: it is the story of a generation of immigrant citizens who contributed politically, economically, and socially to the American Midwest and beyond.

Professor emeritus of history at St. Olaf College, Odd S. Lovoll is the author of several books on the Norwegian American immigrant experience, among them Norwegians on the Prairie, Norwegian Newspapers in America, and Across the Deep Blue Sea.
Hans Christian Heg, as colonel, devoted himself tirelessly to securing a robust response to the drive for volunteers. The Madison (WI) newspaper *Emigranten* became his main avenue to make calls to enlist. This Norwegian American organ gave much space to the proposed regiment and the Northern cause. Its September 30 issue advocated the unique opportunity the regiment gave the Scandinavians of the West to enter the army.

In *Emigranten* on November 18, 1861, Heg penned an emotional article titled “To the Scandinavians in Wisconsin.” His question: “Should we Scandinavians sit still and watch that our American, German, and English-born fellow citizens fight for us without helping them?” The Fifteenth Wisconsin was not yet full and could not be mobilized before it had at least nine hundred men. “It is assumed,” Heg continued, “only 600 men have been enlisted.” Heg concluded by making a fervent appeal: “Come, then, young Norsemen and take part in defending the country’s cause, and fulfill an urgent duty, which everyone who is able to owes the country in which he lives. Let us join together and deliver untarnished to posterity the old honorable Norwegian name.”

The recruiting and organization of the Fifteenth Wisconsin went rapidly under Heg’s supervision. In December 1861 the regiment was assembled at Camp Randall, Madison, ready to be mobilized.
THE WAY TO INDEPENDENCE
Memories of a Hidatsa Indian Family, 1840–1920

CAROLYN GILMAN AND MARY JANE SCHNEIDER
Foreword by Nicholas Westbrook

In the 1910s, in the small Hidatsa settlement of Independence, ND, Buffalo Bird Woman, her brother Wolf Chief, and her son Goodbird shared their stories with a visiting anthropologist. Gilbert Wilson carefully recorded their words, took photographs, and collected artifacts. Using the stories of these respected leaders, authors Gilman and Schneider portray the adaptations, lifeways, and spirituality of the Hidatsa people during a time of tremendous change.

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