

# OJIBWE INAAJIMOWIN

THE  
STORY  
AS IT'S  
TOLD

MAY 2018 | VOLUME 20 | NUMBER 05

## BIICHI-BIBOON!

AFTER A LONG WINTER,  
THE DNR GEARS UP  
FOR WALLEYE SEASON

SEE PAGE 12



MEMBERS ELECT  
NEW SECRETARY-  
TREASURER

CHIEF EXECUTIVE  
ADDRESSES  
UNITED NATIONS

MAGGIE KEGG  
RETIRES FROM  
WEWINABI

LONG SUGARBUSH  
SEASON KEEPS  
STUDENTS BOILING

# MESSAGE FROM THE CHIEF EXECUTIVE

MELANIE  
BENJAMIN  
CHIEF EXECUTIVE



## Dear Band Members,

I was humbled to join a small group of Indigenous leaders from around the world as an invited speaker before United Nations leaders on April 20. We spoke of issues ranging from human rights to water rights to border rights. As Indigenous leaders, we urged inclusion of our nations in the UN, which has been considering and studying this topic for years.

Terri Henry, North America's Vice-Chair on the UN Permanent Forum on Indigenous Issues, invited me to testify, and I couldn't pass up this important opportunity to share the Band's story. Terri is also Secretary of State of the Eastern Band of Cherokee Indians and Chair of the Board for the Indian Law Resource Center (ILRC). I have served on the board of directors for the ILRC since 2006, and UN work is the core of what the Center does.

The UN Permanent Forum on Indigenous Issues consists of 16 members and represents the central coordinating body for matters related to the concerns and rights of the world's Indigenous peoples. The UN plans for two more years of meetings before making a decision.

The ILRC worked on the UN Declaration on the Rights of Indigenous Peoples for 30 years before the UN adopted it in 2007. The ILRC was also instrumental in getting the United States to sign the Declaration in 2010, making it the final nation to do so. This Declaration is a powerful tool for advancing tribal sovereignty and protecting our rights.

It was a great honor to speak before this distinguished body. The following are my remarks:

*Session 17 of the United Nations Permanent Forum on Indigenous Issues, United Nations Headquarters, New York City. Remarks by: Melanie Mandaamin Benjamin, Chief Executive of the Non-Removable Mille Lacs Band of Ojibwe, April 20, 2018.*

Good morning. Thank you — "miigwech" in my people's native language — for the honor to speak with you today. My name is Melanie Benjamin, and I am the Chief Executive of the Non-Removable Mille Lacs Band of Ojibwe.

With my fellow panelists, I am here today to contribute to the conversation on the importance of establishing a new status to improve the ability of Indigenous nations to participate in the work of the United Nations.

The Mille Lacs Band of Ojibwe is a sovereign, self-governing, federally recognized American Indian tribal government. Our people have lived for generations on the Mille Lacs Reservation and on tribal lands throughout East Central Minnesota. Our relationship with the United States as a sovereign nation dates back to a time before Minnesota became a state. In fact, American Indian nations have been recognized as sovereigns since before the formation of the United States.

The Ojibwe people — sometimes called Chippewa — share a common origin. We also call ourselves Anishinaabe, which means "original people." There are several Ojibwe communities across the nation and in Canada, which are referred to as Bands. Each Band is sovereign and self-governing.

We have always governed ourselves. Today our tribal government consists of three branches. I am the Mille Lacs Band's democratically elected Chief Executive, and I lead the executive branch. This branch implements laws and provides programs and services to our more than 4,700 tribal members. We serve Band members' needs related to health, education, public safety, economic development, natural resources, and

much more.

The legislative branch consists of our Mille Lacs Band Assembly, which enacts laws that regulate Band affairs and appropriates money for our programs and services. The judicial branch upholds the Band's laws and ensures that justice is served equally to all Band members.

We earned the title "Non-Removable" in 1863 because we refused to leave our homeland in spite of repeated attempts by the U.S. and Minnesota governments to force us to do so. I join you today because the Mille Lacs Band of Ojibwe is a proud, self-governing Indigenous nation.

We are a nation with a direct, government-to-government relationship with the United States of America. We are a nation with an active, growing economy. A nation that protects the equal rights and human rights of our people. A nation with natural resources that we believe are gifts to respect, not tools for economic gain.

We are a nation whose recognized and respected treaties with the federal government date back to 1837. And a nation that will forever protect its people, homeland, and nature's gifts.

That is why I speak to you today, with the great hopes and determination of my nation's people behind me. I speak to you on behalf of a sovereign nation with a stake in climate change, human rights, international trade, and other global issues.

The United States of America does not speak for the Mille Lacs Band of Ojibwe. The State of Minnesota does not speak for the Mille Lacs Band of Ojibwe. Only the Mille Lacs Band of Ojibwe speaks for itself as a government and as a community that is 4,700 members strong. We speak proudly and with the utmost resolve.

For far too long, others with power in numbers have imposed poverty on Indigenous people, disregarded the rights of Indigenous people, and overlooked Indigenous people altogether. But our dignity, our voices, our strength of mind, and our strength of character endured.

And so, the Mille Lacs Band of Ojibwe is strengthened by more than our numbers. We are strong in pride, mind, voice and character. And we are strong as a sovereign nation.

On behalf of the Mille Lacs Band of Ojibwe, I respectfully urge the United Nations to establish a new status for us and our fellow Indigenous nations. We wish to be an active participant in UN discussions on international advocacy matters that are relevant to us. And we intend to bring a perspective that only we ourselves are capable to provide.

We come here to take our rightful place in the international system. Now, turning to the details of what Indigenous participation at the United Nations should be, I want to briefly review the four major questions being asked.

First, who should qualify for the new status? This status should apply exclusively to Indigenous peoples' governments or governing institutions. Such governing institutions must govern Indigenous peoples, as that term is used and understood in the United Nations and other intergovernmental bodies, such as the International Labor Organization, the World Bank, and the Inter-American Development Bank.

Accreditation standards must be strong but flexible, and responsive to the differences among Indigenous governing institutions around the world. Indigenous governing institu-

tions should be accredited if they demonstrate that: (1) they represent a people; (2) the people are Indigenous; and (3) the government is duly established by the people.

We believe that this first question — qualifications for the new status — is the most important. We must have standards in place that separate legitimate Indigenous peoples' representative institutions from groups that are not Indigenous, such as other minority groups. We must be able to distinguish between Indigenous peoples' representative institutions and NGOs that do not exercise Indigenous peoples' rights of self-determination and self-government.

Applicants must not be ethnic, national, linguistic, racial, or other groups that are not, in fact, Indigenous. This is a question of fact and history. It cannot be determined by self-identification alone, but no particular definition should be required.

Second, there is the question of who should decide if an Indigenous people's representative institution meets these standards. We believe the accreditation body must include some Indigenous government leaders or, at a minimum, must consult with Indigenous government leaders, experts, or advisers.

Third, where in the UN should Indigenous peoples be able to go? We believe we should be able to go to any relevant meeting in the UN, and we must be present in any meeting where our rights are under discussion.

Fourth, what should we be able to do in those meetings? We should have the opportunity to submit documents and proposals, make statements, and take part in United Nations activities on a permanent, ongoing basis.

These new rules should not impact existing arrangements for Indigenous peoples' organizations and NGOs. We need to add the voices of Indigenous governments to the international conversation, not stop our many friends and allies from speaking.

I have one final comment. The UN has been studying this issue for many years. Currently there are plans for two more hearings in New York on this topic. Those meetings will take place during the Permanent Forum each of the next two years. It is important for Indigenous governments to study this issue, attend these meetings, and demand that their rights of self-government, self-determination, and participation in decision-making be realized here at the United Nations.

The General Assembly has authorized additional regional consultations. I urge member states and UN agencies to organize and schedule these meetings in order to hear from Indigenous peoples in all regions, including those who may be unable to come to New York.

The only way we will reach those solutions is through continued conversations, and we believe that these conversations must go beyond New York. Regional consultations will likely be essential to the success of this work.

Thank you — miigwech — for your time.

**To read or download the UN Declaration on the Rights of Indigenous Peoples, see [un.org/esa/socdev/unpfii/documents/DRIPS\\_en.pdf](http://un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf).**

# Band Members Elect New Secretary-Treasurer, Representative Candidates

The Mille Lacs Band's primary election on April 3 determined Sheldon Boyd as the winner in the Secretary-Treasurer contest and narrowed the field of candidates to the two top finishers in the races for District II and District III Representative. The Band's general election will take place on June 12.

## Vote totals — Secretary-Treasurer

In accordance with Minnesota Chippewa Tribe election law, any candidate who receives more than 50 percent of the vote in the primary election is declared the winner. No general election will be held in this contest.

Sheldon Ray Boyd — 453  
 Carolyn Marie Beaulieu (incumbent) — 348  
 Bruce Scott Harrington — 47  
 Total — 848

## Vote totals — District II Representative

District II includes Band member communities in Minisinaakwaang (East Lake), Sandy Lake, Minnewawa, and Chiminising. The top two will move on to the Band's general election.

Raina Elaine Killspotted — 70  
 Marvin Ray Bruneau — 49  
 Thomas Lee Benjamin Sr. — 44

Michael Robert Aubid — 31  
 Louis Kevin Merrill — 0  
 Total — 194

## Vote totals — District III Representative

District III includes the Aazhoomog (Lake Lena) community near the St. Croix River east of Hinckley, as well as a large community of Band members living in Hinckley. The top two will move on to the general election.

Laureen Gay Davis — 62  
 Wallace Ervin St. John — 59  
 Diane Marie Gibbs — 51  
 Bonnie Lou Matrious — 24  
 Clifford Kenneth Churchill — 15  
 Total — 211

The three positions up for election are part of the Mille Lacs Band Assembly, which is the Band's legislative branch. The Band Assembly consists of one Representative from each of the reservation's three districts and the Secretary-Treasurer, who presides over the Band Assembly as speaker. Enrolled Band members at least 18 years of age are eligible to vote for, and serve in, these positions.



Chief Executive Melanie Benjamin testified April 18 before the U.S. Senate Committee on Indian Affairs. She is pictured with James Floyd, Principal Chief of the Muscogee (Creek) Nation, Okmulgee, Oklahoma; Carlos Hisa, Governor of Ysleta del Sur Pueblo, El Paso, Texas; and Sen. John Hoeven (R-North Dakota) the chair of the committee. Also testifying was Arthur "Butch" Blazer, President of the Mescalero Apache Tribe, Mescalero, New Mexico.

# Chief Executive Marks Anniversary of Self-Governance with Senate Testimony

Chief Executive Melanie Benjamin was invited to testify before the U.S. Senate Committee on Indian Affairs on April 18 to support self-governance amendments that have been in the works for nearly two decades. Titled "The 30th Anniversary of Tribal Self-Governance: Successes in Self-Governance and an Outlook for the Next 30 Years," the hearing focused on progress to date and improvements still needed. These improvements would further reduce bureaucracy, promote greater self-governance, and expand tribes' ability to tailor federal programs to meet their own needs.

Under Chief Executives Art Gahbow and later Marge Anderson, the Mille Lacs Band was a tribal self-governance pioneer. In the late 1980s, an investigation revealed that only 11 cents of each federal dollar appropriated to the Bureau of Indian Affairs (BIA) reached Native people. Chief Executive Gahbow and a small group of tribal leaders traveled to Washington, D.C., to help develop a new approach.

That approach became the self-governance program — part of the Indian Self-Determination and Education Assistance Act

Amendments of 1988. The Mille Lacs Band became the first tribe to negotiate a self-governance compact with the BIA in 1990.

Senator John Hoeven (R-ND), chairman of the Senate Committee on Indian Affairs, convened the April 18 hearing, describing the Indian Self-Determination and Education Assistance Act Amendments of 1988 as "one of the most successful laws in Indian history" and "a significant turning point."

Today, 270 tribes are self-governance tribes. In her testimony, Melanie asked, "After 30 years, why aren't more of the 573 federally recognized Indian tribes participating? And why is only \$160 million of the BIA's annual \$2.4 billion appropriation being transferred to Indian tribes under self-governance authority? And why... is the mandatory reach of tribal self-governance authority still limited only to BIA and not... the rest of the Department of the Interior?"

She urged the passage of amendments that will bring more federal funding to Native communities and serve a broader array of programs and services.

## District I Cleanup Rescheduled

This year's District I community cleanup, originally scheduled for April, was postponed due to bad weather. The cleanup will take place May 5–11.

Hours of operation will be 9 a.m. to 4:30 p.m. All roll-off dumpsters will be located at the Mille Lacs Band Old Transfer Station Site off of U.S. Highway 169.

District II cleanup in East Lake, McGregor, Minnewawa, Sandy Lake, and Isle kicked off on Saturday, April 28, and continues through Friday, May 4. Hours of operation are 8:30 a.m. to 4:30 p.m. on Monday through Friday, and 9 a.m. to 4 p.m. on Saturday and Sunday. Roll-offs are placed at the East Lake Maintenance Facility for District II and Chiminising Community Center for District IIa.

District III cleanup ended on April 27.

Please contact Public Works at 320-532-7448 if you have any questions or concerns about the 2018 spring cleanup.

## Minor Trust Training Rescheduled for May 16

Due to bad weather, Minor Trust Training was canceled on April 16 and rescheduled to Wednesday, May 16, from 9 a.m. to 2 p.m. at the Grand Casino Mille Lacs Convention Center. Parents and minors are encouraged to attend this seminar. Commissioner of Finance Adam Valdez, along with Morgan Stanley representatives, will be presenting "Planning for Your Future." This seminar will provide each participant with valuable information and take-home materials about how to make the most of your money. Call Jana Sam at 320-532-7466 to reserve your place.

## 50+ Program Provides Job Opportunities

The Mille Lacs Band AanjiBimaadizing is offering a 50-plus employee program to help meet the increase in government work demands and to assist unemployed Band members in supplementing their income.

The program offers part-time, temporary, and seasonal work to Band members 50 years of age and older. Work hours shall not exceed 30 per week or 300 for 10 weeks.

All applicants must pass a pre-employment drug test paid for by AanjiBimaadizing. All applicants must be unemployed Mille Lacs Band members and must provide a tribal ID.

There are 20 positions available in District I and 10 positions in Districts II, IIa, III, and the urban area. For more information, contact Gladys Sam at 320-532-7407.

## Big Memorial Weekend in Store at Indian Museum

The Mille Lacs Indian Museum and Trading Post will once again host a series of events during Memorial Day weekend, May 25–28. On Friday, May 25, the "Patriot Nations: Native Americans in Our Nation's Armed Forces" exhibit opens. Saturday features a film festival and Sunday a music festival. Sunday and Monday, artists will showcase their work at the Trading Post, and the weekend concludes with the annual powwow on Monday at noon, hosted by AMVETS Post 53.

**See pages 10 and 12 for more information.**

## State and Local News Briefs

### Judge Opposes New Line 3 Corridor:

Administrative Law Judge Ann O'Reilly, in a 434-page report released April 23, said the Line 3 replacement should be approved, but not in the new corridor proposed by Enbridge Energy. The new corridor passes through watersheds in the District II area that are home to productive wild rice habitat used by Mille Lacs Band members. The old corridor passes through the Leech Lake and Fond du Lac reservations. The Leech Lake Band opposes the placement of the new line in the old corridor. In June, the Public Utilities Commission will make the final decision on the certificate of need and the route permit. *Source: mprnews.org.*

### Wild Rice Debate Heats Up at Minnesota

**Legislature:** Environmental groups, tribal organizations, and the Minnesota Pollution Control Agency (MPCA) want to preserve a longstanding rule on sulfate discharges aimed at protecting wild rice waters from sulfate pollution, but Republicans and Iron Range Democrats are working to nullify the rule. The MPCA says nullifying the rule would violate federal law and allow cities and businesses to avoid new water treatment upgrades. *Source: mprnews.org. See page 10 for more on this topic.*

**Local Birch Bark Artist Honored:** A national not-for-profit, the Native Arts and Cultures Foundation (NACF), has recognized eight artists from six states as the 2018 NACF Mentor Artist Fellows in Contemporary Visual Arts and Traditional Arts. This fellowship recognizes established American Indian and Alaska Native artists of 10 years or more who wish to mentor an American Indian or Alaska Native emerging artist apprentice for one year, strengthening the artistic skill and evolution of creativity among Native artists. Among the recipients is Mille Lacs Band descendant and Red Cliff member Pat Kruse, a birch bark artist. *Source: nativeartsandcultures.org.*

### Legislature Considers Task Force to Study Violence against Native Women:

A bill in the Minnesota House of Representatives sponsored by Rep. Mary Kunesh-Podein, DFL-New Brighton, would create a task force to address Minnesota's missing and murdered Indigenous women. Data from the Minnesota Coalition for Battered Women show that 9 percent of homicide victims during the years 2013 to 2016 were Native American, who make up about 1 percent of the state population. The task force would be required to give an annual report to the Legislature on causes of violence, how to track and collect data, and the best ways to help. The bill will be included in the House's public safety omnibus bill. *Source: inforum.com.*

**Enbridge-Friendly Bill Voted Down:** The Public Utilities Commission will decide in June whether to approve Enbridge Energy's proposal to replace its Line 3 crude oil pipeline with a new line bringing oil from Canada's tar sands across northern Minnesota. A bill to terminate the PUC's role and give Enbridge a green light passed one House committee but failed by a 5-4 vote in the Senate Energy and Utilities Finance Policy Committee. Gov. Dayton threatened a veto. The bill's sponsor, Sen. David Osmeck, R-Mound, said, "I am not willing to wait any longer for any roadblocks. We have got to get this done." Sen. John Marty, DFL-Roseville, said the proposed legislation would allow Enbridge, "at its sole discretion, to do whatever it wants." *Source: startribune.com.*

# Beloved Wewinabi Gramma Retires

**By Melissa 'Baabiiitaw' Boyd** Mille Lacs Band Member

Maggie Kegg, also known as Matino, not only celebrated her 90th birthday on February 17 (which makes her birth year 1928!), but she was recently the guest of honor at her retirement party held at Wewinabi Early Childhood Center.

Maggie, lovingly called 'Gramma' by the children, worked at the school for more than 30 years as an Elder Fluent Speaker. The four years that I spent working with Maggie and her fellow grammas — Susan Shingobe, Elfreda Sam, Carol Nickaboine, and Linda Mitchell — included some of the most profound life experiences I have ever had. I watched in awe as they continued to care and provide for the children and grandchildren well into their 80s and now 90s.

Maggie is the mother of 15 children (several of whom have since passed on). She has 56 grandchildren and 90 great-grandchildren and a special relationship with Amikogaabaw-iban's son, Giiwit. Maggie married Jesse Kegg when she was 14 years old. Jesse, now deceased, was 19 at the time. When they were raising the kids, they would sometimes load them in the car and bring them to wrestling shows or take a car ride to the city to go out to eat. All of Maggie's kids knew how to gather birch bark and helped make tiny birch bark canoes.

Her best friend was the late Margaret Hill, a fellow crafter. Maggie even has her own beadwork design! Her daughter, O'madwe, said during our interview, "If we didn't clean the house and finish our chores, we would get a whoopin' with the red willow switch!" Red willow wasn't just sacred tobacco in the Kegg home, but a disciplinary tool as well.

For many decades, Maggie made blankets for her family to use at ceremonial dances. There was no design too difficult. She has been sought out for years to be the maker of blankets and has taught her daughters her trade. For the past few years, they have taken over the sewing machines to meet the demands for Maggie's work.

While visiting at her house, she always makes sure that I am offered coffee or tea and that I have something to eat. She tells me what is new with her children and asks me about my work and school business. Often she asks me how many kids I have. When I tell her I have eight children, I quickly follow up with, "Well ya know, I am trying to catch up to you!" She laughs every time.

Maggie once told me a story about how poor Indians used to be. She asked me, "You know what we used to use for cups?" I waited patiently for her answer. "Peanut butter containers. We used to wash them out," she explained. One thought Matino often shares with me when I see her is, "You know, we don't need so much stuff. We don't need big houses. My house is too big." She reminds me that things used to be simpler when there was less money and people spent more time together.



FILE PHOTO

Maggie Kegg at her 88th birthday party in 2016.



SUBMITTED PHOTO

Maggie and her late husband, Jesse.

The Ojibwe word for an aged woman is "Mindimooyenh," meaning "the one who holds things together." Maggie has been a Mindimooyenh for quite some time, and she continues to bring people together to this day. Let's all congratulate Matino on her beautiful career as a mother and a gramma at the Head Start.



PHOTO BY BRADLEY HARRINGTON

## Meshakwad Open

The Meshakwad Community Center in Hinckley is now open to Band members for a free trial period Mondays and Wednesdays from noon to 8 p.m. Come and enjoy the fitness center, gymnasium, and saunas. Membership information will be announced and a Facebook page created soon. Watch the Mille Lacs Band Facebook page and millelacsband.com for details. If you are interested in teaching a class at the center, please email shena.matrious@millelacsband.com.

# Band Members Encouraged to Apply to First Ever Tribal Youth Gathering

**Toya Stewart-Downey** Mille Lacs Band Member

Minnesota Governor Mark Dayton is hosting the state's first-ever tribal youth gathering, an idea that was presented to the Governor by Mille Lacs Band Chief Executive Melanie Benjamin during one of the summits he holds with tribal leaders each year.

Melanie suggested to the Governor that he model the state event after the national effort that came from President Barack Obama's initiative, which he started with Native youth during his second term in office.

To help with the planning, the Governor convened a youth steering committee, which includes two youth ambassadors from the Band — Amanda Leigh Eagle and Roxann Emerson.

Both Amanda and Roxann will help with planning the day-long event, along with about 20 other Native youth delegates representing the 11 Tribal Nations in Minnesota and Minneapolis and Saint Paul Public Schools Youth Councils. State agency leaders and community partners will assist with the efforts of the Youth Steering Committee.

The event, geared toward youth ages 14–24, is designed to focus on community-building and developing leadership skills.



**Amanda Eagle**

**Roxann Emerson**

To qualify for the July 27 gathering, the young people must first complete the Generation Indigenous (Gen-I) Challenge. The Gen-I Challenge is a pledge from Native American youth to make a positive difference in their communities. The deadline to complete the challenge is June 30.

"Working together with tribal, state, civic, and business leaders, we can help prepare the next generation of young leaders to tackle the important challenges facing Native communities in Minnesota," said Governor Dayton. "I encourage Native American youth from across Minnesota to participate in the Gen-I Native Youth Challenge and Tribal Youth Gathering."

Besides bringing together youth, tribal and state leaders, civic and business leaders, and educational organizations, the gathering will recognize and amplify the work the youth are already doing in their communities.

"We hope to have 200 to 300 Native youth from all 11 tribes across the state," said Laura Cederberg, the Governor's Assistant Chief of Staff. "We wanted to use President Obama's model and bring it to Minnesota."

Obama's Generation Indigenous initiative was created in 2014 to improve the lives of Native American youth through new investments and increased engagement. Known as Gen-I, the initiative promoted a national dialogue and supported programs and policies that both mobilize and cultivate the next generation of Native leaders.

Some of the topics that will be addressed during the July 27 gathering include: culture, education, history, sovereignty, language preservation, engagement, and public leadership development.

The gathering, which will be held at the University of Minnesota's St. Paul campus, is designed to empower youth to help them develop skills and the tools needed to serve as ad-

## Take the Challenge

To apply to attend the Minnesota Tribal Youth Gathering, follow the steps below:

**CHALLENGE:** Fill out the form at [aspeninstitute.wufoo.com/forms/zkr0zsl1m6qyvp/](http://aspeninstitute.wufoo.com/forms/zkr0zsl1m6qyvp/) to tell us what issues you want to address and how you plan to tackle them. Taking the Challenge makes you part of the Gen-I National Native Youth Network and serves as your application for the Minnesota Tribal Youth Gathering. Becoming an Ambassador makes you eligible for exclusive leadership opportunities beyond the Tribal Youth Gathering.

Both steps are required to apply for the event and must be completed by June 30, 2018. On the Gen-I Challenge Form, select option C and use invitation code "MTYG" to apply for the event.

**ACT:** Within 30 days of taking the challenge, youth should work with other youth in their community or at their school to do something positive. Tribal youth councils, urban tribal youth groups, or other Native youth organizations can also be helpful resources to help determine plans.

**CAPTURE:** Youth should document their Gen-I efforts on the Challenge form, through a short summary. Those youth who have already been part of positive change in their community, can use that activity to take the Challenge. They can share photos or videos of their work. Those who have questions or need inspiration email The Center for Native American Youth at [cnayinfo@aspeninst.org](mailto:cnayinfo@aspeninst.org).

**SHARE:** Youth should share their stories on social media using #MTYG and #IAmGenI, tagging @genindigenous on Facebook, Instagram, and/or Twitter.

**The deadline to complete the challenge is June 30.**

**"Working together with tribal, state, civic, and business leaders, we can help prepare the next generation of young leaders to tackle the important challenges facing Native Communities in Minnesota."**

— Gov. Mark Dayton

vocates for themselves and their communities.

Khaloni Freemont, a member of the youth steering committee, said that the youth can be the leaders in breaking barriers and building better futures for their communities.

"Ojibwe and Dakota communities in Minnesota have long faced persistent disparities in educational, economic, and health outcomes. Overcoming these challenges will require all of us to work together and share our best ideas," Khaloni said.

## National News Briefs

**Indian Country Champion Passes On:** The National Indian Gaming Association mourned the passing of a beloved defender of tribal sovereignty, Senator Daniel K. Akaka, on April 6. Akaka served as Hawaii's Senator from 1990 until his retirement in 2013 and was the first U.S. Senator of Native Hawaiian ancestry. Akaka chaired Indian Affairs and was known as a champion for Native American issues, including the General Welfare Act, Indian Health Care Act, and tribal government contracting. NIGA Chairman Ernie Stevens stated: "Senator Akaka was a great friend of mine and was beloved by Indian Country. His years of service along with Senator Inouye provided a bulwark of support for Tribal Nations. Senator Akaka was a true warrior and patriot for this country, and a determined advocate for Tribal Nations. During this time of celebration of his life, NIGA stands with the Senator's family as he walks into the spirit world. We will miss you, Senator Akaka."

Source: [pechanga.net](http://pechanga.net).

**Offensive Monuments Poised to Fall:** First it was monuments to the Confederacy; now, monuments offensive to Native Americans are being taken down. In February, San Francisco officials said they planned to remove a monument depicting a defeated Native American at the feet of a Spanish missionary. In March, the San Jose City Council took down a statue of Christopher Columbus. Kalamazoo, Michigan, said last month it would take down a park monument of a Native American in a headdress kneeling before a westward-facing pioneer. In Baltimore, a city councilman has vowed to replace a smashed Columbus monument with something that better reflects current values. But what if the offensive figure is a former president? The city of Arcata, California, is taking things a step further by considering removal of a bust of President William McKinley for "directing the slaughter of Native peoples in the U.S. and abroad."

Source: [latimes.com](http://latimes.com).

**Democrats Block Discussion of Sovereignty Bill:** A bill that came before the Senate April 16 would have recognized that tribal governments have the same authority as other governments over organized labor, but Democrats in the Senate, presumably following the wishes of unions, prevented its passage. The issue dates to 2004 when the National Labor Relations Board asserted jurisdiction over tribal enterprises, including casinos. Republicans pushed hard for the legislation, seeking an opportunity for a victory over unions while coming across as more friendly to tribes than the Democrats. Democratic Senator Tom Udall of New Mexico criticized Republicans for pushing the partisan bill while failing to act on other issues of interest to tribes, like housing, health, and education.

Source: [indiancountrymedianetwork.com](http://indiancountrymedianetwork.com).

**Tribes Find New Ways to Fight Sex Trafficking:** Tribes from Minnesota and other states are working to combat sex trafficking in Indian Country after the federal Department of Justice came under fire for its failure to collect data about this activity. Fond du Lac Band interim Police Chief Mike Diver and fellow officer Kelly Haffield presented information at the conference in Palm Springs, California, about the new Minnesota tribal sex trafficking coalition, Tribes United Against Sex Trafficking (TRUST), comprised of representatives from the 11 Minnesota tribes. Source: [rewire.news](http://rewire.news).

## Growing Up in Nature

By Beatrice Taylor

*The late Beatrice Taylor wrote this for the Moccasin Telegraph series published in the Mille Lacs Messenger. It is reprinted to help preserve her teachings and pass them on to the next generation.*

We lived in a log house on the reservation. We didn't have electricity, but we couldn't miss what we never had. My dad cut wood to use in our house and we were always warm. We never thought we were poor, either.

One of my earliest memories of growing up was visiting family. Often my mom put my little brother on her back and walked with me and my sister to relatives' houses. We had family all over the place.

When we weren't visiting family, my sister and I played together at home. In the mornings, we dug in the bread box and found biscuits to break up into our tea. During the day we climbed trees like boys and played in our make-believe house that we set up with boards and blankets. We often walked by the river and found pretty rocks to bring back to my mom's rock garden. We had active imaginations and were carefree. It was one of the happiest times of my life.

We also played in the woods. If we were hungry, we ate what we found in nature — the little tender end of sumac, the tiny white part of grass blades, the tangy little clovers, and the cherry bark that turned our mouths red.

In the summer, we picked berries with my mom and ate them for dinner. My sister and I knew where all the berries grew and would take our mom to those areas. In the fall, we found gooseberries, blueberries, raspberries, choke cherries, and hazelnuts. We also canned food so we could save it. Nature fed us.

Often when we were in the woods, my sister and I heard our mom calling us to fetch water. So we went home, walked down a steep hill, and hauled water from the well. We had other chores to do, too, like washing the dishes, but still had a lot of time to play. When my dad got home, he sang songs as my sister and I danced around the stove heater. My sister and I used to dance around the house all the time. We had all kinds of fancy steps.

When the sun went down, we had to go inside. My parents wouldn't let us play outside after dark, because they said there were invisible spirits that would grab us. They told us an old lady with a knapsack went looking for kids playing in the dark. We always believed the story; it was just part of growing up.

Long ago, people got along so well together and helped each other more often. Everything we had we shared. If one person had rice and the other had corn, they traded. Now, I notice that nobody wants to help someone else unless they get something in return. Before you could ask for help and people didn't ask for anything. They did it because it was part of their way of life.

But I still see traditions that we had years ago, such as powwows. I attend powwows and love seeing the beautiful costumes and dances. The women dancing are so light on their feet — it's like there is nothing to it. My grandson dances, too, and I am so happy to watch him. I hope he continues dancing and sharing in the traditions.



Ed St. John learned a lot about being Anishinaabe and being an Elder from his mother, the late Beatrice Taylor.

## The Generous Life of Beatrice Taylor

By Brett Larson Inaajimowin Staff Writer

When Ed St. John sees Moccasin Telegraph columns by the late Beatrice Taylor, it affects him deeply.

Not just because of Beatrice's unique storytelling and insights on Ojibwe culture and traditions.

But because Beatrice was Ed's mom.

When he saw her latest column, Ed called the *Ojibwe Inaajimowin* to share some of his memories of his late mother, a beloved resident of District III.

He cut the Moccasin Telegraph article out of the paper and hung it on his wall. Now, when he comes to his office in the Corporate Lodge in Hinckley, where he works as a driver for Health and Human Services, he says, "Good morning, Mom. How are you?"

What Ed remembers most clearly about Beatrice is her generosity.

"She'd always give rather than receive," said Ed. "She always had things stashed away — sewing or gifts — and when something came up she'd grab one of those things and tell me to give it to someone. I asked her once, 'Why do you give so much, Mom?' and she said, 'Because there's people out there who aren't blessed like we are.'"

Beatrice also made time for people. Whenever someone came to visit, she would have them sit down while she prepared a bowl of soup or a cup of coffee. "That's what Indians are supposed to do," said Ed. "Now you hardly see that anymore."

Beatrice raised her family — seven boys and four girls — in the Pine City area near their relatives, the Churchills and LaFaves. They attended ceremonies at Aazhoomog, and the boys learned to sing while drumming on old tires and coffee cans.

Beatrice and her husband, Louis St. John, worked in the rutabaga and bean fields, cut timber, picked blueberries, and went ricing.

Beatrice shared her knowledge with her children, grandchildren, and community. "She taught us a lot about the culture," Ed said. "I understood where she was coming from when I started getting on the drums and going to ceremonies."

For Ed, that's another lesson people can learn from Beatrice. Folks today often lament the fact that young people don't listen to Elders, but Ed points out that Elders need to take the initiative to teach their kids and grandkids.

"How can they learn, if we don't teach them?" he asked. "How are the children going to know wisdom if we don't share

our knowledge? How will they learn the Creator's laws if we don't talk to them about the laws? How are the little kids gonna learn to send their offerings to the ones who went on before us? How are the youngsters going to learn to sing their Indian songs? How are they going to learn how to harvest? That's got to be taught.

"How are they going to learn anything if the parents or grandparents don't teach them? It's up to the parents to step up to the plate with the youngsters and teach them. If you don't know, there's an Elder out there who knows. Don't ever be afraid to talk to an Elder."

**"She taught us a lot about the culture. I understood where she was coming from when I started getting on the drums and going to ceremonies."**

— Ed St. John

Even the Elders who have passed still have things to teach, Ed says — another lesson from Beatrice. "The other thing she taught me was to shut up and listen," Ed added. "You'll pick up on things that will matter in life."

His mother still appears to him in dreams, and he remembers her when he puts out tobacco or a dish of food for the manidoog.

Ed tries to model Beatrice's giving spirit to his own kids and grandkids by helping people with rides or groceries. "She's right," he said. "It does feel good to give someone something they can't afford."

Ed also follows her example by visiting relatives and friends. "Now I'm an Elder, and Elders have to do that."

Ed doesn't expect anything in return because giving is its own reward — another lesson Ed learned from Beatrice. "Mom said a hug or a handshake or a thank you is a high gift," he recalled. "You don't need all this money."

Ed concluded, "Tell the youngsters, and the Elders who are still with us, to remember the old ways and they'll be blessed in life."

# Language Warrior's Lifelong Love Affair with Ojibwemowin

Story and photos by Amikogaabawiikwe (Adrienne Benjamin) Mille Lacs Band Member

John P. Benjamin (also known by his Ojibwe name Waabishki-gaabaw or his nickname Zhooshk or Slick) has been a lifelong learner of the Ojibwe language. He has used it to turn his life around and as a tool to help youth and other community members find direction in their own lives. He holds classes in District I for the community and teaches at Nay Ah Shing Schools during the day.

John first learned the Ojibwe language in high school from Millie Benjamin. "I asked Millie one day, how do you say 'Come on, let's go to the liquor store?!'"

John chuckled at the remembrance of his story and continued. "She said, 'Aaniin dana wa'aw Waabishki-gaabaw! and then she proceeded to write it down and handed it to me on a piece of paper. She didn't want to say it out loud.'" John laughed wildly again. "I've come a long way since then."

"Even after I graduated high school, I was always trying to speak it to Elders, but I never understood the grammar," John remembered. He said a major shift happened for him when he came across a quote by Jim Clark that said, "When the Anishinaabe people lose their language, they're no longer Ojibwe people, they're descendants of Ojibwe people." He said that those words stuck in his head for a long time and made him want to learn more.

John had found his passion. He was still a bit unsure about his future, though. "I heard an old man say that we were put on Earth for a reason, and I feel that I was put on this Earth to learn the language and teach as much as I can with my time here. So I made a choice, I guess, to continue learning and working on the language, or I could go back to my old ways. I thought about it hard. I thought about kids and the next generation, not really growing up to know anything about the language at all, and I thought that maybe I can teach them a little, teach them something besides just words. I only learned words and numbers in school, and I didn't know how to make my own sentences," John said. He knew he wanted more for the future of the language.

Then he formally met Amikogaabaw'iban (Larry Smallwood) at an Elder conference in Fond du Lac. "I remember I was sitting at a table with my classmates from Fond du Lac College. Amik was maybe two tables down, and we had to give introductions. I stood up and said, 'Boozhoo Nij-anishinaabedoog! Niminwendam omaa ayaayaan minawaa gaye niminwendam omaa ayaayeg.'" (Hello, my Anishinaabe people, I'm glad I'm here today, and also I'm glad you all are here today.)

"After I said that, I heard a loud 'Aho' come from the back of the room, and it was Amik," John said, smiling as he remembered the moment. (In linguistic terms, "Aho" is an acknowledgment to the speaker that they're being heard.)

After that experience, John started working with Amik. After hearing him speak, Amik asked John to start working with him part-time. Part-time turned to full-time, and soon he started working with Lee Staples as well.

"They taught me how they do ceremonies, what to say for dishes, and other ceremonies like naming," John said. Then he



Above: John Benjamin, center, takes every opportunity to use the language with other speakers, like David 'Niib' Aubid and Alex 'Bagwajinini' Kmett. Below: John shares his language skills with the Ge-Niigaanizijig youth leadership program students, in addition to working with Nay Ah Shing and District I language learners. Pictured with John are (back) Jazmyne Skinaway, Niigaan mentor Matt Petty, (front) Jenae Beaulieu and Seth Benjamin.

met Brendan Fairbanks, a linguist at the University of Minnesota. John messaged him on Facebook about a small bit of grammar, and he thought he would get a simple answer. "I ended up getting a long response from him about linguistic ideas of the language. So for a year I asked him grammar questions about the language, and he taught me a lot just from our Facebook conversations and me understanding it better with his guidance," John said gratefully. "I still ask him questions today."

John also spends a lot of his time with the four Elders at Wewinabi school: Susan Shingobe, Maggie Kegg, Carol Nickaboine, and Elfreda Sam. (For more on Maggie, who recently retired, see page 4.) "They're always super happy to see me," John said. "I always go over there and ask them crazy questions, sometimes just because I want to see how they would pronounce something."

He gave an example: "What are you cooking tonight?"

"They'll say it, and they'll agree or debate it amongst themselves, but they all say it almost exactly the same way. Their dialect is specific to Mille Lacs. I like to ask them as a group because I'll usually get to hear a couple of different options from them based on their speaking styles," John explained.

He has used the knowledge that he has gained over the years to teach others. He has become a quiet yet powerful language warrior in the community. "Grammar is the key. Learning about the grammar piece is the most important thing one can understand about the language, and it will take your learning and speaking to the next level," John believes. "You need to have a good teacher who has an understanding of how the language works and can explain things about how it works in the easiest way for their learner to understand. You have to learn a little bit about that big chimookomaan word — 'conjugation.' Learn how to ask the right questions of the people you know who are working on the language. Many of us are here to help and excited and happy when someone new wants to learn."



John reflected about his teaching and his dreams for the future. "The best part of teaching to me is when people stump me — which isn't actually too hard," John says jokingly. "Just knowing that people want to learn something and knowing that I'm helping them to speak their own native tongue. To even be able to say a few things here and there, and eventually they'll keep working on it and maybe someday even be able to hold a small conversation in public, and people will look at them funny. I want to hear it more in public. I want the little kids to at least be able to make their own little simple sentences."

John concluded with his ultimate hope: "to get an immersion school going here in Mille Lacs, in some way, shape, or form. The more we use the language, the more it will be heard... Mi'iw."



## Prepared for Emergency

Emergency Management Coordinator Monte Fronk was as busy as ever last month helping Band members prepare for emergencies. In late March, Monte taught a CPR/AED class at the Urban Office and worked with Andover Fire Department Assistant Chief Mark Wincezki and Firefighter Derek Smith to provide smoke alarm installation and fire prevention information to a Mille Lacs Band member in the urban area. On April 12, as part of Severe Weather Awareness Week, Monte helped out with tornado drills at Nay Ah Shing Schools.

# Sugarbush: The Sweetest Tradition

By Li Boyd Mille Lacs Band Member

April is called Iskigamizige-Giizis in Anishinaabemowin — the maple sugar moon. It is the only time of year when the sap of sugar maple trees will run. Depending on the weather, the sap can start to flow in Onaabani-Giizis, Hard Crust on the Snow Moon, or March.

Maple sap has been a traditional food source for the Anishinaabe for generations — since before colonists arrived with iron kettles to help with the boiling process. While the ziinzibaakwadwaaboo, sugar water, that comes from the tree is sweet as soon as it comes out and tempting to drink on the spot, Anishinaabe ancestors knew that the sweetness would be better preserved and stored for use later during the year. They taught themselves to boil ziinzibaakwadwaaboo until it became thick, and then thicker still. Once thick enough, the nearly solid sugar would be poured into a wooden trough carved from the trunk of a tree and ground by hand into granules. The resulting sugar would be packed into cakes or cones, used as food seasoning, or even added to water for sweet tea.

While some of the tools have changed, Anishinaabe methods for collecting sap in a good way are largely the same as they always have been. Cultural teachers at Nay Ah Shing Schools pass this knowledge along to the students each year. This year, Nay Ah Shing School senior boys Brandon Kegg, Tyler Nayquonabe, Dylan Oswaldson, and Thomas White took leading roles in operating the Iskigamizigan, sugarbush, for the schools. With assistance from the Department of Labor in constructing the frame for the kettle and wood donations from the Department of Natural Resources, the boys boiled ziinzibaakwadwaaboo into syrup, sugar, and taffy.

This harvest, along with birchbark, manoomin, and other materials, is an important cultural element included in Nay Ah Shing's curriculum. It also presents an opportunity to explore science in the field. The schools always explore ways to integrate culture into the standard curriculum, and so they did with Iskigamizigan this year. Students completed projects focused on the sugarbush.

The students tracked the process from start to finish. They started by hand-carving their own taps from sumac and using a hand drill to tap the trees. They helped construct their Iskigamizigan, split their wood, and hauled their sap as the buckets filled. Since the stand of maples was around the corner from Iskigamizigan Powwow Grounds, the sap was transported to the Nay Ah Shing Iskigamizigan by a truck. There students filtered the sap, tended the fire, and boiled the sap for several days. As boiling sap requires constant attention, the senior boys spent a lot of time at their Iskigamizigan.

Dylan Oswaldson has been sugaring for most of his life. He said the most important thing about it to him is to carry on the



PHOTO BY LI BOYD

Nay Ah Shing seniors Brandon Kegg, Dylan Oswaldson, and Thomas White have been helping the younger students learn the sugarbush tradition.

tradition and pass it along to the younger kids. Brandon Kegg and Thomas White agreed that the cultural aspects of sugarbush are the most important thing to them. Each of them has attended Nay Ah Shing for most of their education, and they highly value the cultural knowledge they have acquired. They have been doing this long enough to see the process change through the years. Dylan admitted that Nay Ah Shing began tapping trees with metal taps when it first started to run its own Iskigamizigan. As the metal taps gradually got lost, they simply began carving their own to replace them until now the majority of their taps are handmade by the students.

The Department of Natural Resources also collects near Iskigamizigan Powwow Grounds and operates its own Iskigamizigan right there among the trees. This year, through coordination by Todd Moilanen and Jake Horbacz, DNR staff were pleased to host visiting students from multiple area schools, including Isle, Onamia, and Nay Ah Shing Abinoojiiyag. The students were invited to help collect ziinzibaakwadwaaboo and learn about the process.

Hands-on experience like this can't be found at most schools. While expansion of cultural programs at every school is important, sharing community activities across school districts, as was done in this case, can also be beneficial. Learn-

ing from cultural experts and practitioners provides invaluable information that might otherwise go unlearned. A novice could do the tapping process correctly but still fail to collect very much sap because they haven't thought to clear ice from the tap with a maple twig. Sometimes very simple tips and tricks are the most valuable things an expert can provide.

The final elements in the sugarbush process are to socialize after the long, dim winter, have fun with one another, and celebrate the gifts nature has given. The schools did this with a pancake social. The pancakes were served with the syrup that came from the hard work of the students as well as the teachers who assisted. The process might seem lengthy and labor-intensive, but the final product will remind a person of why the Anishinaabe have practiced harvest this way for so long and why they continue to pass down this knowledge to the coming generations.

The future appears to be well in hand. Thomas isn't 100 percent sure he still has some taffy in his freezer — but not to worry. Brandon, Dylan, and Thomas all say they will continue to sugarbush in the years to come. And Dylan has a reminder: "Always remember to put out your asemaa, tobacco, and be thankful for what nature and the land gives to us."



PHOTO ABOVE BY JAKE HORBACZ; PHOTOS ON RIGHT SUBMITTED BY NAY AH SHING SCHOOLS

Students from Isle schools (above) and Nay Ah Shing (right) also participated in sugarbush activities this year, with help from Jake Horbacz and other DNR employees.





PHOTOS SUBMITTED BY NAY AH SHING SCHOOLS

**Students learned about all the steps in the sugaring process: setting up, making taps, tapping trees, hauling sap, gathering wood, boiling sap, and finishing off syrup and sugar cakes.**

## Ziinzibaakwadwaaboo Harvest Shows Reality of Climate Change

Commentary by Li Boyd Mille Lacs Band Member

If you ask the Nay Ah Shing High School seniors whether they're worried about climate change, they'll tell you, "Yeah, definitely." According to Dylan Oswaldson, there was hardly any snow to slow down the sugarbush last year, and they were able to gather all they needed for the season in a matter of days. In comparison, this year's harvest has dragged on for weeks due to wild temperature fluctuations.

In 2018 the region experienced warm days as early as January, with highs above freezing and even in the forties. In between these bouts of warm air and sunshine, however, the usual Minnesota cold snaps and snowstorms sent anyone looking for an early spring back indoors. This included the maple tree sap, which started running earlier than expected only to quickly go dry in cold conditions.

This made it a challenge for sap collectors to keep up with the trees. It was hard to know when and where to tap to get any good results. In mid-April, as most of the state dealt with yet another winter storm advisory, the Department of Natural Resources was trying its best to get enough sap out of the trees for one more boil.

Ziinzibaakwadwaatig, sugar maple trees, store the sweet nutrients we've named them for in their roots during the winter for use in the process of photosynthesis, the mechanism by which all plants convert sunlight into energy. When the ground starts to thaw, water pressure on the roots of the trees increases and pushes the nutrient rich sap up through tube-like cells called xylem. It's this column of moving sap that collectors are tapping into at this unique time during the spring. If the temperature drops and freezes surface water enough to keep it from soaking into the tree roots, the pressure gradient will equalize and the sap will no longer move. Without the sap moving, a collector's taps go dry.



PHOTO BY LI BOYD

Most people are familiar with the terms "global warming" and "climate change." While global warming may be technically true for the average temperature trend occurring around the globe today, it's a misleading term and perhaps unsuited for general use. "Climate change" is far more accurate, but a more descriptive term still might be "climate instability."

The earth's atmosphere contains a single massive natural engine with an uncountable number of moving parts. The largest parts are the oceans, and the oceans are like radiators which absorb heat or cold and move them to different places. Like any engine, altering even the smallest part can cause the entire machine to operate differently or even fail. So as humans began to affect greenhouse gas levels within the atmosphere during the Industrial Revolution, what was happening to the air began to affect what was happening to the water.

Greenhouse gasses trapped in the atmosphere absorb sunlight more efficiently than unpolluted air and cause localized warming, which then warms the oceans, which in turn may push cold water down only to have it rise by convection somewhere else, even somewhere it wouldn't normally be. Any large mass of warmer or cooler water can change the weather patterns of an entire hemisphere, causing abnormal storms and temperature extremes. After nearly two centuries of progressively worsening air and water pollution, earth's atmospheric machine has reached a critical tipping point. So while, on average, temperatures around the world are rising, the local effect that individuals witness can be warmer temperatures, cooler temperatures, abnormal seasonal changes, an increase in inclement weather, or any other effect that the atmospheric machine can produce. The introduction of a new element has made the system unstable. Without some kind of mitigation efforts, it will likely spin out of control.

This relates to ziinzibaakwadwaatig in several ways. First, it affects the way the Anishinaabe continue to practice traditional harvest. Anishinaabe often take their seasonal cues from animals. Combined with the knowledge passed down to them, it has served them well for centuries. The Anishinaabe have a system and even named the time comprising the month of April Iskigamizige-Giizis or Maple Sugar Moon. Yet, increasingly, the ziinzibaakwadwaatig have started running in Onaabani-Giizis, Hard Crust on the Snow Moon or March. Due to the often short and special nature of the ziinzibaakwadwaaboo run, it's important to have a clear idea of when it's happening, and this has become more difficult in the last century.

Furthermore, these changes could have major effects on the health of our trees altogether. According to a Great Lakes Indian Fish and Wildlife Commission article by Melonee Montano and Hannah Panci, ziinzibaakwadwaatig are expected to experience a range reduction in the near future, and the collecting season could come two or three weeks earlier by the end of the century. The changing temperatures and related instabilities could even cause the maple trees to produce sap with an overall lower sugar content. Some harvesters have already seen this. Claims used to be made that it took 40 gallons of sap to make a gallon of syrup, but current estimates range from 50 to 70 gallons for that single gallon. Rising temperatures could mean more productive trees by volume in northern areas, but most sites overall are expected to decline.

While creating positive change within something already in motion may seem overwhelming, it is important to remember that even now, the smallest parts of the engine can affect how the whole engine works. Climate instability has become a fact of life, but humans have a unique ability to learn from their mistakes and persevere. To help combat climate instability, check with the county where you reside to find out about recycling options, buy used, consider switching to energy-efficient lighting and appliances (which can often get homeowners discounts from their electric companies), support alternative energy, and remember to be thankful to the Creator for what the earth has provided. Above all, keep in mind that every person is one of those tiny parts in that atmospheric engine, and though it needs maintenance, anyone can be the mechanic.

# Water is Who We Are — Protect Us

By Kevin Dupuis and Kathryn Hoffman

Minnesota: Land of 10,000 Lakes. Minnesota: the home of wild rice soup and wild rice hot dish. Minnesotans take so much pride in these monikers. We want our children and grandchildren to know these gifts from nature that make us all Minnesotans.

But at the Minnesota Capitol, legislators are considering whether to sell our very identity to the highest bidder. Legislation (HF3280/SF2983) will likely be voted on this week that would gut protections for wild rice, our official state grain. This legislation would end a 40-year-old water pollution standard to protect wild rice, and prevent the Minnesota Pollution Control Agency (MPCA) from using new, peer-reviewed science to set any new protective standard.

If this bill passes, Minnesotans would lose. We stand on the brink of disregarding science-based standards to protect our water and wild rice for the sake of short-term industry cost savings.

We originally anticipated strong opposition to this legislation by Republicans and DFLers alike. We anticipated the outcry to be broad-based and early. But occasionally, terrible policies sneak past the public when industrial interests cloak their intent. This legislation is one of those terrible policies, disguised under a pro-wild rice, pro-water rain slicker.

We've watched legislators declare the science to be "in dispute," while ignoring testimony of a scientist who conducted several studies on wild rice mandated by the Minnesota

Legislature. We watched a committee chair advance this bill by voice vote, and only then allow a testifier opposed to the bill to speak for two minutes. As American Indian tribes and friends of the environment, we have watched in dismay as this legislation has steam-rolled through committees without adequate discussion.

Minnesota's wild rice sulfate standard has existed since the 1970s. In 2011, the Minnesota Legislature required the MPCA to commission new, peer-reviewed science and use it to develop a new standard. The MPCA commissioned new research from Minnesota scientists. These recently completed, peer-reviewed studies support decades-old research that showed sulfates harm wild rice. For the first time, they documented the exact mechanism by which sulfates kill wild rice. These studies also showed a connection between sulfates and higher levels of toxic mercury in fish, which harm the people who eat them.

The MPCA's new proposed standard was struck down by an Administrative Law Judge last fall. She found that MPCA's proposed rule conflicted with existing law because it would allow sulfate levels that were too high to protect wild rice. Legislators seeking to undermine these protections seized on this ruling to claim it shows the science is "unsettled." If anything, it shows the exact opposite. The science is in, and it shows that sulfate harms wild rice. Rather than follow the science and the ruling of the Administrative Law Judge, the

bill being considered dismantles the MPCA's ability to protect wild rice, jeopardizing the future existence of natural wild rice in Minnesota waters.

Wild rice waters in Minnesota cannot go unprotected indefinitely. Sulfate regulations cannot be delayed or weakened. Tribes and environmental advocates might be the most vocal protectors of wild rice, but we know that the great unifier of Minnesotans is our water. Water is who we are.

It is not too late. Minnesotans — lovers of wild rice, lakes, and all things water — we must unite to protect our very identity. Governor Dayton and legislative leaders, we call on you to listen — to your constituents and your good instincts. Don't relegate water quality standards to the shoreline. Protect our waters and wild rice for future generations. Defeat the un-Minnesotan SF2983/HF3280.

*This article by Minnesota Chippewa Tribe President Kevin Dupuis and Minnesota Center for Environmental Advocacy CEO Kathryn Hoffman was published in the April 19 Star Tribune. Other supporting organizations who have signed onto the piece include Minnesota Environmental Partnership, Sierra Club North Star Chapter, Save Our Sky Blue Waters, Duluth for Clean Water, Friends of the Boundary Waters Wilderness, WaterLegacy, North American Water Office, Izaak Walton League — Minnesota Division, and MN350.*

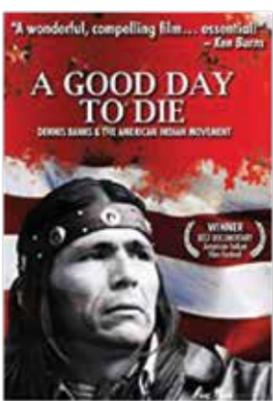

MINNESOTA HISTORICAL SOCIETY

MNHS.ORG




## MEMORIAL DAY WEEKEND 2018

Come celebrate Native American history, art, music, film, and dance!

















**43411 OODENA DR.  
ONAMIA  
320-532-3632  
MNHS.ORG/MILLELACS**

## MEMORIAL DAY WEEKEND EVENTS

All events are FREE. Museum admission is sold separately.

### PATRIOT NATIONS: NATIVE AMERICANS IN OUR NATION'S ARMED FORCES

**Exhibit opening Fri, May 25  
10 am–5 pm • Reception 6–8 pm**  
Discover the remarkable history of the brave Native American and Alaska Native men and women who have served in the United States military.

*Produced by the Smithsonian's National Museum of the American Indian. Made possible by the generous support of the San Manuel Band of Mission Indians.*

### MINNESOTA AMERICAN INDIAN STORIES & STORYTELLERS FILM FESTIVAL

**Sat, May 26 • 1–10 pm**  
View short and feature films by and about Minnesotan Native Americans throughout the day, including the feature films *Little Crow and the Dakota War* and *A Good Day to Die: Dennis Banks and the American Indian Movement*.

*Sponsored by the Joseph and Josephine Ruttger Descendants Fund.*

### AMERICAN INDIAN MUSIC FEST

**Sun, May 27 • 11 am–5 pm**  
Enjoy music performed by some of Minnesota's premier American Indian musicians, including traditional drummer Arlyn Sam (Mille Lacs Band of Ojibwe), Native American flute player Max

Blake (Mille Lacs Band of Ojibwe), singer/songwriter Leah Lemm (Mille Lacs Band of Ojibwe), hip hop rapper Tall Paul (Leech Lake Ojibwe), and Native American Blues Band Blue Dog (Dakota).

*Sound provided by DJ Austin Owen (Dakota). Sponsored by the Harriet Thwing Holden Fund for American Indian History and the Mille Lacs Band of Ojibwe.*

### AMERICAN INDIAN ARTIST SHOWCASE

**Sun & Mon, May 27 & 28 • 11 am–5 pm**  
Meet some of Minnesota's premier Native American artists as they discuss and demonstrate their art and craft. Learn about materials used and the meaning behind the work.

*Sponsored by the Joseph and Josephine Ruttger Descendants Fund.*

### MEMORIAL DAY POWWOW

**Mon, May 28 • Noon–5 pm**  
Bring the family and join museum staff and community members to participate in this social gathering honoring veterans past and present. Experience firsthand the excitement and joy of a contemporary powwow.

*Sponsored by the Mille Lacs Band of Ojibwe and AMVETS Post 53.*



SUBMITTED PHOTO

Mille Lacs Band member Clifford Jones, left, and McKinley Kingbird, right, have teamed up to produce award-winning videos during their time at Bemidji High School.

## Bemidji Students Honored for Audio-Visual Production Work

The National Academy of Television Arts and Sciences — Upper Midwest Chapter/Foundation has recognized Band member Clifford Jones and his Bemidji High School classmate McKinley Kingbird as 2018 Student AV All Star Honorees.

The awards recognize students who are technical assets to the success of a school or non-profit educational student video media program.

Clifford and McKinley are both seniors at Bemidji High School who have been involved in video production and the school's weekly show, Lumberjack Live, since their sophomore year. Lumberjack Live is a student-produced and directed show with emphasis on storytelling, camera work, audio work, and editing.

Clifford and McKinley received nominations for four videos that show the range of their talents: features about depression and young love, a fantasy about kids with super powers, and a news report on the school musical.

**“In all my years of teaching video production, I have never worked with two kids who are as passionate about storytelling and video work as these two young men. They are truly a blessing to have in class and such a great example of great attitude while working hard with limited resources.”**

— Bemidji High School Teacher Bryan Hammitt

Clifford's interest in video started much earlier than high school, however. "I joined the intro class sophomore year, but I've been doing videos since before elementary school," he said.

His favorite part? "The writing," said Clifford. "Showing off our amazing stories."

Being part of the school program has given Clifford access to high-quality video equipment and editing software as well

as the insights of his teacher, Bryan Hammitt, and the school's broadcast technician, Bennet Aube.

"They taught us the basics, and we've kind of been teaching ourselves the more advanced things," said Clifford.

Clifford and McKinley have learned every role from boom pole operator to producer, but their biggest asset, according to Mr. Hammitt, has been providing unique content to the weekly show. They have produced everything from stop-motion animation to deeper features about relationships and suicide.

"The boys work well with others and excel at conveying their vision with the people they work with," said Hammitt. "They are exceptional at forming production crews with people of all races and social groups and work at the highest level of being resourceful with locations and limited gear that they have to work with."

He praised their problem-solving ability and the unique subject matter of their stories, as well as their passion for film production. "If they are not filming something for our school show, they are on the stage crew for all the productions that the school offers — school plays, concerts, sports broadcasts, pep fests, dinner shows, etc. Cliff and Mac are true leaders in our classroom."

They are not the 'hip-hip-hooray' type, Hammit said, but lead by example. "Their production value is so high in the features they make that the other students try to emulate them. In all my years of teaching video production, I have never worked with two kids who are as passionate about storytelling and video work as these two young men. They are truly a blessing to have in class and such a great example of great attitude while working hard with limited resources."

Clifford is grateful to his mom, Josette Staples, and his stepdad, Michael Staples, who have given him the motivation to stay in school and graduate so he can continue to pursue his dream: "If everything goes right, I hope to become a director in Hollywood," he said.

First, he plans to attend college in Duluth, but for now, he is focused on his next film. "Before we graduate, we're gonna try to make a short film," he said. "So far our longest is five minutes, but this is gonna be the biggest project we've ever done."

### See for Yourself

You can check out Clifford and McKinley's work on YouTube by searching for Lumberjack Live or Alabaster Elfeno. For Clifford's favorite, a Quicksilver vs. Spiderman parody, go to [youtube.com/watch?v=VslwqDznOFo](https://youtube.com/watch?v=VslwqDznOFo) or search "Quicksilver vs. Spiderman."

## Summer Meals for Kids at Nay Ah Shing, Chiminising

The Mille Lacs Band of Ojibwe is participating in the Summer Food Service Program (SFSP). Meals will be provided to all children without charge and are the same for all children regardless of race, color, national origin, sex, age, or disability. Meals will be provided on a first-come, first-served basis at the following sites, times, and dates during the summer:

Nay Ah Shing School: Monday–Friday, June 11–August 1. Closed June 15, July 4, and July 20. Breakfast: 8–9 a.m. Lunch: 11 a.m.–noon.

Chiminising Community Center: Monday–Friday, June 11–August 16. Closed June 15, July 4, and July 20. Lunch: 11 a.m.–noon.

For more information, contact Deborah Foye at Nay Ah Shing School, 320-532-4690, ext. 2213.

## County Cleanup, Nitrate Testing

Household hazardous waste, electronics, and appliance collections will take place in Milaca on Thursday, May 31, and in Wahkon on Thursday, June 7, from 3–7 p.m.

The Milaca collections will be held at the Mille Lacs County Public Works Garage, 565 8th Street NE, Milaca. The Wahkon collections will occur at Mille Lacs County Public Works North Maintenance Facility, 6813 Highway 27, Wahkon.

Household hazardous materials accepted at no charge include agricultural pesticides, paints, stains, automotive, lawn and garden chemicals, fluorescent bulbs, and related materials. Must show driver's license or tax statement to participate.

Electronics: \$20 per television and monitor (all sizes), \$2 per small electronic device such as keyboard, mouse, tower, DVD/VCR/Blu-ray player, internet router, game console, Netflix equipment, laptop, speaker, etc. Appliances: \$15 per appliance such as washer, dryer, refrigerator, stove, freezer, dishwasher, microwave, blender, coffee maker, bread maker, mixer, handheld mixer, toaster, etc.

Please contact Mille Lacs County Environmental Resources at 320-983-8325 for additional information.

Free water nitrate testing is available during collection hours. Contact Maggie Kuchenbaker at the Mille Lacs Soil and Water Conservation District at 320-980-7162 to learn about the benefits of testing water for nitrates and how to properly prepare your water sample.

## Tutor at the Urban Office

Send your students our way! Need help with homework? Tutoring is offered for any 6th–12th grade or college student on Mondays, Wednesdays, and Fridays from 2 to 5 p.m. at the Urban Office. The tutor is University of Minnesota fourth-year student Ricky St. Germaine, a member of the Lac Courte Oreilles Band. He enjoys teaching math, science, writing, resume-building, etc. Please call 612-872-1424 if you have any questions.

## What's your story?

Send suggestions to [brett.larson@millelacsband.com](mailto:brett.larson@millelacsband.com) or call 320-237-6851.

The June issue deadline is May 15.

## Mille Lacs Indian Museum May Events and Classes

**"Native Skywatchers — Earth-Sky Connections,"** a Community Art Exhibit, opens May 1 from 11 a.m. to 4 p.m. and runs through May 24. Learn about Ojibwe star knowledge in an exhibit featuring paintings, wood carvings, and ceramics created by local community members who participated in a Native Skywatchers art workshop. Each work of art weaves together art, science, and culture in relation to the stars and Earth. This exhibit is offered in partnership with Native Skywatchers and the Minnesota State Arts Board. The cost is free, but does not include museum admission.

**Quillwork Earrings Workshop** Saturday, May 5, 11 a.m. to 4 p.m. Before trade beads, the Ojibwe primarily used quills to adorn their clothing and tools. Learn to apply porcupine quills to birch bark to create beautiful, one-of-a-kind earrings to take home. A light lunch and refreshments will be provided. Registration is required three days prior to the workshop. A minimum of five participants is required. Children under 18 must be accompanied by an adult. Cost: \$40. Minnesota Historical Society (MNHS) and Mille Lacs Band members save 20 percent. \$10 supply fee.

**Kid Crafts — Shoulder Bag** Saturday, May 12, 11 a.m. to 3 p.m. Learn how to decorate an Ojibwe-style shoulder bag to take home. Allow an hour to make the craft. Recommended for ages 6 and up. Cost: \$7/kit, museum admission not included.

**"Patriot Nations: Native Americans in Our Nation's Armed Forces" Exhibit** tells the remarkable history of the brave Native American and Alaska Native men and women who have served in the United States military.

The exhibit opens Friday, May 25, from 10 a.m. to 5 p.m., followed by a reception from 6 to 8 p.m. with light refreshments and a presentation. As part of the program, AMVETS Post 53's Color Guard will also honor newly inducted veterans to the honor wall in the museum. The event is free, but museum admission is not included. The exhibit is on display through September 3.

Native peoples have participated in every major U.S. military encounter from the Revolutionary War to today's conflicts in the Middle East, serving at a higher rate in proportion to their population than any other ethnic group.

The contributions of Native servicemen and women have been largely unrecognized. The Patriot Nations exhibit announces the development of the National Native American Veterans Memorial, requisitioned by Congress to be placed on the grounds of the Smithsonian's National Museum of the American Indian in Washington, DC.

This exhibit is presented in 16 full-color banners, plus additional banners developed by MNHS with content about the efforts of Native Americans from Minnesota and the surrounding area.

"Patriot Nations: Native Americans in Our Nation's Armed Forces" is produced by the Smithsonian's National Museum of the American Indian. The exhibition was made possible by the generous support of the San Manuel Band of Mission Indians.

**For more information or to register for any of the above classes, call 320-532-3632 or email [millelacs@mnhs.org](mailto:millelacs@mnhs.org). See page 10 for Memorial Day weekend events.**



SUBMITTED PHOTOS

George Big Bear is an avid fisherman who is getting a new perspective on Mille Lacs Lake walleyes.

## Diving into Mille Lacs Lake Biology

By Brett Larson Inaajimowin Staff Writer

George Big Bear feels like he found a sunken treasure with his new position as Fisheries Technician with the Mille Lacs Band DNR.

A lifelong avid fisherman on Mille Lacs, George will now get to see the lake from the perspective of the scientists — not to mention the fish.

"This job fits me very well because I'm such a passionate fisherman," said George. "I bring everyone I possibly can fishing. I'm on the water, and I know what the lake's going through. It's not like coming to work when it's something you love so much, and learning the scientific side, that's a bonus too."

As part of his job, George will be the DNR's designated scuba diver, assisting Fisheries Biologist Carl Klimah with a groundbreaking new study of Mille Lacs walleyes (see below).

George has been learning to dive in a pool in Brainerd with the Minnesota School of Diving, and soon he'll finish his course with four deeper dives in the Crosby mine pit lakes.

"Initially when I got in the pool and went down with the snorkel, that took a little getting used to," George said. "And then actually going under, that's something else. It's just amazing. I can't wait to get in the lake and be in that environment."

This spring, Carl and George will place more than 60 receivers on the lake bottom in a grid pattern spaced evenly through-

out the lake as part of a walleye tracking study.

The receivers will pick up signals from 140 tagged fish — 70 adults and 70 juveniles — to determine where the fish are spending their time. The goal is to better understand why the population of walleyes in the lake has declined over the last several years.

The hypothesis of the study is that increasing water temperature and clarity is squeezing walleyes together near the bottom, which results in cannibalism of young walleyes by older fish. Tracking individual fish is a great way to test the validity of that hypothesis, and it may result in other interesting information as well.

If a receiver stops working, it will be George's job to put on his scuba gear and determine the problem.

George has enjoyed learning the science from Carl, while teaching Carl a thing or two about fishing the big lake.

"Carl's awesome to work with," said George. "We blend well."

Landing the job was a blessing, George concluded. "I've done a lot of construction in my life, but this is something I love to do. I'm just happy to be part of the DNR and part of this study. It's amazing the stuff you learn in a short amount of time."

### 2018 Walleye Tracking Study

By Carl Klimah, Aaron Shultz, Adam Ray, Mark Luehring, Joe Dan Rose, Ben Michaels

In spring of 2018, the Mille Lacs Band of Ojibwe, GLIFWC, Fond du Lac Band of Lake Superior Chippewa, and US Fish & Wildlife Service will begin an ogaa (walleye) tracking study in Mille Lacs Lake. Currently in Mille Lacs Lake, adult ogaa are primary consumers of juvenile ogaa, which is resulting in a decline of adult/harvestable fish. While the causes behind the walleye cannibalism are unknown, a recent Minnesota Department of Natural Resources (MDNR) diet study showed that it is occurring during the warmest months of the year (mid-July to October).

The MDNR diet study result is interesting because ogaa (and all giigoonh, or fish) prefer to occupy depths and habitats that are close to their preferred temperature (juvenile walleye >22°C / >71.6°F; adult walleye 18-22°C / 64.4-71.6°F). It is possible that increased water clarity (partially due to invasive species) and climate change are increasing water temperatures at deeper depths in Mille Lacs Lake, thereby shrinking the amount of colder habitat that ogaawag and other coldwater giigoonh species need to optimize growth and survival (i.e., squeezing coolwater fish into a smaller habitat).

A reduction in thermal habitat during the warm months may also be changing the abundance and location of coldwater wiisiniwi giigoonh (food fish) that buffer/protect juvenile ogaa against cannibalism. These changes may result in overlap of juvenile and adult ogaa thermal habitat, leading to increased encounter rates and as a result, cannibalism.

To test these predictions, biologists will use acoustic tags to track juvenile and adult ogaa in Mille Lacs Lake, and evaluate changes in habitat use (including thermal habitat) across seasons. By doing so, we hope to shed some light on why and where ogaa cannibalism is occurring in Mille Lacs Lake. This research will contribute to the ongoing efforts to rehabilitate walleye stocks in Mille Lacs Lake.

Funding for the project comes from a United States Department of Interior tribal fish and wildlife grant. For more information, contact Mille Lacs Band Biologist Carl Klimah at [Carl.Klimah@millelacsband.com](mailto:Carl.Klimah@millelacsband.com).



# Miigwanens Geyaabi Eni-dibaajinjigaazod

## The Story of Miigwanens Continues

Lee Staples Gaa-Anishinaabemod Obizaan Melissa Boyd Baabiitawigiizhigookwe Gaa-anishinaabewibii'ang

**Megwaa Miigwanens inow ogookoomisan eni-dazhi-maanid ezhi-inigaazinid inow Anishinaaben imaa ishkoniganing eyaanijin, mii go gaa-izhi-baashkademod a'aw mindimooyenh. Mii dash a'aw Miigwanens gaa-izhi-gaagwiinowanendang waa-izhichiged. Mii dash gaa-izhi-giishkijiinaad inow ogookoomisan, mii dash o'ow gaa-inaad, "Hey, Nookom. Gego mawiken. Gaawiin niminwendanziin waabaminaan ezhi-maanendaman. Gizaagi'in geget Nookom. Gaawiin ina omaa ayaamagasinoon ge-izhichigeyaambaan da-naadamoo-naan? Aaniin ge-izhichigeyaambaan da-minawaanagwendamamban?"**

While Miigwanens' grandmother (Bines) was talking about how pitiful the Anishinaabe were that lived on their reservation, she burst out crying. Miigwanens did not know what to do as he listened to his grandmother cry. He then gave her a hug and said, "Nookom. Please do not cry. I don't like to see you so sad like this. I love you, Nookom. Is there something I can do to help you? What could I possibly do to cheer you up?"

**Mii dash i'iw gomaapi gaa-izhi-gashkitoonid inow ogookoomisan gii-ani-gaagiigidonid, mii dash gaa-igod a'aw Miigwanens, "Hey, Noozis. Geget gichi-naadamaw zhawenimiyan omaa weweni eni-bizindawiyani miinawaa weweni ani-noondaman omaa dezhindamaan. Gaawiin gigii-inendanziin da-gii-kagiibaadenimiyan mindimooyenyiwiyaan miinawaa da-gii-ineniyan giwanaaji-gikaayaan mindimooyenyiwiyaan." Nishwanaaji-gaagiigido a'aw mindimooyenh da-gii-izhi-iyamban. Weweni go gigii-niibaw imaa bizindawiyani eni-wiindamaageyaan awegonen wenishkwe'igoyaan. Gimiigwechiwi'in dash Noozis i'iw akeyaa ezhi-mino-doodawiyani.**

After a time, Miigwanens' grandmother was able to talk more and she said, "Hey, my grandson. You have done a lot to help me just by listening to me so respectfully and hearing what I had to say. You didn't think of me as a foolish old lady and you did not think of me as getting crazy in my old age, neither did

you feel that I wasn't making any sense. You stood by me respectfully as I told you what was bothering me. For that I want to thank you, my grandson, for being so good to me.

**Megwaa dash a'aw Bines eni-minikwed odaniibiishim, mii dash gaa-inaad inow Miigwanensan, "Ayaamagad igo ge-ani-izhichigeyangiban da-ani-nanaa'isijigaa-degiban eni-izhiwebak omaa ishkoniganing. Gaawiin igo wewiib da-ani-waabanjigaadesinoon i'iw akeyaa waa-izhi-naadamaageyang. Maajitaayang igo, mii go da-ni-minochigeyangiban naa gaye gomaapi da-ni-in-aagwad i'iw akeyaa ge-izhi-wiidookaageyang.**

While Bines was drinking her tea, she went on to say to Miigwanens, "There is something that we could do to bring about a positive change to what's happening here on our reservation. What we plan to accomplish will not be visible to others right away. If we just start, we will be doing good, and in time, we will see the positive results of our efforts to help.

**Mii dash ge-izhichigeyangiban, gidaa-ni-gikinoo' amoon ingiw Manidoog gaa-izhi-miinaawaad odanishini-naabemiwaan da-ni-bimiwidoowaad obimaadiziwinii-waa. Waasa iwidi ishkwyaang ojikaamagad waa-izhi-gikinoo' amoonan. Mii ingiw nigitiziimag miinawaa ingiw nigookoomisibaneq miinawaa nimishoomisibaneq i'iw akeyaa gaa-izhi-waawiindamawiwaad.**

This is what we will do. I can teach you what those Manidoog gave to our people to guide them along in their lives. What I am going to teach you comes from way back and has been passed down from generation to generation. It was my parents, my grandmothers, and my grandfathers who had shared these teachings with me.

**Ginwenzh gida-ni-dazhitaa da-ni-bizindaman miinawaa da-ni-gikendaman waa-izhi-gikinoo' amoonan Noozis. Mii go wewiib miinawaa ani-gichi-aya'aawiyani aazhita da-ni-gikinoo' amawad giwiiiji-anishinaabeminaan. Ingoding-go Noozis gidaa-ni-niigaaniz da-ogimaawiyani, mii dash wenjida weweni da-ani-bizindaagooyan. Mii dash owapii da-wenda-wawiingeziyan aazhita da-**

**gikinoo' amawad gidanishinaabeminaan i'iw akeyaa gaa-izhi-miinigoowizid.**

It's going to take a long time and a lot of your time to listen and learn what I will be teaching you, my grandson. As you grow older and even immediately after we start, you will be passing this knowledge to other Anishinaabe in our community. Some day you may be a leader, my grandson, and it is at that time the people will be listening even more carefully. You will be able to do a thorough job in teaching our Anishinaabe what we were given by the Manidoog.

**Mii go omaa da-ni-maajitaayangiban, mii iw ge-wenda-naadamaageyang gikendamang i'iw waa-gikinoo' amaageyang, mii iw wenjida ge-wiidookaagod a'aw gidanishinaabeminaan ani-maajikamigaag i'iw aki. Mii gaye i'iw Noozis ge-naadamaagoyaan mindimooyenyiwiyaan da-ni-ayaamaan ge-ni-biminizha'amaan niniigaaniiming. Ayaang awiyya wenda-minwendang beminizha'ang mii iw eni-naadamaagod ani-bimaadizid miinawaa imaa ani-giiki'oonwewizid minik daso-biboon eni-izhi-bimaadizid."**

We can start this process, and what is going to really help us is knowing that the teachings that we are about to share is what will really help our people in the future. Also, my grandson, this is what will help me as an Elder; this will give me something to pursue in my future. When someone has a focus and purpose in their life, it provides a meaningful way of life for that individual; it is from there that they attain longevity in their life."

**Mii dash a'aw Miigwanens gaa-izhi-waabandang inow ogookoomisan gaawiin geyaabi ogii-maanendanziin. Mii go gaa-izhi-waabandang imaa oshkiinzhigong gaa-izhi-minawaanagwendang a'aw mindimooyenh.**

Miigwanens began to see that his grandmother was beginning to feel much better. He could see the happiness that his grandmother now had in her eyes.



PHOTOS SUBMITTED BY NAY AH SHING SCHOOLS



### Senior Trip

Seniors from Nay Ah Shing High School in District I traveled to South Dakota during the week of April 15 for their senior class trip. On April 17, they visited Standing Rock Community High School, where they met some great kids and attended class. On April 19 they visited McLaughlin High School, engaged in conversation with a Lakota elder, and stopped at Sitting Bull's burial site. Right photo, back: Misty Tiessen, Dajatay Barnes, Brandon Kegg. Front: Tyler Nayquonabe and Dylan Oswaldson.

# TRIBAL NOTEBOARD

## Happy May Birthdays to Mille Lacs Band Elders!

Gina Louise Anderson  
Richard Dean Anderson  
Alvina Mae Aubele  
Elisse Joanne Aune  
Thelma Emma Baker  
Brenda Lee Beaulieu  
Gerald Duane Beaulieu  
Robert Patrick Benjamin  
Maurice James Boyd  
Denise Lorette Chamblin  
Debra Ann Contreras  
Anthony Joseph Davis  
James Daniel Davis  
Virginia Joyce Davis  
Dale Wesley Day  
Edna Mae Day  
Winona Evens  
Beverly Gay Fairchild  
Lorraine Farah  
Sharlene Anita Fisher  
Dale Allan Garbow  
Geraldine Ann Germann  
Harry Lee Granger  
Gary Lynn Haglund  
Gertrude Inez Hanson  
Robert Lewis Heinze  
Allen Wayne Hemming  
Terrance John Hendren  
Molly Sam Judkins  
Clarabel Kruse

Cynthia Lee Lester  
Ramona Lynn Martin  
Jeffrey Wayne Matrious  
Mitchell Lee Matrious  
Valerie Jean Matrious  
Dominic Walter Mayotte  
Janelle Arlene Meehl  
James Roger Mitchell  
Pauline Veryl Mitchell  
Lawrence Leonard Moose  
Ardith P. Morrow  
Lorraine Marie Nickaboine  
Donald Eugene Olson  
Patricia Regguinti  
Frederick Raymond Shingobe  
Victoria Lea Smith  
Eugene Raymond Staples  
Beverly K. Sutton  
John Sutton  
Victoria Joy Verkennes  
Lorna Jayne Weous  
Herbert Weyaus  
Sarita Inez White  
Theresa Marie Williams  
Larry James Wind  
Ginette Marie Zustiak

### Happy May Birthdays:

Happy birthday **Jarvis** on 5/5 love Baby Jarvis, baby girl Keira'le, Miranda, Mom, Auntie Val, Kev, Pie, Montana,

Shelby, Max, Aidan, Baby Jacob, Jacob, Aiva, Markie, and Emery. • Happy birthday **Shelby** on 5/9 love Baby Jake, Baby Dusty, Aidan, Max, Auntie Val, Kev, Pie and Montana • Happy birthday **Sissy** on 5/12 love your brothers and sissys • Happy birthday **Markie G** on 5/12 love Auntie Val, Kev, Pie, and Montana • Happy birthday **Taylor** on 5/19 love Dad, Adam, Papa Brad, Grannie, Papa Kyle, Val, Kev, Pie, Montana, Randi, Rachel, Rory, Uncle Bruce, Jayla, Lileah, Brad, Baabitaw, Braelyn, Payton, Eric, Wes, Waase, Brynley, Bianca, and Henry • Happy birthday **Vato** on 5/23 love Vato • Happy birthday **Brynley** on 5/26 love Dad, Baabitaw, Braelyn, Payton, Eric, Wes, Waase, Brynley, Bianca, Henry, Brad, Kim, Kyle, Val, Kev, Pie, Randi, Rachel, Rory, Bruce, Jayla, Lileah, Jay, Taylor, and Adam • Happy birthday **Mom** on 5/27 love Pie and Kevin • Happy birthday **Baby Girl** on 5/31 love Mom • Happy birthday **Pie** on 5/31 love Mom, Kev, Montana, Gram Kim, Papa

Brad, Randi, Rachel, Rory, Bruce, Jayla, Lileah, Jay, Taylor Paige, Adam, Brad, Baabitaw, Braelyn, Payton, Eric, Wes, Waase, Brynley, Bianca, Henry • Happy birthday **Pie** on 5/31 love Gram Karen, Tracy, Shelby, Jacob, Aidan, Max, Jarvis, Baby Jarvis, Kiera'le, Miranda, Jacob, Aiva, Mark, Emery, Sharon, Wally, Ravin, Melodie, Nicole, Chris, Cordell, and Buddy.

### Other Announcements:

Congratulations **Summer (Dorr) Olsen** on earning your Associate's Degree in the medical field May 10. Randy and Kitty Dorr, brothers, and husband Jeff.

The family of Naawigizhik (David Brian Boyd) from Chiminising would like to express our most heartfelt "Thank You" for the kindness and expressions of sympathy shared with us during the sudden and unexpected loss of our brother, son, father, and partner. Those who personally shared in our moments of sorrow — we cannot thank you

enough. Special notes of thank you go to the St. Cloud Hospital ICU Team, Peterson-Johnson Funeral Home, Cyrilla Bauer, Michele Palomaki, Carmen Weous, Arlene Weous, Obizaan, Chato, Melissa Boyd, Brad E. Harrington, and to all those who braved the snowstorm and made the trip to help send Dave on his journey. Lastly, a special thank you to Daniel Boyd III, Mike Allen, Johnathan Benjamin, Todd Sam, Gene Falconer, and Frederick Shingobe for escorting and carrying Dave to his final resting place. Again, our family thanks you beyond words and we are forever grateful.

## Submit Birthday Announcements

Send name, birthday and a brief message that is **20 WORDS OR LESS** to Brett Larson at [brett.larson@millelacsband.com](mailto:brett.larson@millelacsband.com) or call **320-237-6851**.

*The deadline for the June issue is May 15.*

## Mille Lacs Band Recovery Groups

### District I Mille Lacs

#### Wellbriety Mothers of Tradition

Mondays, 5:30–7 p.m., 17222 Ataage Drive, Onamia (Next to the Halfway House – Brown Building)  
Contact Kim Sam at 320-532-4768

#### Wellbriety Migizi Meeting

Mondays, 7 p.m., Grand Casino Mille Lacs Hotel  
700 Grand Avenue, Onamia, Minnesota

#### Wellbriety Celebrating Families

Tuesdays, 6–8 p.m., Mille Lacs Band Halfway House Group  
17222 Ataage Drive, Onamia, Minnesota  
Contact Halfway House at 320-532-4768

### NA/AA Welcome

Hosted by Mille Lacs Band Halfway House  
Wednesdays, 7 p.m., 42293 Twilight Road, Onamia (Red Brick Building) Contact Halfway House at 320-532-4768

### Wellbriety Sons of Tradition

Sundays, 1–3 p.m., 42293 Twilight Road, Onamia  
Contact Kim Sam at 320-532-4768

### District II East Lake

#### AA Group

Mondays, 5–6 p.m., East Lake Community Center  
Contact Rob Nelson at 218-768-2431

### District III Hinckley & Aazhoomog

#### NA Meeting

Mondays, 7 p.m., Aazhoomog Community Center

#### Wellbriety 12 Step Group

Tuesdays, 12 p.m., Aazhoomog Clinic Conference Room  
Contact Monica Haglund at 320-384-0149

#### Wellbriety 12 Step Group

Thursdays, 6 p.m., Hinckley Corporate Building

**Please send changes and additions to [brett.larson@millelacsband.com](mailto:brett.larson@millelacsband.com).**

## RECURRING EVENTS

**Ojibwe Language Table:** Tuesdays, 6:30 p.m., District I Community Center. Thursdays, 4:30 p.m., East Lake Community Center (3:30 p.m. on last Thursday).

**Urban Language Tables** at the Minneapolis American Indian Center: Youth intro, Tuesdays 5–7 p.m.; intermediate, Wednesdays 5–7 p.m.; adult intro Thursdays 5–7 p.m. For more information, see [tworiversarts.com/events](http://tworiversarts.com/events).

**Healer Herb Sam is Available in the Urban Area:** Fridays, 10 a.m.–noon. Call 612-799-2698 or stop by the Powwow Grounds (1414 E. Franklin Ave., Mpls.).

## Anonymous Drug Tip Hotline

The Mille Lacs Band Tribal Police Department's anonymous drug tip line is 320-630-2458. Feel free to leave voicemails and/or text messages. If you would like a call back, be sure to leave your name and phone number. In case of emergency, dial 911.



## UPCOMING EVENTS

**Tim and Tom's Ceremonial Dance:** East Lake, June 1–2

**Bob and Perry's Ceremonial Dance:** Mille Lacs, June 8–9

**Grand Celebration Powwow:** Grand Casino Hinckley, June 15–17

**Gii-Ishkonigewag Powwow:** East Lake, July 27–29

**Mille Lacs Traditional Powwow:** Iskigamizigan Powwow Grounds, District I, August 17–19

**To add your event to the calendar, email [brett.larson@millelacsband.com](mailto:brett.larson@millelacsband.com) or call 320-237-6851.**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p><b>Band Assembly Meetings</b> Band Assembly meetings are held at 10 a.m. on Tuesdays and Thursdays at rotating locations throughout the districts. For locations and other info, call the Legislative office or visit <a href="http://millelacsbandlegislativebranch.com">millelacsbandlegislativebranch.com</a>. Meeting dates, times, and locations are subject to change.</p>		<p><b>1 Native Skywatchers Exhibit Opening</b> 11 a.m.–4 p.m. Runs through May 24 <i>See page 12</i></p> <p><b>Language Table</b> 6:30 p.m. DI Community Center</p> <p><b>Urban Language Tables</b> <i>See page 14</i></p>	<p><b>2 NA/AA Welcome Urban Language Tables</b> <i>See page 14</i></p>	<p><b>3 Wellbriety 12 Step</b> 6 p.m. Hinckley Corp. Building</p> <p><b>Urban Language Tables</b> <i>See page 14</i></p>	<p><b>4 Skip and Darrell's Ceremonial Dance</b> District III</p> <p><b>Elmer and Sheldon's Ceremonial Dance</b> District I</p> <p><b>Multi-Family Garage Sale</b> 9 a.m. DI Community Center</p> <p><b>Herb Sam</b> <i>See page 14</i></p>	<p><b>5 Skip and Darrell's Ceremonial Dance</b> District III</p> <p><b>Elmer and Sheldon's Ceremonial Dance</b> District I</p> <p><b>Quillwork Earrings Workshop</b> 11 a.m.–4 p.m. <i>See page 12</i></p>
<p><b>6 Wellbriety Sons of Tradition</b> 1–3 p.m. <i>See page 14</i></p>	<p><b>7 Wellbriety, AA, NA</b> <i>See page 14</i></p>	<p><b>8 Language Table</b> 6:30 p.m. DI Community Center</p> <p><b>Wellbriety Urban Language Tables</b> <i>See page 14</i></p>	<p><b>9 Wellness Fair</b> 11 a.m.–3 p.m. Minneapolis American Indian Center</p> <p><b>NA/AA Welcome Urban Language Tables</b> <i>See page 14</i></p>	<p><b>10 Wellbriety 12 Step</b> 6 p.m. Hinckley Corp. Building</p> <p><b>Urban Language Tables</b> <i>See page 14</i></p>	<p><b>11 Lee and Mike's Ceremonial Dance</b> District III</p> <p><b>Noon Closing</b> Government offices will close at noon</p> <p><b>Herb Sam</b> <i>See page 14</i></p>	<p><b>12 Lee and Mike's Ceremonial Dance</b> District III</p> <p><b>Kid Crafts — Shoulder Bag</b> 11 a.m.–3 p.m. Indian Museum <i>See page 12</i></p>
<p><b>13 Wellbriety Sons of Tradition</b> 1–3 p.m. <i>See page 14</i></p>	<p><b>14 Wellbriety, AA, NA</b> <i>See page 14</i></p>	<p><b>15 Language Table</b> 6:30 p.m. DI Community Center</p> <p><b>Wellbriety Urban Language Tables</b> <i>See page 14</i></p>	<p><b>16 Free Ojibwe &amp; Healthy Food Tasting</b> 4–6 p.m. Farm Market Café, Onamia</p> <p><b>DIII Community Meeting</b> 5:30–7:30 p.m. Grand Casino Hinckley</p> <p><b>NA/AA Welcome Urban Language Tables</b> <i>See page 14</i></p>	<p><b>17 Wellbriety 12 Step</b> 6 p.m. Hinckley Corp. Building</p> <p><b>Urban Language Tables</b> <i>See page 14</i></p>	<p><b>18 Niib and Iyawbance's Ceremonial Dance</b> District II</p> <p><b>Royalty Powwow</b> 10 a.m. Nay Ah Shing High School</p> <p><b>Community Baby Shower</b> 11 a.m.–2 p.m. DI Community Center</p>	<p><b>19 Niib and Iyawbance's Ceremonial Dance</b> District II</p>
<p><b>20 Wellbriety Sons of Tradition</b> 1–3 p.m. <i>See page 14</i></p>	<p><b>21 Wellbriety Feast</b> 5:30 p.m. Aazhoomog Community Center</p> <p><b>Sobriety Feast</b> 5:30 p.m. East Lake CC</p> <p><b>Wellbriety, AA, NA</b> <i>See page 14</i></p>	<p><b>22 Language Table</b> 6:30 p.m. DI Community Center</p> <p><b>Wellbriety Urban Language Tables</b> <i>See page 14</i></p>	<p><b>23 NA/AA Welcome Urban Language Tables</b> <i>See page 14</i></p>	<p><b>24 Wanaiguni Hikurus Hajawi 5k Run/ Walk</b> 5:30–8 p.m. Lake Phalen Regional Park, South Pavilion, St. Paul</p> <p><b>Wellbriety 12 Step</b> 6 p.m. Hinckley Corp. Building</p>	<p><b>25 Noon Closing</b> Government offices will close at noon</p> <p><b>Dale and Vincent's Ceremonial Dance</b> District II</p> <p><b>Patriot Nations Exhibit Opening</b> Indian Museum <i>See page 12</i></p>	<p><b>26 Dale and Vincent's Ceremonial Dance</b> District II</p> <p><b>Film Festival</b> 1–10 p.m. Indian Museum <i>See page 10</i></p>
<p><b>27 American Indian Music Fest</b> 11 a.m.–5 p.m. Indian Museum <i>See page 10</i></p> <p><b>American Indian Artist Showcase</b> 11 a.m.–5 p.m. Mille Lacs Trading Post <i>See page 10</i></p>	<p><b>28 Memorial Day</b> Government Offices Closed</p> <p><b>Memorial Day Powwow</b> Noon–5 p.m. Indian Museum <i>See page 10</i></p> <p><b>American Indian Artist Showcase</b> 11 a.m.–5 p.m. Mille Lacs Trading Post <i>See page 10</i></p>	<p><b>29 Sobriety Feast</b> 5:30 p.m. DI Community Center</p> <p><b>Language Table</b> 6:30 p.m. DI Community Center</p> <p><b>Wellbriety Urban Language Tables</b> <i>See page 14</i></p>	<p><b>30 DII Community Meeting</b> 5 p.m. East Lake CC</p> <p><b>Sobriety Feast</b> 5:30 p.m. Chiminising CC</p> <p><b>NA/AA Welcome Urban Language Tables</b> <i>See page 14</i></p>	<p><b>31 DIIA Community Meeting</b> 5:30 p.m. Chiminising CC</p> <p><b>Urban Community Meeting</b> 5:30 p.m. All Nations Church</p> <p><b>Wellbriety 12 Step</b> 6 p.m. Hinckley Corp. Building</p> <p><b>Urban Language Tables</b> <i>See page 14</i></p>	<p><b>Want your event here?</b> Email <a href="mailto:brett.larson@millelacsband.com">brett.larson@millelacsband.com</a> or call 320-237-6851. You can also visit <a href="http://millelacsband.com/calendar">millelacsband.com/calendar</a> for additional Mille Lacs Band events.</p> <p><b>More events</b> See page 14 for Recurring Events, Upcoming Events, and Recovery Groups.</p>	

# End of Trimester Powwow at NAS

Photos by Li Boyd Mille Lacs Band Member



PHOTOS BY LI BOYD

Nay Ah Shing Schools held this school year's second trimester powwow on March 29 for a day of fun and community. Emcee Pete Gahbow kept them in line while the drums kept them moving. Dance outfits were optional though all students were welcomed to participate. Selection of school royalty will occur at the Spring Powwow on May 18.

## NASS ROYALTY POWWOW

**WHEN**  
May 18  
10 AM- 2 PM

**WHERE**  
NASS High School  
Gymnasium

\*weather permitting powwow will be held behind the school

**Host Drum** - NASS DRUM - Invited - LITTLE OTTER - Invited - TIMBER TRAILS

**ROYALTY TO BE CROWNED AT 2 P.M.**

**FAMILY, FRIENDS & COMMUNITY MEMBERS WELCOME TO ATTEND**

**HEAD DANCERS**  
TO BE DETERMINED

**MC**  
Pete Gahbow  
Student Helper

**ARENA DIRECTOR**  
Eric Gahbow  
Student Helper

**LUNCH TO BE SERVED**

11:30 - 12:00  
All Students with parents/guardians  
12:00 - 12:30  
High School Students

Menu includes:

### Aazhoomog Clinic Hours

Providers are at the Aazhoomog Clinic in District III from Monday through Thursday. The dentist is in the office on the last Friday of every month, and the foot doctor is available the first Wednesday of every month. Call 320-384-0149 to make an appointment or ask a question.

### Need Help?

If you or someone you know is injured or in immediate danger, call 911 first.

**Tribal Police Department dispatch:** 888-609-5006; 320-532-3430.

**Emergency Management Services:** 24-hour fire, disaster, and emergency management response: Monte Fronk, Emergency Management Coordinator: 320-362-0435.

**Addiction/Behavioral Health:** 800-709-6445, ext.7776.

**Community Support Services:** For emergencies related to food and nutrition, Elder services, Elder abuse, sexual assault, or emergency loans, call 320-532-7539 or 320-630-2687.

**Domestic violence:** (c) 320-630-2499.

**Women's Shelter:** 866-867-4006.

**Batterers' Intervention:** 320-532-8909.

**Heating, water, or other home-related maintenance problems:** If you live in a Mille Lacs Band Housing-maintained home, call for housing maintenance service in your district. During regular business hours, please call our Customer Service Representative at

800-709-6445, ext. 7799. If you live in a home not maintained by the Mille Lacs Band and need assistance after hours with utilities or heating, please contact: After-Hours Emergency Service: 866-822-8538. (Press 1, 2, or 3 for respective districts).

**Mille Lacs Band Family Services:** Foster Care: 320-630-2663; Social Worker: 320-630-2444; Toll-free: 800-709-6445, ext. 7588. Family Violence Prevention: District I 320-532-4780; East Lake 218-768-4412; Aazhoomog 320-384-0149; Hinckley 320-384-4613; Toll-free 24-hour crisis line 866-867-4006.

PRESORTED  
FIRST CLASS MAIL  
U.S. POSTAGE PAID  
TWIN CITIES MN  
PERMIT NO 30308

**MILLE LACS BAND OF OJIBWE**  
43408 Oodena Drive  
Onamia, MN 56359

[millelacsband.com](http://millelacsband.com)



### Update Your Address

**More than 150 Band members** have addresses that are being rejected by the U.S. Post Office. If your address on file with the Enrollments Office is incorrect, you may not be receiving important mail from the Band. Each time you move, you need to fill out a Change of Address form from Enrollments at 320-532-7730. You can download a Change of Address form at [millelacsband.com/services/tribal-enrollments](http://millelacsband.com/services/tribal-enrollments).

### About Us

Ojibwe Inaajimowin is produced monthly by the Government Affairs Department of the Mille Lacs Band's Executive Branch. Please send questions, comments, corrections, or submissions to [brett.larson@millelacsband.com](mailto:brett.larson@millelacsband.com) or call 320-237-6851.

*The June issue deadline is May 15.*