

OJIBWE INAAJIMOWIN

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T H E S T O R Y A S I T ' S T O L D



'I'M THRILLED TO BE BACK' MEL TOWLE SWORN IN AS COMMISSIONER OF FINANCE

Mel Towle took the oath of office from Justice Ramona Applegate in the presence of the Band Assembly and Chief Executive. Left to right: Marvin Bruneau, Sandi Blake, Sheldon Boyd, Mel Towle, Ramona Applegate, Wally St. John, Melanie Benjamin.

Mille Lacs Band member Mel Towle was sworn in as Commissioner of Finance on December 10 in the Band Assembly chambers at the Biidaabinookwe Government Center in District I. Mel's family, elected officials, and a crowd of well wishers cheered and lined up to congratulate Mel on his new role.

After the Oath of Office was administered by Tribal Court Justice Ramona Applegate, Secretary/Treasurer Sheldon Boyd congratulated Mel on being the first Mille Lacs Band member to serve as Commissioner of Finance in many years.

The Office of Management and Budget (OMB), which Mel will oversee, is part of the Legislative Branch. While other Commissioners report to Chief Executive Melanie Benjamin, the Commissioner of Finance reports to Band Assembly.

Chief Executive Melanie Benjamin said she had approached Mel several months ago about applying for the position and was pleased that he had chosen to do so. She recalled the days when Mel worked for OMB, which was located in the tribal government pole building, and water would blow through the vents when it rained.

She also commented on Mel's experience as General Manager of Grand Casinos and Commissioner of Corporate Affairs.

"Mel is just a good guy, and that's very important," said Melanie. "As Band members, we want somebody to treat us with



respect."

Mel thanked Band Assembly and the Chief Executive for their vote of confidence. "I look forward to doing the job to the best of my ability," said Mel.

Mel graduated from the University of Minnesota Duluth with a degree in finance and minors in accounting and American Indian Studies. He also worked for KPMG, the external auditor for the Band at the time, and for Deluxe Corporation, in addition to posts with the Band.

"I FEEL LIKE I'VE ALWAYS BEEN CLOSE TO THE BAND — IF NOT WORKING DIRECTLY IN THE FAMILY, THEN ALWAYS WORKING HARD FOR THE FAMILY."

— COMMISSIONER OF FINANCE MEL TOWLE

"I feel like I've always been close to the Band — if not working directly in the family, then always working hard for the family," said Mel. "I'm really excited to be back on the team, so to speak, and also feel like I've never left. I'm thrilled to be back."

Mel was joined at the ceremony by his partner Michelle and daughters Mallory and Camryn. Mel and his family live near Duluth.

Following the ceremony, Band Assembly served a delicious lunch to welcome Mel back to the team.



Chief Executive Melanie Benjamin spoke with President Donald Trump at a signing ceremony at the White House on November 26. Official White House Photo by Joyce N. Boghosian.

CHIEF ATTENDS WHITE HOUSE SIGNING OF MMIW EXECUTIVE ORDER

President Donald Trump's creation of a task force to address the crisis of missing and murdered Indigenous women (MMIW) was applauded by tribal leaders, including Chief Executive Melanie Benjamin, who attended the signing ceremony at the White House on November 26.

"It's a historical day to know that our missing and murdered women have a place and a remembrance, and that we care about them and their families," Melanie said in the Oval Office — after introducing herself in Ojibwemowin. "Miigwech," she concluded.

Also in attendance were Fond du Lac Chairman Kevin DuPuis, Fond du Lac Council Member Roger Smith, Chairman Alvin "A.J." Not Afraid of Montana's Crow Tribe, and Vice President Myron Lizer of the Navajo Nation.

The executive order establishes Operation Lady Justice — an inter-agency task force charged with developing an aggressive, government-wide strategy to address the crisis of missing and murdered women and girls in American Indian and Alaska Native communities.

Nicole Anderson, the Band's Commissioner of Health and Human Services, is on Minnesota's Missing and Murdered Indigenous Women Task Force — the first of its kind in the nation.

She said the Executive Order has brought recognition to the issue nationwide. "Many people did not even know it was an issue," said Nicole. "But now missing and murdered Indigenous women are getting national attention."

Other states have been contacting the Minnesota task force to see how they can implement something similar.

Melanie received her invitation on the day before the event, and since she was in the Twin Cities already, she decided to jump on a plane. "When opportunity knocks, I want to be there to answer on behalf of the Mille Lacs Band," she said.

Upon arrival in Washington, she was surprised to learn that only a small number of leaders had been invited, and that it would be in the Oval Office with the President in attendance. "I didn't think he would actually be there signing the Executive Order," she said.

Executive Order continued on page 7

M E S S A G E F R O M T H E C H I E F E X E C U T I V E

Boozhoo! I hope all Band families are enjoying the holiday season. This is the time of year when I prepare the annual State of the Band Address, which I will be delivering to Band members on January 14. This duty to provide the State of the Band Address is required of the Chief Executive by our Band Statutes, the law that governs the Mille Lacs Band of Ojibwe.

Despite being a short month, December was packed with meetings of importance to the Band. Just a few examples include a meeting of the Tribal Executive Committee of the Minnesota Chippewa Tribe, a last-minute trip to Washington D.C. for a signing ceremony when the President announced the creation of a task force on missing and murdered American Indian and Alaska Native women and children, a two-day Cabinet meeting with the Commissioners and Solicitor General, and a meeting in St. Paul with the Mille Lacs Band delegates to the MCT Constitutional Convention.

I was also so excited to attend the swearing-in ceremony of our new Commissioner of Finance, Mille Lacs Band member Mel Towle! This was a big moment for the Band, as we now have a highly qualified Mille Lacs Band member watching over our finances and investments.

While it is the primary duty of the Executive Branch Commissioners to administer all Band government programs and services, one of the most important responsibilities a Chief Executive has under the Band Statutes is to represent the Band and conduct diplomacy with other governments. Under Title 4 of our statutes, section 6 (c) says clearly that among the Chief Executive's powers and duties is: "To conduct external relations with all other governments and their political subdivisions." As a result of this duty to conduct external government affairs, I am required to state the position of the Band to Presidents, Governors, Senators, and members of the United States House of Representatives.

In addition, there are state legislators and county boards that need to hear our positions — as well as the state Attor-

ney General and the Governor's Cabinet. When these government officials and the Band do not see eye-to-eye, it is the diplomatic job of the Chief Executive to advocate for the Band's position. The Government Affairs Office serves as the Chief's staff on local, state, and federal government affairs issues. The Chief Executive sets the priorities, and the Government Affairs team provides support and advice. Our Washington D.C. lobbyists and our state lobbyists report to our Government Affairs Office. As a team, they provide status reports regarding emerging state and federal issues, make recommendations, and carry out directives that advance the Band's legislative and policy interests.

Based on recommendations from our team, my calendar is often filled with meetings and phone calls where I'm required to speak with state and federal officials to advocate for the Band's position and needs, including follow-up to ensure our issues remain on their radar. For example, I had many meetings with former Governor Dayton on our law enforcement agreement from 2016 to 2018. We were looking for help from the state, and eventually the Governor himself put up funding for a mediation process that was ultimately successful. During this period, I also made many trips to Washington D.C. during that time seeking federal support for our public safety crisis. As a result of our advocacy work, the Bureau of Indian Affairs sent out federal BIA police to assist with law enforcement, and also federally deputized our Band law enforcement officers.

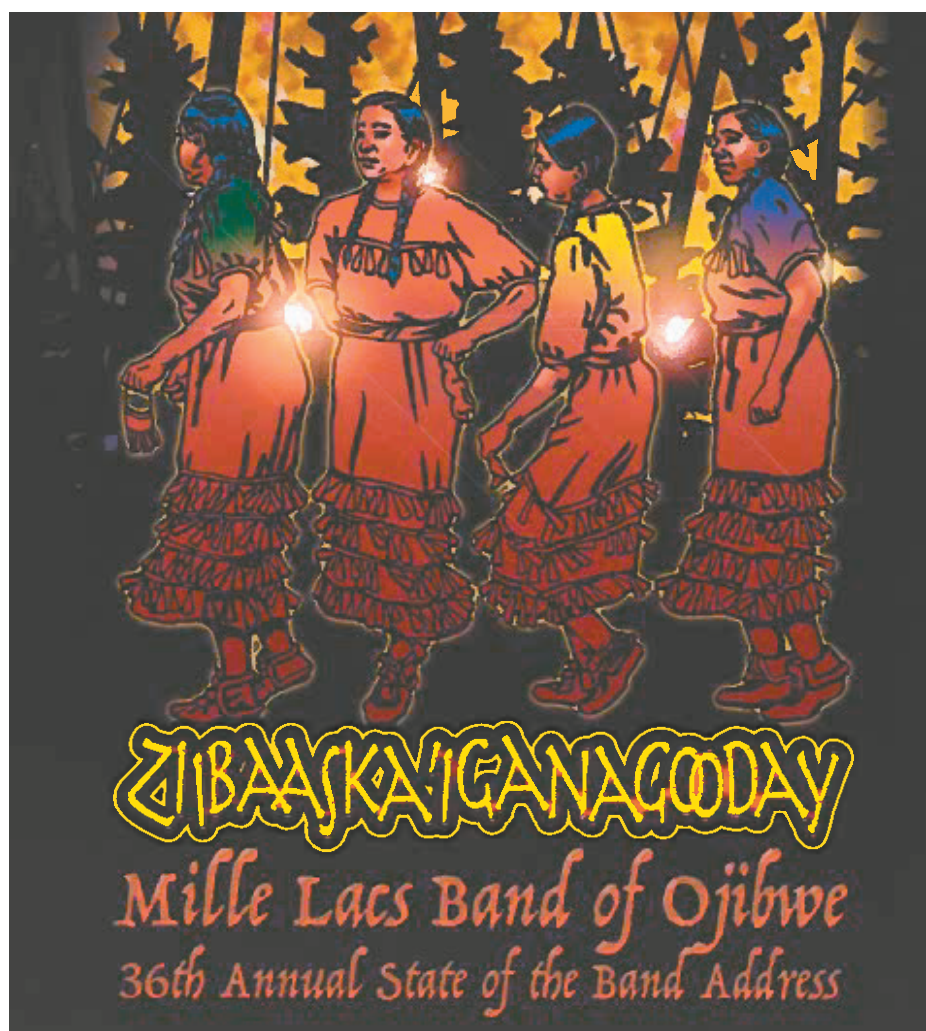
When I was Commissioner of Administration, I used to make these trips with the late Chief Executive Arthur Gahbow. He told me that some people think these trips are fun — and they never are. He was right. These trips are always a whirlwind of meetings on Capitol Hill and at federal agency offices, including early morning or late evening meetings just to prepare for the meetings. The Band has a great team in Washington D.C. and I always tell them that I can't leave D.C. without getting at least one important task done for Band members.

While our staff and team provide critical advice, they don't always agree on the right approach. In those situations, it is my role to weigh all the information very carefully and make the strategic decisions about the best next steps. Also, the federal bureaucracy can move extremely slowly. Every once in a while I get a feeling in my gut that I should, for example, go to the Department of Health and Human Services in Washington D.C. and stay there until the person we need to meet with agrees to do so, and we get the answers we need. This is partly from experience, and partly an instinct I have picked up from advocating for the Band for three decades.

There's an old saying, "If you want to travel fast, go alone. If you want to travel far, go in a group." As part of my statutory duty to conduct government affairs, as Chief Executive I also sit on many boards which are dedicated to Indian Country causes from the aged, to housing, to justice, to advancing the leadership skills of girls and promoting good financial practices on reservations. I choose board membership carefully and ensure that my service results in a positive impact for Indian Country, which benefits the Band. These networks also provide benefits to the Band.

I take the responsibility of representing your issues very seriously, and I get calls from our Senators, Representatives, and the Governor from time to time asking for advice on your issues. I am honored by this, but I keep in mind that I do these things for you, the Band members — and I am kept humble by reminding myself that I am your public servant. My team and I have brought your needs to the highest levels of government, and we advocate for you. That is my job, and as my mentor Art Gahbow taught me, I always have to make sure I get something done for you.

I look forward to providing Band members with more detailed information about this work at the State of the Band Address, and hope to see many Band members there on January 14. Chi Miiigwech!



The Mille Lacs Band of Ojibwe

Chief Executive Melanie Benjamin
Invites you to attend:

The 36th Annual
State of the Band Address

Tuesday January 14, 2020
10:00 a.m.

Grand Casino Mille Lacs
Events & Convention Center





LANGUAGE REVITALIZATION

OJIBWE LANGUAGE BOOKS, ROSETTA STONE WILL CONTRIBUTE TO HEALTHY COMMUNITIES

Some of the nation's top Ojibwe language scholars came to the Mille Lacs Band Assembly meeting at Meshakwad Community Center on December 17 to provide an update on two important language revitalization projects.

Dr. Anton Treuer of Bemidji State University gave a presentation with support from staff of Waadookodaading Ojibwe Immersion School and other members of the Aanjibimaadizing Ojibwe Language Strategic Planning Committee.

Anton explained that the two projects — publication of three Ojibwe-language books and development of a Rosetta Stone language-learning app — are being funded by an overage in federal dollars paid to the Aanjibimaadizing Program.

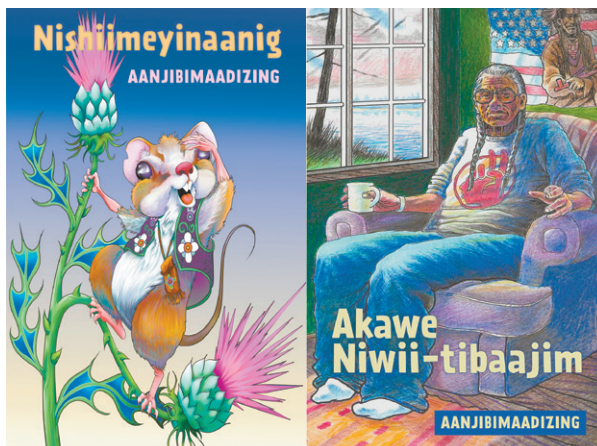
An Elder Advisory Board made up of Lee Staples, Brenda Moose, and Joe Nayquonabe Sr. urged Aanjibimaadizing Director Tammy Wickstrom and Commissioner of Administration Baabiitaw Boyd to use the funds to support language and culture in order to create jobs as well as healthier individuals and communities.

Twenty-five first speakers of Ojibwe were identified and brought together with young language learners to produce three Ojibwe-language story books, which will be illustrated by Ojibwe artists Steve Premo, Wesley Ballinger, and Jonathan Thunder.

They also decided to contact Rosetta Stone Inc. to develop an Ojibwe language app. (See page 4 for more information on the Rosetta Stone project.)

The language revitalization group believes that language and culture give individuals a stronger identity and ability to contribute to their families and community.

"Too often we've had people outside Native communities saying 'We know what's best for you,' with a focus on a white set of goals," said Anton. "We need our version of this, and our language, our



culture, our ways, and the intergenerational transmission of this information is the best way to build healthy tribal communities."

Anton shared about psychological research known as the "rat park" experiment, which showed that rats raised in a healthy environment were far less likely to engage in destructive behaviors like drug use.

He also spoke about language revitalization efforts in Hawaii, which show that it's possible to bring a language back from the brink of extinction.

District I Representative Sandi Blake said "miigwech" to the group for all they are doing to preserve and revitalize the Ojibwe language.

"OUR LANGUAGE, OUR CULTURE, OUR WAYS, AND THE INTERGENERATIONAL TRANSMISSION OF THIS INFORMATION IS THE BEST WAY TO BUILD HEALTHY TRIBAL COMMUNITIES."

— DR. ANTON TREUER



HEALTHY HOLIDAYS AT THE MINOBIMAADIZIWIN

Members of Women Empowering Women for Indian Nations (WEWIN) decided to give back by providing food and gifts for the families at the Minobimaadiziwin Hotel in District I. Miigwech to the WEWIN ladies and to the Minobimaadiziwin staff.

LEGISLATIVE BRIEFS

Title 16 Amendments: Chief Legislative Counsel Christine Jordan appeared before Band Assembly on December 13 to propose changes to Title 16 — Corporations. Band Assembly is considering changes related to the Board of Directors, CEO, and Commissioner of Corporate Affairs.

January Band Assembly meetings

Band Assembly meetings are open to all Band members, who are encouraged to attend.

January 2: Chiminising Community Center

January 7: Biidaabinookwe Government Center

January 9: Biidaabinookwe Government Center

January 14: Biidaabinookwe Government Center

January 16: Minisinaakwaang ALU

January 21: Aazhoomog Community Center

January 23: Meshakwad Community Center

January 28: All Nations Church, Minneapolis

January 30-31: Minnesota Chippewa Tribe Tribal Executive Committee, Shooting Star Casino, Mahnomon, Minnesota

Minnesota Chippewa Tribe Election Calendar

The Minnesota Chippewa Tribe has released the election calendar for 2020. Below are the important dates related to filing for office, the primary election, and the general election.

For the complete calendar, including certification dates, appointment of Election Boards, and deadlines for challenges, recounts, and appeals, see <https://millelacsband.com/news/2020-election-calendar>.

January 9: Last day for sitting RTC member to give notice of resignation to file for vacated RTC seat.

January 13: Election Announcement.

January 14: 8 a.m. — Opening of period for filing for office.

January 24: Close of filing period.

March 31: Primary Election. Polling places open from 8 a.m. until 8 p.m.

April 2: General Reservation Election Board publishes Primary Results.

June 9: General Election. Polling places open from 8 a.m. until 8 p.m.

July 14: Winning candidates assume office by operation of law, unless sooner seated, or the election is subject of appeal to the Court of Election Appeals.

DID YOU KNOW?

Mille Lacs Band Statutes can be found online at <https://millelacsband.com/government/statutes-policies>.

STATE AND LOCAL NEWS BRIEFS

Tribe seeks to prevent 'mathematical genocide'

genocide': The Red Lake Nation (Miskwaagamiwi-zaaga'igan) has hundreds of new citizenship applications under consideration after the Tribal Council approved a resolution loosening its rules on blood quantum, seeking to avoid what Tribal Secretary Sam Strong described as "mathematical genocide." Under the new resolution, everyone who was counted as a tribal member in 1958, no matter their blood quantum, is considered full-blooded. "The only things described in pedigree are dogs and horses, and we're not that," said Strong. "It's time we stop using this system that's offensive and meant to eliminate us." *Source: bemidjipioneer.com.*

History Center exhibit showcases Native culture

The Minnesota History Center in St. Paul has created a dedicated space to highlight Dakota and Ojibwe life, then and now. "Our Home: Native Minnesota" gives Indigenous Minnesotans space to tell their own stories, illustrated with 60 items, including one that dates back 7,000 years. Additional shows will rotate in from time to time. "We really feel like it's important for average Minnesotans — and anyone who comes into the gallery who doesn't know that much about the Indigenous population — to understand the ways in which our people aren't just surviving, they are thriving," said Kate Beane, the Historical Society's director of Native American Initiatives. *Source: startribune.com.*

A 'good new home' opens in St. Paul: Mino Oski Ain Dah Yung — Ojibwe for "good new home" — opened last month, offering housing and culturally relevant support for Native American young adults. The 42-unit housing project will provide residents with housing and assist them with education and employment — all while helping them celebrate their culture. The \$13.6 million project on University Avenue near Dale Street was conceived, designed, and built by Native Americans. *Source: mprnews.org.*

Activists occupy 'Wall of Forgotten Natives':

On Saturday, December 14, American Indian activists occupied the site of last year's homeless encampment in south Minneapolis, saying they would not leave until local officials address their demands for more emergency shelter beds. Just past midnight on Friday, dozens of demonstrators marched onto the stretch of land along Hiawatha and Franklin avenues that was home to several hundred people living in tents a year ago. The activists erected a teepee at the center of the former encampment and read a statement demanding a stronger response to the housing crisis and a "culturally specific" overnight shelter for Natives experiencing homelessness. On Monday, December 16, the demonstration ended when organizers announced that they had reached a temporary agreement with Minneapolis city officials, who have committed to work with the Native community toward the creation of an overnight shelter that respects their cultural heritage. *Source: startribune.com.*

Stay up to speed on news from Indian Country at millelacsband.com/news.



Shirley Boyd hammed it up as Jada Montano, left, assisted at the Rosetta Stone auditions.

WOULD-BE ACTORS 'BREAK A LEG' AT AUDITIONS

By Brett Larson Inaajimowin Editor

Rosetta Stone Inc. sent a crew from their headquarters in Virginia to Mille Lacs on December 10 to audition Band members and other Anishinaabe for roles in the company's Ojibwe language audio and video productions.

Rosetta Stone, a company specializing in language-learning technology, has been hired by the Band to create a six-year Ojibwe language program that will be free to Band members and available through a cellphone application.

Over 20 members of Mille Lacs and other Ojibwe bands took their turn in the spotlight.

Elders Shirley Boyd, Bette Sam, Carol Hernandez, and William Premo read for the parts of Waabooz and Waabishkibines — the grandmother and grandfather characters.

Joscelyn and Jazmyne Skinaway, Angelique White, and Shaylynn DeCoteau from District II drove down with Niigaan Coordinator Cheyanne Peet to audition for the teenage roles.

Amanda Nickaboine, Bradley Harrington, Michelle Pagel, and Byron Ninham tried out for the roles of the parents.

Kate-Lynn Paypompee drove five hours from Whitefish Bay, Ontario, to audition. Kate-Lynn has already acted in some Canadian Ojibwe language videos.

Jaeden King from District I seemed to enjoy the directions to yell, get angry, and act sad, but laughter came easiest for the Onamia senior.



Jaeden King showed a range of emotions at the audition.



Long-time friends and in-laws Shirley Boyd and Bette Sam are excited to pass their knowledge of Ojibwe on to future generations.



Several students from the University of Minnesota came to the auditions. Speakers of Anishinaabemowin will be used for video and audio language-learning materials.

ABOUT ROSETTA STONE

Rosetta Stone Inc. is dedicated to changing people's lives through the power of language and literacy education. The company's innovative digital solutions drive positive learning outcomes for the inspired learner at home or in schools and workplaces around the world.

Founded in 1992, Rosetta Stone's language division uses cloud-based solutions to help all types of learners read, write, and speak more than 30 languages.

Rosetta Stone has partnered with Indigenous groups around the world to help preserve their language assets with Rosetta Stone software specifically designed to revitalize these at-risk languages.

For more information, visit www.rosettastone.com.



KIDS COUNT! SHAPE CHILDREN’S FUTURE IN CENSUS

There is a lot at stake with the upcoming 2020 Census. Counting all of our young children will be especially important. Population statistics — the number of people counted — are used by local, state, and federal lawmakers to determine how to spend billions of dollars in federal and state funds annually over the next 10 years. A large portion of those dollars go towards funding programs that directly affect our children. The statistical population count not only helps to determine how much funding should go toward roads and bridges, but also toward local funding for many programs in our schools, clinics, and neighborhoods:

Band member Shelly Diaz is the Urban Liaison/Project Coordinator for the Chief Executive’s office assigned to oversee the census efforts in Mille Lacs “We are relying greatly on trusted voices in our community to help get the word out that every person — no matter how young or old — is counted,” said Shelly. “People often don’t realize the impact of counting our kids, especially the babies. This census will impact our community for the next ten years. Our children may be just babies now, but think about what they may need over the course of the next 10 years.”

Shelly stated many parents and adults with young children living with them often don’t realize they need to include all children who live with them full time or at least most of the time. Knowing how many children live in a community is the foundation of many important decisions made locally that are driven by changes in population, and often by the growth in the number of children. “A new school may be needed because of increased births in one area,” Shelly said. “But the school might not be built if all newborns and toddlers — future schoolchildren — are not counted.”

According to the U.S. Census Bureau, in the last census in 2010, nearly 1 million children (4.6 percent of children under the age of 5) were not counted.

Why are young children missed?

Sometimes children are missed simply because adults in their households don’t return the census questionnaire. Most often, however, Shelly said people don’t count everyone under their roof. They may leave off young children who live with them or may be staying with them temporarily.

“This happens often in the ‘complex households’ — those with multiple generations of a family and/or unrelated families living together, and blended or foster families,” Shelly said. In the 2010 Census, about 40 percent of all young children fell under the complex household category, according to the Census Bureau.

Sometimes, families live in homes with limits on how many people are supposed to reside in each unit. This leaves people reluctant to report everyone who lives there because the landlord may learn there are more people living under one roof than there should be.

“Also, sometimes other people are living in the household too, or staying there temporarily until they can find a perma-



nent home or ‘couch surfing.’ The householder simply may not think to count them at all on the questionnaire.”

But they should. Every single response on the 2020 Census questionnaire is confidential and protected by law. Your answers cannot be shared with any law enforcement or immigration agency, housing management, state or tribal governments, or even the cashier at the grocery store. The information collected is used only to produce statistics.

It’s important to count young children now so they have the resources they need as they grow up.

“We need our children especially to be counted because it will affect our community for the next 10 years,” Shelly said. “Children are the foundation and future of our communities, and we need proper programs that will support our kids in their formative years.”

“WE NEED OUR CHILDREN ESPECIALLY TO BE COUNTED BECAUSE IT WILL AFFECT OUR COMMUNITY FOR THE NEXT 10 YEARS. CHILDREN ARE THE FOUNDATION AND FUTURE OF OUR COMMUNITIES, AND WE NEED PROPER PROGRAMS THAT WILL SUPPORT OUR KIDS IN THEIR FORMATIVE YEARS.”

– SHELLEY DIAZ

COUNT CHILDREN IN THE RIGHT PLACE

If you have children in your home, make sure they are counted in the right place.

The general rule is: Count children in the home where they live and sleep most of the time, even if their parents do not live there.

If you’ve just had a baby, and your baby is still in the hospital on Census Day (April 1, 2020), then count your baby at the home where he or she will live and sleep most of the time.

If children spend time in more than one home, count them where they stay most often. If their time is evenly divided, or if you do not know where they stay most often, count them where they are staying on April 1, 2020.

If you are helping to take care of a friend’s or family member’s child, and the child does not have a permanent place to live, count the child if he or she is staying with you on April 1, 2020 — even if it’s only temporary.



RESERVATION WELL REPRESENTED ON MILLE LACS CROSS-COUNTRY TEAM

The Mille Lacs Raiders cross-country program met for their annual awards banquet on November 16, and several members of the District I and IIa communities were honored. Front: Nevaeh Merrill, Isabella Cerrillo, Antavia Pendegayosh. Back: Arielle Pendegayosh, Rhianna Smith, Vanessa Smith, Haley Remer, and Molly Saboo.

NATIONAL NEWS BRIEFS

Washington State gets first Native Supreme Court justice: Washington Governor Jay Inslee named Judge Raquel Montoya-Lewis to the state Supreme Court last month, saying the appointment of the first Native American justice to the state’s highest court marked a historic day. Montoya-Lewis, an enrolled member of the Pueblo of Isleta, is the second American Indian justice in the nation, joining Anne K. McKeig of Minnesota. Montoya-Lewis, 51, was a state and tribal judge and an associate professor for Western Washington University. *Source: registerguard.com.*

Report examines MMIW in northern plains, warns of Keystone impact: A report released in November by the Sovereign Bodies Institute has documented cases of missing and murdered Indigenous women (MMIW) from the Dakotas, Montana, and Nebraska since 1900. The report also warned of the potential violence that could ensue from the planned construction of the Keystone XL crude oil pipeline by TC Energy (formerly known as TransCanada) through the region. According to a 2012 report from the United Nations’ Human Rights Council, extraction industries operating on Native territories can have “a detrimental impact on Indigenous women and girls,” resulting in sexual assault, trafficking, and exploitation. *Source: duluthnewstribune.com.*

Supreme Court to consider Oklahoma Indian Country: The U.S. Supreme Court will decide if much of eastern Oklahoma is still an Indian reservation, a case with implications for criminal justice, taxation, and tribal sovereignty. The case concerns a member of the Muscogee (Creek) Nation who was convicted of crimes by state authorities in the nation’s historic boundaries. The man argued that only the federal government could prosecute him. A lawyer for the state said the Creek Nation’s authority had been curtailed by the federal government around the time Oklahoma became a state in 1907. *Source: startribune.com.*

North Dakota, Standing Rock to work on Dakota Access spill plan: North Dakota will work with the Standing Rock Sioux Tribe to develop a response plan for a potential spill of the Dakota Access pipeline. State Emergency Services Director Cody Schulz said tribal leaders requested a response plan and resources to prepare for a spill near the Standing Rock Sioux Reservation. Schulz told a committee of state and tribal leaders that his agency would be happy to either “participate or facilitate” a training exercise and help the tribe obtain federal grant money. Standing Rock Chairman Mike Faith said spill response training would be “awesome” and that he appreciates the state’s effort to work collaboratively with the tribe. *Source: startribune.com.*

Flags at half staff for former Oneida chair: Wisconsin Governor Tony Evers ordered state and U.S. flags to be flown at half staff on December 18 and 19 to honor former Oneida Nation Chairman Rick Hill, who died December 13. “Chairman Hill leaves behind a legacy of service not only to the Oneida Tribe and Wisconsin’s Native Nations, but to our entire state,” Evers said in a news release. Hill, 66, served as Oneida Nation chairman from 1990 to 1993 and again from 2008 to 2011. “Hill led the Oneida Nation through some of the most progressive years on our reservation,” the tribe said in a statement. *Source: greenbaypressgazette.com.*

CURTIS JACKSON

MODEL STUDENT, ATHLETE, LEADER

By Alyssa Enno Mille Lacs Band Member

Everyone knows if you want to do well, you have to set goals for yourself. In order to achieve your goals, you will need to make a plan, but the plan won't work unless you're committed. Finally, the only person who can make your plan come to life is yourself. McGregor High School sophomore and Mille Lacs Band member Curtis Jackson is seeing his hard work pay off — and he's not done just yet.

Between school, home, and sports, Curtis is always busy, but that doesn't stop him from reaching his goals and exceeding expectations. The school year is right at the halfway mark and already Curtis has made great strides this year.

During the fall, Curtis was accepted into his school's Minnesota Honor Society chapter. In order to become a Minnesota Honor Society member, an individual must demonstrate exceptional qualities in four areas: scholarship, service, leadership, and character. If you know Curtis, joining the Minnesota Honor Society was a natural next step for his academic career, and there was no doubt he would be accepted. Being in the Honor Society is a big commitment for a high school student. Fortunately, Curtis has a knack for challenges; he maintains a high grade point average and is dedicated to turning his goals into accomplishments.

Many Honor Society students participate in additional extracurricular activities during their high school career. Curtis is active in sports year-round. On the varsity football team, he is a defensive right tackle and offensive lineman. He's a power forward in basketball and a shotput and discus thrower in track. Additionally, Curtis plays the saxophone in McGregor High's band.

Curtis sets goals for himself at the start of each sports season. "When I first started football, I was smaller, so I would



Curtis Jackson, number 82, participates in three sports, band, and Honor Society. Lower right photo by Dino Downwind.



get hit hard a lot, and I didn't like that. So I started going to the weight room to lift weights to build up my strength. Now, I'm not getting hit anymore." For basketball, Curtis has a goal to average 10 points and a couple blocks. For track, Curtis' goal is simple: "I want to make it to sectionals."

Outside of school, Curtis is active in his community, proving to be a role model for other youth in the Minisinaakwaang district. The eldest of five kids, Curtis is helpful with his siblings, who look up to him — for good reason.

Curtis works with the Wiidoo program and at Big Sandy Lodge as a dishwasher, which he enjoys. Curtis recently made his first runway appearance showcasing Buckanaga Social Club's fashion line, but that's not his first modeling gig. Curtis also posed as a model in an ad campaign photographed by his uncle, Dino Downwind.

After his Grandpa Amik (Larry Smallwood) passed, Curtis

joined his Uncle's drum and sat in his Grandpa's spot on the drum. This is not only a big step for Curtis but it made his mother Falon Jackson even more proud of her eldest child. Curtis shared that he's proud to join the drum and sees himself as a role model now. He understands this is a big responsibility, and that he has big shoes to fill.

Since he is a sophomore, two years of high school still remain, and Curtis looks forward to his future. He plans to maintain a good grade point average and hopes that universities take notice of his academic career and character. He's shared an interest in the University of Minnesota, noting their football reputation as well as their American Indian Studies program.

Curtis is the epitome of a dedicated student and leader. He knows how to make his dreams become reality. His early understanding of the value of hard work is sure to guide him in the years to come.

MOCCASIN TELEGRAPH

SPECIAL GIFTS TO HELP OTHERS

By Larry 'Amik' Smallwood

This article by the late Amik Smallwood was first published in the Mille Lacs Messenger. It is reprinted here to help preserve his teachings for the next generation.

A long time ago, when a boy reached puberty, he would be sent out to fast by his father, uncles, grandparents, or we-ehs (we-ehs are sort of like godparents). The purpose of the fast was to receive a gift — a gift that would allow the boy to help his fellow Anishinaabe people.

Somebody would set up a place for the boy to fast by finding a little area, preparing it, and perhaps getting some firewood for him (some people would have a fire; some would not). Then early in the morning, by sun up, the boy would go out to fast. The only thing he would bring with him was tobacco and sometimes a pipe.

The boy would stay out there for one to three days, or however long he could go without any food or water. He couldn't put anything in his mouth, not even a straw or a toothpick.

Occasionally the boy would put tobacco in the fire, offer it to the Creator, and ask for his gift. At some point, the boy would begin to have a vision or a dream that would show him his gift. It might happen when he was still fasting, or sometimes it might not happen for a few weeks or months later.

There are many gifts one can receive — for example, healing. Healers are shown in their dreams or visions how to detect what is bothering a person. So Anishinaabe people would

go to the healers for doctoring.

Other people were given instructions in their visions and dreams about which plants were good for certain ailments and how to prepare the plants. If you received this gift and you started sharing it with your fellow Anishinaabe, then you were known as a medicine man. We had so many medicine men long ago, but we don't have that many today because people aren't fasting like they used to in order to receive their dreams and visions.

Another gift is being a spiritual advisor. Spiritual advisors have powerful dreams in which they are told many things. They also have the gift of knowing how to conduct our traditional Ojibwe ceremonies. Sometimes this gift is the result of fasting, but sometimes it can also be passed on from one person to another. There are not too many spiritual advisors.

Sometimes a boy would have a dream in which a person would come to him and ask him to give that person's Indian name to someone else. This boy would become a name giver. (Another way a boy could become a name giver was if something significant happened in his life.)

These are just some of the more serious gifts our boys could receive by fasting and having dreams or visions. In my next column, I'll talk about some of the fun gifts people could receive, such as being an athlete or craftsman.

Executive Order continued from page 1

Although Trump has faced criticism from tribal leaders, Melanie's visit to the White House was about the importance of the issue the Executive Order addresses.

"As Chief Executive, I took an oath to protect the general welfare of the Mille Lacs Band," Melanie said. "With that oath comes a solemn duty to advocate for the Mille Lacs Band of Ojibwe to the best of my ability in a government-to-government manner, and in a non-partisan way whenever I have the opportunity to do so. In these situations, I focus on the office the person holds and advancing the goals of the Band."

Melanie said she was honored and humbled to represent the Band, especially given the importance of the issue nationally and locally.

Here at Mille Lacs, acts of violence increased when Mille Lacs County withdrew from a joint powers agreement and stopped prosecuting cases brought by the Tribal Police Department. That decision opened the door to violence and drug trafficking as criminal elements saw Mille Lacs as a "police-free zone."

"All these things are linked," said Melanie. "There is a higher incidence of these hideous acts when there is no law enforcement and people feel there are no consequences."

The Band's lobbying efforts with state and federal officials brought federal law enforcement help to the reservation and eventually led to a new agreement.

"Any time I can be involved in representing the Band in a positive way to bring awareness of our issues, to discuss policies, or to coordinate between tribal and state and federal governments, I want to make sure we are at the table to help come up with solutions," Melanie added. "That's what I'm charged with in Title 4 of our Band Statutes."

The Executive Order will establish multi-jurisdictional teams made up of representatives from Tribal and Federal law enforcement to review unsolved cases. In addition, this new task force will promote greater cooperation among federal, local, state, and tribal law enforcement agencies in responding to cases. To better equip communities to respond to the crisis, the task force will undertake efforts to increase public awareness of the issue.

The Executive Order also directs the Department of Justice to issue grants to help improve safety in Native American communities.

"We will leverage every resource we have to bring safety to our tribal communities, and we will not waver in this mission," Trump said.

By the numbers

The state and federal attention to the issue stems from the fact that Indigenous women are murdered and reported miss-

ing at higher rates than any other group.

Indigenous women also suffer from higher rates of domestic violence, sexual abuse, substance use, poverty, trafficking, and prostitution — all of which increase the likelihood that a woman will be murdered or reported missing.

The numbers are revealing:

- Four out of five American Indian women are affected by violence today (Coalition to Stop Violence, 2019).
- American Indian women face murder rates 10 times the national average (U.S. Department of Justice, 2018).
- Homicide is the third leading cause of death among American Indian women age 10 to 24 and the fifth leading cause of death for American Indian women between the ages of 25 and 34 (Centers for Disease Control and Prevention Homicide, 2019).
- Minnesota ranked number 9 in the top 10 states with the highest numbers of MMIW cases (Urban Indian Health Institute, 2018).
- 5,712 cases of missing or murdered women and girls were reported in 2016, but only 116 were logged into the Department of Justice database (Missing and Murdered Indigenous report, 2017).

According to Nicole, these statistics show a need for better sharing of information and collaboration between tribal, state, and county agencies. Tribal police departments do not always have full access to databases that would be helpful in MMIW cases. Improvements in data collection are also needed. For example, racial misclassification means Indigenous women are underrepresented in crime statistics.

System failures are another problem, Nicole said. Victims will present themselves at hospital emergency rooms, advocacy centers, treatment centers, or clinics for a variety of reasons, but direct care employees do not have the training to identify victims or the knowledge to connect women with help. As a result, these women go right back to abusive environments.

The Minnesota Task Force and Trump's Executive Order will help with these problems, but more needs to be done.

U.S. Senator Tina Smith of Minnesota and the Senate Indian Affairs Committee have advanced two bills to address the Missing and Murdered Indigenous Women's crisis — Savanna's Act and the Not Invisible Act.

The first is named for Savanna LaFontaine-Greywind, who was abducted and killed last year in Fargo, North Dakota. It passed the U.S. Senate unanimously in December 2018 but was held up in the House by Rep. Bob Goodlatte. The Not Invisible Act has addressed concerns raised by Goodlatte, and the bills have a good chance of passing this year.

Senator Smith and Senator Amy Klobuchar have also pressed for immediate action to pass the Violence Against Women Act (VAWA) and reduce the high rate of violence against Indigenous women, but Senate Majority Leader Mitch McConnell has blocked action on VAWA.



PUBLIC HEALTH JOINS ELDERS AT ALU

The Public Health team has recently moved to the District I Assisted Living Unit. Public Health Director Lisa Blahosky-Olivarez hosted a meet and greet on December 3, where staff and residents enjoyed feasting on pizza and treats. The ALU residents had an opportunity to ask questions regarding the new move and have been very welcoming. The Public Health team is excited to lend a helping hand when needed.

HEALTH AND HUMAN SERVICES UPDATE

COMMERCIAL CIGARETTE SMOKERS NEEDED FOR STUDY

Commercial cigarette smokers with Native American heritage are needed for a research study examining tobacco use and addiction. If you are in good health and willing to attend a clinic visit at the Ne-la-Shing Clinic in District I, please call 320-407-4200. Participants will receive compensation for their time. This research study is being conducted through a partnership between the Mille Lacs Band and the University of Minnesota Masonic Cancer Center.

SICK WITH FLU? KNOW WHAT TO DO!

Influenza (or flu) is a contagious respiratory illness caused by flu viruses. Most people with flu have mild illness and do not need medical care or antiviral drugs. If you get flu symptoms, in most cases, you should stay home and avoid contact with others except to get medical care.

Know the symptoms: Flu can cause mild to severe illness, and at times lead to death. The flu is different from a cold. The flu usually comes on suddenly. People who have flu often feel some or all of these symptoms: Fever or feeling feverish/chills, cough, sore throat, runny or stuffy nose, muscle or body aches, headaches, fatigue (tiredness). Some people may have vomiting and diarrhea. This is more common in children. Not everyone with flu will have a fever.

Take Antiviral Drugs if your doctor prescribes them! Antiviral drugs can be used to treat flu and can make illness milder and shorten the time you are sick. They also can prevent serious flu complications. CDC recommends that antiviral drugs be used early to treat people who are very sick with the flu and people who get flu symptoms who are at high risk of serious flu complications, either because of their age or because they have a high-risk medical condition.

Stay Home When Sick: When you are sick, limit contact with others as much as possible. Cover your nose and mouth with a tissue when you cough or sneeze, and throw tissues in the trash after you use them. Stay home for at least 24 hours after your fever is gone except to get medical care or for other necessities. Your fever should be gone for 24 hours without the use of a fever-reducing medicine before resuming normal activities.

REASONS TO GET A FLU VACCINE EACH YEAR

1. Flu vaccination can keep you from getting the flu.
2. Flu vaccination can reduce the risk of flu-associated hospitalization for children, working-age adults, and older adults.
3. Flu vaccination helps prevent serious medical events related to chronic conditions.
4. Vaccination helps protect women during and after pregnancy.
5. Some studies show that a flu vaccine given during pregnancy helps protect the baby from flu infection for several months after birth.
6. Flu vaccine can be life-saving to children.
7. Flu vaccination has been shown in several studies to reduce severity of illness in people who get vaccinated but still get sick.
8. Getting vaccinated yourself may also protect people around you, including those who are more vulnerable to serious flu illness.

JENNIFER GAHBOW COACH MOM

By Amikogaabawiikwe (Adrienne Benjamin)
Mille Lacs Band Member

"I wasn't going to coach this year. I really wasn't," Jennifer Gahbow said frankly. "It was the boys who wanted me to. They asked me to come back and coach again, so I did."

Jennifer Gahbow is a Chiminising Band member who is going above and beyond to help her son and her greater community foster their love of basketball. Jen has been a coach now for a total of four years, but she has been with this group of 6th and 7th graders for two years now. Jen's son Wesley is a member of the team that she coaches.

"I wasn't going to coach this year because Wesley is getting older and I didn't want to be overinvolved, but when the boys insisted, I couldn't say no," she continued.

When asked what it's like having his mom as his coach, Wesley said, "It's fun. I never have to report anything back to her because she already knows about it, and she always pushes me to be better."

After watching her in action, one can easily see why the boys asked her back. She is a tough coach, but in between drills, you can find her having one-on-one discussions with her players about technique, skills, and pointing out their positives on the court. "I enjoy spending time with the kids. I really do," Jen said. "Watching them improve is so satisfying to me, because I know that I am helping them to get better at the game."

Jen is no stranger to the game of basketball herself. She had a successful high school basketball career at Isle High School and has stayed a fixture in the community around the sport, coaching, of course, but also attending local games to watch her nieces and nephews, who have come up through the high school ranks over the years.

The team that Jen coaches is combined 6th and 7th graders



Wesley Gahbow, Jennifer Gahbow, and Noah Sam-Sablan are looking forward to another successful season on the court.

who are brought up to play a lot of 7th and 8th grade teams due to low numbers of athletes going out for the sport. The boys sharpen their skills by getting action against kids that are taller, faster, and more mature. The team travels to local area schools and has games in the evenings, which Jen says is "the fun part."

Team member Lucas Karels said, "I've played basketball my whole life, and I've always really liked it, so I keep coming back."

Band members and descendants on her current roster this year include Jason Wind, Taylor Beaulieu, Waylon Mitchell, Wesley Gahbow, and team helper Noah Sam-Sablan.

Taylor said, "I wanted to try out for basketball because my brother played it, so I wanted to try it too."

Jen has also played a major part in pushing for the Noah Dahlman basketball clinics that have been offered to Mille Lacs Band youth over the past few summers. "I want the kids to stay active during the summer. Plus, what Noah teaches in those camps goes far beyond the game of basketball."

Miigwech, Jen, for your commitment to the community, the community youth, and to the game of basketball!



COMMUNITY LEARNS HARMFUL EFFECTS OF VAPING

By Alyssa Enno Mille Lacs Band Member

Over the span of just five short years, we've seen how vaping and e-cigarettes have come onto our radar. E-cigarettes are marketed as an alternative to smoking cigarettes, but they aren't a safe alternative. Dr. Thad Shunkwiler, assistant professor for the Department of Health Science at Mankato State University, gave a presentation focused on bringing education and awareness about the current vaping trend. More importantly, the presentation had a focus on youth e-cigarette users, which is a nationwide concern, as the most popular e-cig from JUUL specifically targets youth.

The data Dr. Shunkwiler shared about vaping among adolescents was alarming. A Minnesota Student survey conducted in 2016-2019, for example, showed that e-cigarette use among 8th grade students nearly doubled from 2016-2019, and one in four 11th graders now use e-cigarettes. Since underage youth were the highlight of the presentation, it begged the question, "Where are they getting the product?" To put it simply, they are getting it from their friends. "In high school, at this age, we all know someone that is 18 years old," he noted. Accessibility to these harmful products plays a huge role in this epidemic.

Other factors that impact the youth vaping trend is the way this vulnerable and impressionable audience is targeted. Dr. Shunkwiler had attendees look at a few JUUL advertisements and demonstrated the culture created as a result of advertising — most of which also includes social media. Users aren't aware that there are consequences to vaping that are more harmful than advertisements portray. We all know that tradi-

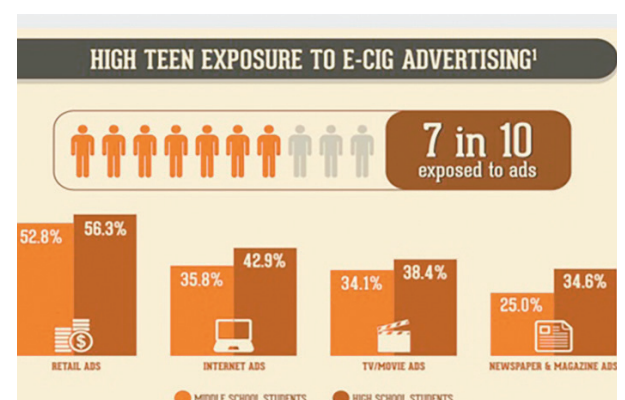
tional cigarette smoking is harmful, but "you don't know what is in the product you are using," shared Dr. Shunkwiler. There's a common misconception that e-cigarette products are safer; in fact, MSS found that "76 percent of 11th graders say that there is either no, slight, or moderate risk to using e-cigarettes." While these findings apply to high school students, that same misconception can be found within the adult demographic.



Misinformation, targeting of youth, and accessibility are just three key takeaways from Dr. Shunkwiler's presentation. To keep the information fresh and leave attendees with the feeling that they are in charge of the next step, Dr. Shunkwiler wrapped up the event with prevention steps and resources for more information and help for those who may be struggling with e-cigarette use.

Attendees included local residents from Onamia, students from Onamia High School, Mille Lacs Band Health and Human Services associates, and faculty from the surrounding school districts. With a focus on youth, the interest in the topic resonated closely with the audience. Audience members participated by asking for more information and by sharing opinions and thoughts. All attendees received a meal and were entered into a raffle drawing for door prizes.

The event was organized by Mille Lacs Band Health and Human Services and held at the Rolf Olsen Center in the daytime and District I Community Center in the evening.



A presentation by Dr. Thad Shunkwiler drew attendees to the Rolf Olsen Center and the District I Community Center on December 12 to learn about the harmful effects of vaping.

THE CONSTITUTION AND TRIBAL SOVEREIGNTY — LET’S LEARN TOGETHER

By Syngen Kanassatega
Mille Lacs Band Member

My name is Syngen Kanassatega. I am a citizen of the Non-Removable Mille Lacs Bands of Chippewa Indians and a lawyer for the Band. I also help take care of one of our ceremonial drums. However, I do not write this as a Band lawyer; I write this as Band citizen who happens to be a lawyer.



Where do sovereign nations get their power to govern from? The answer is philosophical, and societies throughout history have had different perspectives on this question. On one hand, it was once thought in some societies that the power to govern comes from god, and god chose one person to rule a people. This was called divine right: monarchs, kings, and emperors had the god-given right to govern a people, and the people they governed abided by it.

On the other hand, some societies took the position that the power to govern comes from the people. This is the presiding view throughout the world today. As the founders of the United States said on July 4, 1776, in the Declaration of Independence, “Governments are instituted among Men, deriving their just powers from the consent of the governed.”

What are these governmental powers that sovereign nations exercise? Broadly speaking, it is the right to self-determination, to determine your own destiny. It is the right to provide for the enduring safety, happiness, and prosperity of the people they govern. Specifically, sovereign nations accomplish this by providing protection for the people, establish courts or other means of resolving disputes between people, create laws to govern the just conduct of society, offer programs to help those in need, and establish and maintain relations with other sovereign nations.

Sometimes, sovereign nations come together and align themselves to form a larger sovereign. The Iroquois Confederacy accomplished this before the founding of the United States. Onandaga Chief Canasatego presented this idea to Benjamin Franklin, and Benjamin Franklin then brought this idea to the Continental Congress. The original 13 colonies of the United States subsequently accomplished what the Iroquois Confederacy did when they established the Constitution of the United States of America.

When sovereign nations come together to form a larger sovereign, the sovereign nations delegate some of their authority to the larger. A delegation of authority means you give someone else permission to act on your behalf, but you may

take that authority back. This is what happened when the original 13 colonies formed the United States: they gave some of their authority to the United States, the larger sovereign.

When this process happens, the questions become: how much and what authority are you giving to the larger and what are you reserving to yourself? The United States addressed this question when it passed the Tenth Amendment to the United States Constitution in 1789. The Tenth Amendment says, “The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people.”

In other words, all governmental powers not expressly given to the United States in the Constitution remains with the individual 50 states or the people. The 50 states do not get their power from the United States; rather, the 50 states get their power from the people. In turn, the United States gets its power from the 50 states, by the consent of the people. This reflects the principle that all governmental power originates from the people first and foremost.

THE TIME HAS ARRIVED FOR THE PEOPLE OF THE NON-REMOVABLE MILLE LACS BANDS OF CHIPPEWA INDIANS TO PAY ATTENTION TO THE RAMIFICATIONS OF THE CONSTITUTIONAL CONVENTION, LEARN ABOUT IT, DISCUSS IT WITH EACH OTHER, AND TO ATTEND TRIBAL EXECUTIVE COMMITTEE MEETINGS. THE CONSTITUTIONAL CONVENTION PROCESS WILL AFFECT OUR SOVEREIGNTY, AND WE MUST PROTECT IT FOR OUR FUTURE GENERATIONS.

Lawyers call this allocation of governmental authority between related sovereigns “federalism.” For example, in the United States, the people and the states expressly delegated the authority to declare war to the federal government in Article I of the Constitution; the individual states cannot declare war.

The principle of governmental powers originating with the people also exists within the Mille Lacs Band. In fact, Title 2, Section 1 of our Band Statutes recognizes that the Band derives

its political powers from the aboriginal rights of the people of the Non-Removable Mille Lacs Band of Chippewa Indians, Non-Removable Sandy Lake Band of Chippewa Indians, Rice Lake Band of Chippewa Indians, Snake River Chippewa Indians, and the Kettle River Band of Chippewa Indians. Since the Mille Lacs Band today derives its powers from multiple Bands, we are technically called the Non-Removable Mille Lacs Bands of Chippewa Indians.

The current constitutional convention to amend the Minnesota Chippewa Tribe Constitution involves all of the issues and principles that I have written about so far. The Mille Lacs Band, along with Bois Forte, Fond du Lac, Grand Portage, Leech Lake, and White Earth, formed the Minnesota Chippewa Tribe and established its Constitution in 1936. Because of this association between the six Bands, the question of what governmental authority the six constituent Bands have today is often debated by tribal leaders and members at Tribal Executive Committee meetings. The MCT Constitution does not have an equivalent to the Tenth Amendment to answer this question.

Some leaders and members contend at these meetings that there is only one tribe — the Minnesota Chippewa Tribe. These proponents contend that the six constituent Bands receive their powers from the Minnesota Chippewa Tribe, as opposed to the Minnesota Chippewa Tribe receiving its power from the six constituent Bands. Others, like myself, do not agree with this proposition and contend that the six constituent Bands are sovereign, federally-recognized tribes that together form a seventh federally-recognized tribe called the Minnesota Chippewa Tribe.

Did the Mille Lacs Band and other five constituent Bands delegate and relinquish all sovereign authority to the Minnesota Chippewa Tribe when we created it in 1936? I find it hard to imagine that our great-grandparents intended to relinquish all sovereign authority to the Minnesota Chippewa Tribe in 1936. Title 2, Section 1 of our Band Statutes seems to answer this question. It says that the Non-Removable Mille Lacs Bands of Chippewa Indians delegated some of its rights to the Minnesota Chippewa Tribe and reserved to itself “the power to maintain a Band government which may enact laws to preserve the sovereignty of the Band and to promote and maintain individual rights and promote the general welfare of the people of the Band.”

Our sovereignty is our identity. The time has arrived for the people of the Non-Removable Mille Lacs Bands of Chippewa Indians to pay attention to the ramifications of the constitutional convention, learn about it, discuss it with each other, and to attend Tribal Executive Committee meetings. The constitutional convention process will affect our sovereignty, and we must protect it for our future generations.

MINNESOTA CHIPPEWA TRIBE CONSTITUTION — ARTICLE VI

AUTHORITIES OF THE RESERVATION BUSINESS COMMITTEES

In an effort to help inform Band members about the Minnesota Chippewa Tribe’s Constitution, we are publishing sections of the Constitution along with information about the Constitutional Reform process and our delegates to the Convention.

Section 1. Each of the Reservation Business Committees shall, in accordance with applicable laws or regulations of the Department of the Interior, have the following powers:

(a) To advise with the Secretary of the Interior with regard to all appropriation estimates on Federal projects for the benefit of its Reservation.

(b) To administer any funds within the control of the Reservation; to make expenditures from Reservation funds for salaries, expenses of Reservation officials, employment or other Reservation purposes. All expenditures of Reservations funds under the control of the Reservation Business Committees shall be in accordance with a budget, duly approved by resolution in legal session, and the amounts so expended shall be a matter of public record at all reasonable times. The Business Committees shall prepare annual budgets requesting advancements to the control of the Reservation of tribal funds under the control of the Tribal Executive Committee.

(c) To consult, negotiate and contract and conclude agreements on behalf of its respective Reservation with Federal, State and local governments or private persons or organizations on all matters within the power of the Reservation Business Committee, provided that no such agreements or contracts shall directly affect any other Reservation or the Tribal Executive Committee without their consent. The Business Committees shall be authorized to manage, lease, permit or otherwise deal with tribal lands, interests in lands or other tribal assets, when authorized to do so by the Tribal Executive Committee but no such authorization shall

be necessary in the case of lands or assets owned exclusively by the Reservation. To engage in any business that will further the economic well being of members of the Reservation; to borrow money from the Federal Government or other sources and to direct the use of such funds for productive purposes or to loan the money thus borrowed to members of the Reservation and to pledge or assign Reservation chattel or income due or to become due, subject only to the approval of the Secretary of the Interior or his authorized representative when required by Federal law and regulations. The Reservation Business Committee may also, with the consent of the Tribal Executive Committee, pledge or assign tribal chattel or income.

(d) The Reservation Business Committee may by ordinance, subject to the review of the Secretary of the Interior, levy licenses or fees on non-members or non-tribal organizations doing business solely within their respective Reservations. A Reservation Business Committee may recognize any community organization, association or committee open to members of the Reservation or located within the Reservation and approve such organization, subject to the provision that no such organization, association or committee may assume any authority granted to the Reservation Business Committee or to the Tribal Executive Committee.

(e) To delegate to committees, officers, employees or cooperative associations any of the foregoing authorities, reserving the right to review any action taken by virtue of such delegated authorities.

(f) The powers heretofore granted to the bands by the charters issued by the Tribal Executive Committee are hereby superceded by this Article and said charters will no longer be recognized for any purposes.

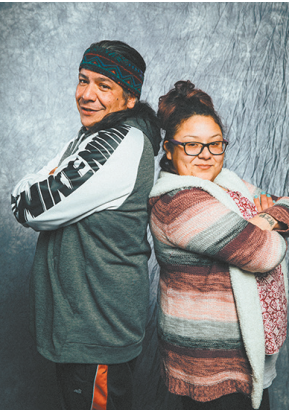
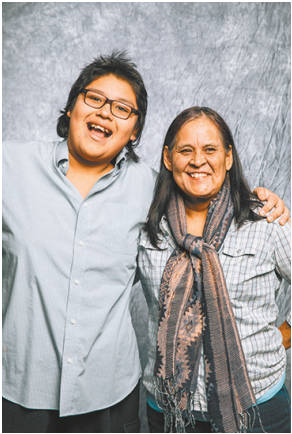
ISLE BE HOME FOR CHRISTMAS!

Fun, food, and games were on the menu for Chiminising (District 11a) Band members at the annual holiday party on December 18. Santa gave out candy bags, kids 5 and over played bingo, a cake walk brought some lively competition, and youth from the WiiDoo program posed with Santa. Photos by Mille Lacs Band member Bill Jones.



HINCKLEY HOLIDAYS!

District III community members came out in droves for the annual holiday party at Grand Casino Hinckley on December 18. District III Band member Chad Germann was on hand with his portrait booth, and the results were memorable!



AABITA-BIBOON IN DI!

Sandi Blake and her staff hosted the annual District I holiday party on December 11 at Grand Casino Mille Lacs. Comic Andre Chalepah began the night's entertainment, followed by Deanna MAD. A full house of guests picked up prize tickets before the start of the celebration, and three lucky attendees went home with HDTVs. Photos by Bill Jones.



URBAN WONDERLAND!

Urban Site Administrator Wahbon Spears and her team (including Santa) was joined by MInneapolis police officers and fire fighters, District I Representative Sandi Blake, and lots of happy winners at the annual urban area holiday party on December 14 at the Minneapolis American Indian Center. Photos by Mille Lacs Band member Bradley Roache Jr.



JOLLY TIME FOR ELDERS!

Elders spent the evening of December 14 at Grand Casino Hinckley for their annual party. Jeremiah Churchill sang an honor song, Master of Ceremonies "Tito Santa Ybarra" handed out gifts to the Niigaan Holiday Singers, and the band Cadillac Country performed after dinner. Chief Executive Melanie Benjamin was caught sharing her wish list with Santa, but the elves stole the show. And of course there was food, and of course it was delicious! Photos by Bill Jones.



MERRY MINISINAAKWAANG!

The holiday party at East Lake Community Center on December 19 was fun for kids and adults alike. Right: 15-day-old Aalayah Wadena met her first Santa. Bottom right: 21 month old Raegan Jackson checked out the Christmas tree. Bottom center: Samantha Peet helped 9-year-old Ricki Boswell make Christmas ornaments. Below: Guests tried to guess the number of ribbons in a bowl for the prize of a ham. Photos by Bill Jones.



DAVID 'AMIK' SAM

WALKING ON WATER

OJIBWE SNOWSHOES ARE A WINTER WONDER

By Benji Sam Mille Lacs Band Member

Mid- to late-winter hunting and fishing with my family provided some of my most vivid and cherished memories from my childhood. I didn't grow up with an iPad; I grew up with a shotgun, a length of wire, or a spear in my hands with snowshoes strapped to my boots. When setting snare lines for waabooz, grouse hunting, or spearing on Mille Lacs Lake, our snowshoes were as important as our very gloves and coats. These weren't just any snowshoes; these were traditional Ojibwe snowshoes built by my father, David "Amik" Sam.

Traditionally speaking, the snowshoe was debatably as important to the Anishinaabe in winter as the canoe was in summertime. The making of traditional snowshoes is a rather delicate process and can take up to a week or more to complete. My dad would begin with an 8-foot cut of ash tree and split the log along its length to keep the wooden grains intact. This was repeated until the strips of ash measured roughly one inch squared. Each pair was customized lengthwise and measured from the ground to your shoulder for both staves. After scraping and sanding the edges, he would soak and steam the staves until they became pliable enough to bend over a snowshoe frame. "Anishinaabe snowshoes are long, narrow, and very sturdy," he would say. Each would measure roughly 12 to 14 inches in width and had an upwards toe curve to avoid snagging brush when deep in the woods.

Next, each end was carefully tacked and wrapped with rawhide to prevent separation, and after a few days of drying, the toe bar seats were carved and placed to prepare for webbing. Our relatives would use rawhide to create the webbing, which can be a difficult and daunting task when each snowshoe can utilize upwards of 80 feet of rawhide to complete. Webbing with rawhide meant a deer hide would need to be stripped of flesh and fur, brained, and dried before it was cut into thin strips for weaving. Dad always used heavy lace as it was a strong substitute for rawhide because it is faster and easier to work with. After the webbing was complete, he would apply a varnish over the entire snowshoe and place a foot wrap or rubber in the toe hole to allow for safer, easier winter travel.

My father, who just turned 69 years of age, still wears his snowshoes to this day when tasks need to be done in deep snow. And although harvesting a few fish, rabbits, or grouse here and there is no longer a life-or-death situation like it was for our ancestors, it is the tradition of independence and self-sustainability that makes us who we are as Anishinaabe. We may not be as reliant on snowshoes in winter travels like my grandfather's generation, but it is important to teach and to share knowledge with the next generation as my father did with me so that we, too, may walk on water.



ALTHOUGH HARVESTING A FEW FISH, RABBITS, OR GROUSE HERE AND THERE IS NO LONGER A LIFE-OR-DEATH SITUATION LIKE IT WAS FOR OUR ANCESTORS, IT IS THE TRADITION OF INDEPENDENCE AND SELF-SUSTAINABILITY THAT MAKES US WHO WE ARE AS ANISHINAABE.



Benji Sam learned the value of snowshoes from his father, David "Amik" Sam.

NINDAAGIMAG — MY SNOWSHOES

Aagim: A snowshoe

Makwasaagim: A bearpaw snowshoe

Aagime: S/he snowshoes.

Indaagime: I snowshoe.

Aagimike: S/he makes snowshoes.

Odaagime: S/he has snowshoes.

Biitaagime: S/he puts on snowshoes.

Giitaagime: S/he takes off snowshoes.

Babaamaagime: S/he snowshoes around.

Gii-pabaamaagime: S/he snowshoed around. (For past

tense, add prefix "gii-" and change b to p.)

Giinetawaa gigikeniminim nitaa-aagimikeyeg: You are the only ones I know that know how to make snowshoes.

Giizhaa ningii-ozhiitaa wii'-ando-bimaagimoseyaan waabang: I prepared beforehand to go snowshoeing tomorrow.

Awasi-dagwaagong ningii'-ozhi'aag nindaagimag: The fall before last I made my snowshoes.

Source: *The Ojibwe People's Dictionary*, <https://ojibwe.lib.umn.edu>

DEPARTMENT OF NATURAL RESOURCES UPDATE

FREE SCREENING OF 'THE WALL' AT GRAND MAKWA

The DNR invites you to a screening of *The Wall: The Stories of the 2018 Minneapolis Homeless Camp* at Grand Makwa on Thursday, January 9, from 1:30 to 3:30 p.m. This documentary film examines the lives of those at "The Wall of Forgotten Natives" homeless camp in Minneapolis in 2018. Almost all these residents were from the area tribes. Several opened up to Brandon Ferdig, the filmmaker, about their lives, about life at The Wall, and about their hopes for a life after homelessness. The film also reveals the story of the camp itself — how the community responded, how the camp grew, and how residents eventually moved to shelter. "The Wall" provides a unique and raw look into the struggles of American (and Native American) poverty, addiction, and homelessness.

USE OF FIRE AT FUNERALS

There is a Manidoo (Mitigwaabiwinini) in each tree from which the firewood comes; we have to be respectful.

- Fires are for burning tobacco each evening (three evenings) prior to the funeral; they do not need to continue burning all day and night.
- There will be a fire at the wake that does not have to burn all night, only long enough to burn the tobacco.
- There will be a fire at the funeral only to burn tobacco.
- The following three evenings, a small fire will be used to track the journey of our relative, only long enough to burn tobacco.
- The fourth evening, our relative arrives. This is when a fire will be made that will burn tobacco and may be used for some families' food.
- The one load of firewood supplied by DNR to the home is sufficient for the entire ceremony pre-funeral and post-funeral.
- An additional load of firewood is supplied to the community center for use at the wake and the funeral.

DNR FIREWOOD POLICIES

Elders: Elders can be supplied with one cord of cut and split firewood free of charge per year. Additional wood is charged \$50/cord.

Ceremony: One load of wood (pickup bed) will be delivered to the Community Center before a funeral. This wood should last for the entirety of the ceremony.

One load of wood can also be delivered to the family's house.

Please let us know as soon as possible when/where you are in need of wood.

Additional Distribution Information:

- Home Heat: \$75 per split cord.
- Elder Home Heat: First cord free, \$50 each additional cord.
- Cultural: \$75 per split cord.

District I area please contact Jordan Williams, Lead Wildland Technician, via call or text at 320-630-0522.

District II and District III area please contact Eli Staples, Lead Wildland Technician at cell: 320-364-9262 or office: 320-384-6564. Alternate contact for District II is Jon Aubid at 320-241-7366.

GII'IGOSHIMOWIN — FASTING

By Lee Staples Gaa-anishinaabemod Obizaan and Chato Gonzalez Gaa-anishinaabebii'ang Ombishkebines

This article was originally published in the January 2015 issue of Ojibwe Inaajimowin. It is reprinted here to give Band members a chance to reflect further on Obizaan's teachings.



Mii iko ingiw Anishinaabeg mewinzha gaa-izhichigewaad, azhigwa gii-moonenimind a'aw gwiizwens ani-oshki-ininiwid, naa gaye a'aw ikwezens ani-ikwewid, mii iwidi bagwaj gii-izhiwinindwaa gii-o-gii'ig-oshimowaad ezhiwiinjigaadeg. Mii iwidi wiigiwaam gii-ozhichi-gaadenig imaa bagwaj. Mii dash imaa gii-asind a'aw waa- kii'ig-oshimod maagizhaa ingo-dibik, gemaa gaye niizho-dibik, gemaa gaye niso-dibik miinawaa gemaa gaye niyo-dibik gii-ayaad iwidi.

What Anishinaabe did as soon as they realized that a boy was becoming a young man and a girl was becoming a woman, they took them out into the woods to fast. A wigwam was built for them out in the woods. It was within there that they placed the one who was to fast for a night, maybe two nights, maybe three nights, or even four nights.

Ishke dash megwaa iwidi gii-ayaawaad, gaawiin ogii-minik-wesiinaawaa gegoo, biinish gaye gemaa gaawiin gii-wiis-inisiwag. Mii dash i'iw gaa-onji- izhichigewaad, mii imaa gii-waabanda'iwewaad ezhi-apiitendamowaad gaa-izhi-gikinoo'amaagooyang anishinaabewiyang. Dibishkoo imaa waabanda'iwewag ezhi- apiitenimaawaad iniw Manidoon imaa ani-mamoosigwaa da-gii-minikwewaapan naa gaye da-gii-wiis-iniwaapan.

While they were out there they did not drink anything and possibly they did not even eat out there. The reason they did this was that they were showing their respect for what we were taught to do as Anishinaabe. It was as they were showing their appreciation for the Manidoog by not taking anything to drink or to eat.

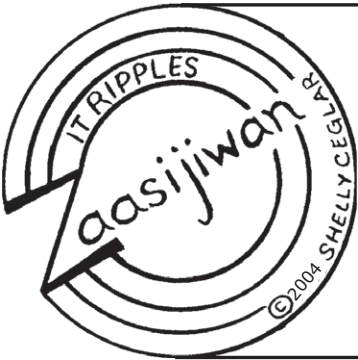
Ishke dash mii imaa gaa-onjikaamagadinig gii-shawenimi-gowaad iniw Manidoon, mii dash imaa gaa-onjikaamagadinig gii-pi-naazikaagowaad iniw Manidoon gii-pi- wiindamaa-gowaad i'iw akeyaa ge-ni-naadamaagowaad oniigaaniimii-waang. Ishke mii imaa gaa-onjikaawaad ingiw Anishinaabeg gaa-wenda-manidoowaadizijig miinawaa gaa-nanaandawi'iw-eg jig naa-go gaye gaa-chiisakijig.

It is from there that the Manidoog showed their compassion for them. It is from there that the Manidoog approached them and told them how they would help them in their future. That is where our Anishinaabe who were really gifted as medicine men and wigwam shakers came from.

Ishke ani-minikwesig awiya miinawaa ani-wiisinisig megwaa iwidi gii'igoshimod mii iwapii dibishkoo ani-wiindamawaad inow Manidoon, "Ishke mii i'iw waa- poonitooyaan, mii dash imaa aazhitaa inendamaan Manidoodog da-naadamawiyeg da-miizhiyeg wenjida ge-naadamaagoyaan niniigaaniiming."

When a person does not drink and does not eat while they are fasting it is as if they are telling the Manidoog during that time, "I am not going to eat or drink and in return I am hoping you all as Manidoog will help me and give me what will help me in my future."

Mii dash dibishkoo eni-izhichiged a'aw Anishinaabe ani-atood i'iw wiisiniwin maagizhaa gaye imaa zagaswe'idid gemaa gaye ani-biindigadood endazhi- niimi'idiiked a'aw Anishinaabe. Mii imaa eni-gaagiigidod ani-wiindamaaged, "Ishke i'iw wiisini-win a'aw gaa-pi-biindigadood da-gii-ashamoonsipan, awashime dash omaa inendang wii-pi-biindigadood ininimawaad inow Manidoon. Mii imaa ge- onjikaamagadinig da-ni-naadamaagod inow Manidoon."



Biboon naawaakwa.

Biboong, gidondamanokiimin. Gigotaamigiozimin. Gigizheb, gigwaaba'waawangwaanaan goon. Apane gibagidinise. Onaagoshing, gidadibaajimomin. Gigotaamigozimin. Ginaadamaagemin. Gibaamenimaanaanig abinoojiyag. Gijiibaakwemin. Gibiinichigemin. Gimazingwaasomin. Gigizhaadigemin Akiing.

It is winter in the middle of the woods.

(While it is winter, we all keep busy with work. We are all good workers. In the morning, we shovel snow. All the time we put more wood on the fire. When it is evening, we tell stories. We are good providers. We help others. We care for the children. We cook. We clean. We do beadwork. We watch over things on the land/Earth.)

Bezhi—1

OJIBWEMOWIN (Ojibwe Language)

There are 4 distinct verb classifications, each with certain rules for sound changes for meaning. This column is written in the standardized double vowel writing system of Ojibwemowin. —Long vowels: AA, E, II, OO Waabang—as in father Miigwech—as in jay Anokjii—as in seen Zoogipong—as in moon

—Short Vowels: A, I, O Gaye—as in about Nim—as in tin Qmaa—as in only

—A glottal stop is a voiceless nasal sound as in A'aw.

—Respectfully enlist an elder for help in pronunciation and dialect differences.

VAI-First Person Plural—We & We all (includes you)

In the VAI (verb, animate, intransitive) verb class, conjugate for we (exclusive/me and others) & we all (inclusive/me, others & you).

Anokii.—He or she works. Nindanokiimin.—We exclusive work. Gidanokiimin.—We inclusive work. Baapi.—He or she laughs. Nimbaapimin.—We exc laugh. Gibaapimin.—We all laugh. Minwendam.—He/She is glad. Niminwendaamin.—We are glad. Giminwendaamin.—We all are glad.

Niswi—3

IKIDOWIN ODAMINOWIN (word play)

Down:

- 1. North
- 2. When it is evening.
- 5. He or she works.

Across:

- 3. When it snows
- 4. Children
- 6. Always
- 7. Snow
- 8. He or she dances.

Niizh—2

Circle the 10 underlined Ojibwe words in the letter maze. (Translations below)

A. Gashkii-dibikak, goshkokaayaang, nindaazhikwemin.

B. Apane, waabamang a'aw migizi, giminwendaamin.

C. Waabang, onishkaayang gigiziyaabide'omin.

D. Zoogipong agwajiing aangidinong ninzhoomingwenimin gemaa nimawimin.

E. Mikwamiwadamong, ninzegendaamin gaye.

F. Maazhi-giizhigak, anokiwigamigong, gigashkendaamin.

G. Giiwendinong omaa, gidawazomin. Mii'iw, miigwech.

Niiwin—4

VAI—We and We all A & B form

A-form —(full sentence by itself)

Nagamo.—S/he sings.

Ninagamomin.—We (exc) sing.

Ginagamomin.—We (incl) sing.

B-form —(If, When, or While..., ...)

Nagamoyaang, niniimimin.

—When we (exc) sing, we dance.

Nagamoyang, gimiiimin.

—When we (inc) sing, we all dance.

Googitoon! Try it!

Translation below.

1. Maamawi niimi____, minwendaagwad.

2. Zaaga'iganing biboong ____akwa'waa____.

3. Zhooshkwaada'e____, gisinaa.

4. Giiwe-biboong zhaawanong ____biboonishi____.

5. Noongom ____minwenda____, Ojibwemoyang.

Translations:

Niizh—2 A. When it is dark as night, when we are startled, we scream. B. Always, when we all see him/her, that eagle, we all are happy. C. At dawn, when we get up, we brush our teeth. D. When it is snowing outside, sometimes we smile or we cry. E. When it is icy roads, we are nervous also. F. If it is a bad day at the workplace, we are sad. G. To the north here, we stay warm by the fire. That's it, thank-you.

Niswi—3 Down: 1. Giiwedn 2. Onaagoshing 5. Anokii Across: 3. Zoogipong 4. Abinoojiyag 6. Apane 7. Goon 8. Niimi Niiwin—4 1. Together when we all (inc yang) dance, it is fun. 2. At the lake in winter we (exc nind...min) fish through the ice with a spear. 3. When we (exc yaang) go skating, it is cold weather. 4. When it is late winter to the south, we (exc nim...min) spend the winter. 5. Now we all (inc gi...amin) are happy when we all speak Ojibwe.

There are various Ojibwe dialects; check for correct usage in your area. Note that the English translation will lose its natural flow as in any world language translation. This may be reproduced for classroom use only. All other uses by author's written permission. All inquiries can be made to MAZINA'IGAN, P.O. Box 9, Odanah, WI 54861.

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It is very similar to when Anishinaabe brings in food into a feast, or maybe a ceremonial dance. The one speaking for his offering says, "The food that so and so brought in could have been used to feed himself and his family, but instead he thought to bring it in here and offer it up to the Manidoog. It is from there that he will be helped by the Manidoog."

Mii-go gaye dibishkoo a'aw Anishinaabe bi-biindigadood inow maamandoogwaasanan imaa atood okosijged imaa Anishinaabe endazhi-niimi'idiiked. Ishke a'aw gaa- kash-kigwaasod anooj da-gii-paa-izhichigepan, awashime dash imaa inendang ginwenzh inendaagwadinig gii-nanaamidabid gii-kashkigwaadang i'iw waabooyaan waa-ininamawaad inow Manidoon. Mii gaye imaa wenjikaamagadinig a'aw Anishi-naabe da-naadamawind.

It is the same thing when Anishinaabe brings in handmade quilts as an offering for the bundle at a ceremonial dance. See the one that did the sewing could have been out doing whatever, instead they chose to sit long hours sewing the blanket that they are going to offer the Manidoog. It is also from there that the Anishinaabe gets his help.

Mii-go gaye meshkwadooniganan asaad a'aw Anishinaabe.

Geget chi-apiitendaagozi a'aw meshkwadoonigan. Gaawiin gegoo gidaa-gashkitoosiimin da-ni-izhichigeyang noongom ayaawaasiwang. Ishke dash imaa baandiganaad iniw meshkwa-dooniganan da-gii-aabaji'aapan, mii imaa awashime inendang wii-ininamawaad iniw Manidoon, mii imaa wendinixed a'aw Anishinaabe gaye ani-naadamaagoowizid.

The same also applies when Anishinaabe puts money down as an offering. Money is held in high regard. Without money nowadays we would not be able to do a lot of things. So when the money is brought in that could have been used, and instead that person chose to offer it up to the Manidoog, and it is from there that Anishinaabe also gets help.

Mii iw gaa-izhi-gikinoo'amaagoowiziyang anishinaabewi-yang, gaawiin debinaak gidaa-doodawaasiwaanaanig ingiw Manidoog. Booch gegoo-go da-ininamawangwaa bagoseni-mangwaa aazhitaa dash da-naadamoonangwaa ingiw Manidoog. Gaawiin i'iw biinizikaa gidaa-inendanziiimin da-naadamaagoow-iziyang. Mii-go dibishkoo gii'igoshimod awiya gii-minikwesig miinawaa gii-wiisinisig. Mii iw epenimod da- onjikaamagadinig naadamaagoowizid a'aw Anishinaabe.

Gii'igishimowin continued on page 15

AROUND THE RESERVATION

TRIBAL POLICE UPDATE

Mille Lacs Tribal Police Chief Sara Rice came to a meeting of Executive Branch Commissioners on Monday, December 2, to provide an update on Tribal Police activities.

She said the force has issued 8,761 incident reports (ICRs) this year, including 6,369 in District I (Neyaashiing), 253 in District IIa (Chiminising), 28 in District II (Minisinaakwaang) and 2,067 in District III (Hinckley/Aazhoomog).

Sixty-three overdoses have been reported, including 59 in District I, two in District IIa, and three in District III.

There have been 182 total drug-related ICRs, 56 assaults, 54 domestic assaults, 525 community contacts, and 483 family service ICRs, including truancy, family service, and school complaints.

The Tribal Police Department currently has 22 sworn officers, including two conservation officers and a Tribal Court bailiff. They are in the process of hiring four patrol officers.

The sworn officers include three investigators, two patrol sergeants, 12 patrol officers, and one Emergency Services Coordinator.

Sara also informed Commissioners about a drug dealer sentenced to 77 months in federal prison and said there are two other cases pending with the United States Attorney's Office.

COMMUNITY RISK REDUCTION

The Tribal Emergency Management program provided CPR/AED and First Aid training at Meshakwad Community Center last month. For information on CPR/AED, Basic First Aid, Fire Extinguisher Training, Car Seat Training, and free car seats and fire alarms, contact Emergency Management Coordinator Monte Fronk at 320-532-3430.



Minneapolis police officers and firefighters volunteered at the urban holiday party December 14 at the Minneapolis American Indian Center.

OUR MISSISSIPPI, OUR FUTURE

By Li Boyd Mille Lacs Band Member

Band member Li Boyd gave this speech at the Our Mississippi, Our Future community forum at Central Lakes College on December 5.

Aaniin. Mino-dibikak. Nin-gaabii'anikwe indizhinikaaz. Misi-zaaga'iganiing indoon-jibaa. Awaazisi indoodem.

Hello. Good evening. Someone said I could come talk about water with you, but I only have five minutes, so buckle in.

My name is Li Boyd or West Woman in Anishinaabemowin. I come from Mille Lacs Lake and am a member of the Mille Lacs Band of Ojibwe. My clan is Bullhead. Our Mississippi, Our Future asked for my thoughts on water recently. I had a few to share. Luckily, a forum was provided, and this was the speech I made.

There are a lot of things I want to talk to you about: how our culture of convenience is killing us; how the scientific properties of water are what make life possible but also what make our material and resource choices so much more dangerous; the history of my home and people, and the people who came before; how our lake is so sacred that we first warred for it and then shared so much culturally that some of us even became one another; the dire threats that are creeping through our watersheds and the companies that wish to create even more without taking any responsibility for the damage they have already done; the system which has enabled corporations and profits to become more important than the basic survival of the natural world and therefore ourselves; how not all Indians are horse people — some of us are water people and have our jiimaan, our canoes, to get us around, and have had them long before Spanish Conquistadors ever brought horses to this land; and then everything... everything the world still doesn't know or acknowledge about what happened where the Cannonball River meets the Missouri River at a place called Standing Rock.

For this evening, though, I'm going to talk to you a little about language. I think many of us are here because we know that Water is Life. As Anishinaabekwe — an Anishinaabe woman — I will say that water not only is life, water also has life. Our Misi-ziibi — the Mississippi — our lakes and streams and each creek and pond around us is alive and has a Spirit. This is built into our very language through animacy.

Anishinaabemowin — the Anishinaabe language — is more than 80 percent verbs, as opposed to noun-heavy English, which is obsessed with identifying things in a static state separate from what they do. In the Anishinaabe world paradigm, verbs are the subject, and not only that, the form of the verb tells you whether what you are talking about is a living being



or not, and that's what I mean by "animacy." So, the word for "river" in Anishinaabemowin is literally closer to "living-water flows" in translation.

Interestingly, water can be in an inanimate noun form, depending on context. Static water on the molecular level is not considered alive by many folks. However, in nature, we are never viewing water simply on a molecular level. We are viewing a lake, which can be calm or rough, or a river which may flow quickly or slowly, or rain that falls gently or stings, all things which are happening and which Anishinaabe credit with having life.

This is indigenous science and spirituality all in the same concept. Spiritually, we know that these things, rivers and lakes, are alive and have their own Manidoog — Spirits — that must be respected and honored. Scientifically, as Western culture would say it, we know that if we disrespect the Spirit in those waters by polluting it, altering its path, or using it without regard to whether it can replenish itself, the consequent effects can put the entire ecosystem out of balance chemically, biologically, hydrologically, geographically, and geologically. Our Traditional Ecological Knowledge is inextricably tied to our spiritual understanding of the world. For us, these are not conflicting concepts. In that respect, and in many others, Western science has still not caught up to us.

For me personally, with my balance of understanding between what is factual and practical and what is living life in a good way, it comes down to this: I live next to Misi-zaaga'ig-an — Mille Lacs Lake. I feel it ebb and swell with drought or rain, hear it move with the wind, and smell the changes within it. And, I live with a deep fear that one day it won't be alive anymore — the fish will all be gone, the trees will wilt on the shores, the water will be sickly and still, and the spirits will have abandoned the lake. Some days, that fear is so real I'm paralyzed by it.

Other days, I'm angry. Most days, though, I'm just determined to do everything I can to make sure that never happens. It's not about controlling nature. It's about having the integrity, courtesy, and respect to treat her the way she ought to and deserves to be treated. Nature has always provided for us — always! For us to come to a point in history where we refuse to prioritize her importance, especially when we don't have to continue to do harm, is utterly shameful. There are other, healthier ways of doing most things, almost all things. We need to commit, not only as individuals, but as communities, society, and governing bodies, to make necessary changes: Not to have a focus group about it for another 20 years... but to start acting now.

Just keep the Ojibwe language in mind as you look at the world around you. Look at the stones and the trees and really think: is this my relative? And consider how that might change your view. Miigwech.



COMMUNITY FORUM

Band member Li Boyd was one of the speakers at Our Mississippi, Our Future, a community forum held at Central Lakes College on Thursday, Dec. 5. The forum brought about 80 residents, community members, and lawmakers together to discuss water quality, especially in the Mississippi River. Photos by Mille Lacs Band member Rhonda Mitchell.

NICK SHAW

FOREVER IN GREY

By Alyssa Enno Mille Lacs Band Member



Forever in Grey members are Adam Dee, Jace Burr, Josh Cawelti, Nick Shaw, and Jesse Waterhouse. Nick, pictured below, plays bass.

Four childhood friends who shared a love of music and a desire to have their own band brought Forever In Grey to life. Mille Lacs Band member Nick Shaw, who plays bass with the band, said, "Music has always been an influence for me. I listen to everything and can appreciate just about every genre. To be able to be in my own band, writing and performing music I enjoy, makes this all that much more special to me."

Forever in Grey, — often referred to as "F.I.G." by fans and supporters — is a metal band that came to be in 2013. The band name came about simply by the guys just throwing out ideas, and then "our drummer, Josh, said 'Forever in Grey' and it stuck with us," shared Nick.

While not intentional but a fitting and welcomed revelation, "the band name has kind of evolved into this meaning that nobody is just black and white, right or left, good or bad. Basically, we are just in the grey [area] of life," Nick explained.

The band is made up of five members: Nick Shaw, bass, Jace Burr, guitar, Jesse Waterhouse, vocals, Josh Cawelti, drums, and Adam Dee, vocals and guitar. While Adam is newer to the band, this group of guys have bonded over their love of music for more than half their lives. To be able to form a metal band with your friends who share the same goals and vision can be hard to come by. "We just want to make the music we like and have a good time," says Forever In Grey vocalist Jesse Waterhouse.

In just six short years, F.I.G. has released a debut EP (extended play record) and an album. The band is also signed to Twin Town Tyrant, a record label based in Minneapolis. Their first album, Wiisagendam, which means "he/she is in pain," is available to stream on Spotify, Amazon Music, and Apple

Music. "It's surreal to see our music available on popular platforms like this," Nick added. "It may seem small, but knowing your music is out there, it's exciting and really brings this full circle for us." Forever In Grey has played at various metal fests with other metal bands throughout the Midwest. "We travel for shows no matter how big or small. If we can get in, we'll take the gig. We enjoy playing, and there's no better way to share our music than to do it at shows," says Nick.

Aside from the passion and the fun being in their own band brings, Nick Shaw and Jace Burr share how important it is for

"MUSIC HAS ALWAYS BEEN AN INFLUENCE FOR ME. I LISTEN TO EVERYTHING AND CAN APPRECIATE JUST ABOUT EVERY GENRE. TO BE ABLE TO BE IN MY OWN BAND, WRITING AND PERFORMING MUSIC I ENJOY, MAKES THIS ALL THAT MUCH MORE SPECIAL TO ME."

— MILLE LACS BAND MEMBER NICK SHAW

Natives to be represented and seen, especially in the music world: "It'd be nice to see Natives represented more in general and in our case, in metal. If we can have any impact on that, I want us to take advantage of it. I want us to be wherever we can be."

The guys have set up social media accounts on just about every platform available to spread their music, interact with fans and other metal bands, and to continue their momentum. Social media is one of the easiest ways to share what the band is working on, whether it's practice, getting ready for an upcoming show, or sharing new music. To follow or like F.I.G. on Facebook, go to www.facebook.com/foreveringreyband.



Gii'igishimowin continued from page 13

We as Anishinaabe were taught not to be halfhearted when asking for help from the Manidoog. We have to have an offering for them as we express our desire of them to help us. We cannot just think that out of the clear blue that we will be helped. That also applies to someone who is fasting, that we make a sacrifice and go without anything to drink or eat. That is what the Anishinaabe relies on that those Manidoog see those sacrifices, and it is from there that Anishinaabe gets his help from.

Ishke mii i'iw noongom eshkam wenji-bangiiwagiziwaad ingiw Anishinaabeg nenaadawi'iwējig. Gaawiin geyaabi izhichigaanaasiwag ingiw weshki- bimaadizijig da-gii'igoshimowaad. Ishke mii ingiw wenjida meshkawaadizijig miinawaa wewiingeziijig nenaadawi'iwējig ingiw gaa-miinigoowizijig da-nanaadawi'iwewaad imaa apii gii-kii'igoshimowaad. Mii imaa apii gii-pi- naazikaagowaad iniw Manidoon imaa apii gii-kii'igoshimowaad. Mii imaa apii gii-pi- wiindamaagowaad inow Manidoon da-ni-nanaadawi'iwewaad oniigaaniimiwaang naa gaye mii i'iwapii gii-pi-odisigowaad inow Manidoon waa-naadamaagowaajin da-nanaadawi'aawaad iniw owiiji-anishinaabemiwaan.

That is the reason why we have so few Anishinaabe that are medicine men or traditional healers. We no longer do that for our young people by putting them out to fast as they did long ago. It

is those that were given their powers through fasting that were especially powerful and efficient as medicine men. It was while they were fasting that the Manidoog approached them. It was at that time that they were told that the Manidoog would help them to do their doctoring in their future, and it was also at that time that they were approached by those particular Manidoog that were going to help them in doctoring their fellow Anishinaabe.

Nebowa ayaawag noongom biinizikaa nenaadawi'iwējig. Gaawiin o'ow akeyaa owapii gii-kii'igoshimowaad gii-miinigoowizisiwag da-nanaadawi'iwewaad maagizhaa gaye gaawiin gii-kii'igoshimosiwwag gii-aya'aansiwiwaad. Nindaanawenimaag wiin ingiw biinizikaa dibishkoo nenaadawi'iwējig noongom.

There are many instant medicine men today. At the time of their fasting they were not given that ability to doctor, or maybe they did not even go out to fast when they were younger. I have no faith in the abilities of those that are doctoring today who did not get their powers from fasting.

Ishke geget ochi-naadamaagon bagwaj imaa izhaad weshki-bimaadizid. Mii imaa ani- waabanda'igoowizid naa wenda-gikendang iniw Manidoon zhewenimigojin. Ishke noongom nebowa a'aw weshki-bimaadizid inigaawendam miinawaa aanawenindizo.

It is really a lot of help to that young person who goes out to

fast. It is at that time that they are shown and really know which Manidoog have compassion for them. Today a lot of our young people are depressed and have low self-esteem.

Ishke bi-zhawenimigod inow Manidoon o'ow akeyaa, geget ochi-naadamaagon. Biinish gaye mii imaa apii ani-wiindamaagoowizid ge-ni-biminizha'ang imaa megwaa bibizhaagiid omaa akiing. Mii i'iw gaye geget wenda-naadamaagod oniigaaniiming.

When the Manidoog come and take pity on the young person at the time of fasting, this is what helps him in his future. It is also at this time the young person is told what he or she is to pursue while on this earth. This is what really helps them in their future.

Ishke dash noongom giwaabandaamin enaadizid a'aw weshki-bimaadizid ani- gaagiiwozhitood inendaagwadinig ani-nishwanaajitood owiiyaw ani-aabajitood enigaa'igod a'aw Anishinaabe. Mii i'iw ge-onji-ayaangwaamitooyang da-bi-azhegiwwemagag da-gii'igoshimod a'aw gidooshki-bimaadiziimi-naanig.

Today we see how the young people are carrying their lives. They are wandering with no purpose or clear direction in their life and wasting their lives away by using alcohol and drugs that have been harmful to us as Anishinaabe. That is why we have to strive toward bringing back fasting for our young people.

AN ELDER REMEMBERS ... LOST BOYS AND BROKEN TOYS

By Anonymous Mille Lacs Band Member

I'm going to tell you a story of one of our Band members. It's how his life started. Some of his first memories.

A small boy wakes up from a bad dream. He feels the call of nature, so to the outhouse toilet he goes. He is about three years old at the time. Once inside, he hears a noise. What is it? A chipmunk crawling around inside the hole in the outhouse. In his mind, he sees a pet if he can catch it! So he tries to reach down into the hole and grab it, but it is too fast for him. He slips and falls into the crap. Now he is covered with human waste. He is able to get himself back out of the hole. Oh no — here comes his Aunt, and she is mad as hell. She says to the boy, "Go down to the lake and wash off that crap! And don't come back."

So that small boy does what he is told. He walks to the lake and gets into the water and does his best to wash off the mess. When he thinks he is clean enough, he sits down and remembers what else he was told. "Don't come back." So he does not know where he is going, but not back where he came from.

He remembers his grandfather and decides that is where he will go. The small boy calls him "Papa." His Papa is always nice to him. So off he goes walking by himself to his Papa's house. That was down the old road, as it was called, in the direction of the village. As he is walking, he sees a car coming. Remember that the small boy is only three years old, so he tries to hide from it, as he thinks it might be danger. He goes down the hill towards the lake and lays behind a pile of logs.

The car stops and the driver gets out and walks down to where the boy is hiding. The man is huge, which makes the boy afraid. The man reaches down and picks the boy up. The boy kicks and fights, but the man only laughs at him and puts the boy in the front seat of the car. They drive down the road to the village. And soon they are in his Papa's yard. The man takes the boy inside and sits him down in front of his Papa. The man says, "Look at what I found on the road." Papa asks the boy, "What happened to you? Why were you walking down the road by yourself?" The boy talks about the chipmunk and falling into the hole. He also tells his Papa how he was told to

go to the lake and not to come back to his Aunt's house.

So Papa leaves to someplace the boy doesn't know, and when he comes back, Papa tells the small boy that now he will live at Papa's house. The boy is happy! You see, Papa always treats the small boy with kindness and respect. He never uses put-downs or tries to belittle the boy, unlike the rest of the boy's relatives. I guess that is the intergenerational trauma kicking in again. The boy has never understood that form of teachings.

The boy is in seventh heaven for a while. But one day, a car comes to Papa's house and a white woman gets out of the car. She has this stupid little hat on her head. She comes into the house and says she is there from Mille Lacs County Family Services. Somehow with help from the Sheriff, she takes the small boy from the house. The boy did not see that bully coming at all.

So now he is taken to a boarding school in Sisseton, South Dakota. From that point on, the boy's life is hell on earth. He goes from the boarding school to the bus station in Minneapolis with his two sisters, but no one is there to pick them up. His older sister finds a way to get a ride from a family member. So this means it was a summer of beatings, and he is called names by his mean old aunt. In the fall, it's back to the boarding school. This happens over and over for about three years. Finally it comes to an end.

Then the boy who is growing up fast starts to think that the meanness and beatings are just a way of life. He starts to think that there is something wrong with himself. That's why he is bounced around from foster home to foster home. Yes, the boy runs away from the homes he is placed in. His life full of abuse becomes a way of life. He is in and out of jail.

But he never gets mad at anyone. He grows up to become a man. He starts a family. You see, this is what he starts to think in his heart, that it is wrong to be mean to kids. He sees that kindness is how you raise kids.

This is a real story about a man who to this day is misunderstood. Yet he forgives those who treat him as if he is a problem. And he loves his Band unconditionally.

INAAJIMOWIN PRESENTS: WRITING/ART CONTESTS!

Band members are invited to submit their writings and artwork for monthly contests to be held throughout 2020. Winning entries will be published in *Ojibwe Inaajimowin*, and the top three entries in each contest will receive prizes.

January contest

Our first contest is an essay contest for students from grades 7 to 12. The topic is "What Native Pride means to me." Length: 300 to 500 words. Entries are due January 15. Submit entries by email to news@millelacsband.com or by mail to Government Affairs, 43408 Oodena Drive, Onamia, MN 56359. The top entry (or entries, depending on space) will be published in the February issue. First prize, \$200; second prize, \$100; third prize, \$50.

Plan ahead!

Here are the rest of the contests for 2020. Get started on your entries now!

February: Elementary visual art. Students in grades kindergarten through 6 are invited to submit color or black-and-white drawings that illustrate an aspect of Anishinaabe culture. Prizes to be announced.

March: Adult Poetry/Fiction. Adults (18 and up) are invited to submit poems, song lyrics, fictional stories, or creative nonfiction up to 600 words. Topic: Your choice! Prizes to be announced.

April: High School Photography. Students in grades 7 to 12 are invited to submit their best photographs. Topic: Rez Life!

May: Elementary Essay

June: Adult Visual Art

July: High School Poetry/Fiction

August: Elementary Photography

September: Adult Essay

October: High School Visual Art

November: Elementary Poetry/Fiction

December: Adult Photography

All entries will be judged by a rotating group of volunteers. Names will be blacked out to ensure unbiased voting.

The contests are open to Mille Lacs Band members and community members/employees who are enrolled in other tribes.

DEPARTMENT OF NATURAL RESOURCES UPDATE

TELEMETRY RESEARCH INCLUDES ODOONIBINH

By Dr. A. Shultz, D. Lord, and C. Klimah

Great Lakes Fish and Wildlife Commission, Mille Lacs Band DNR

This fall, Mille Lacs Band biologists and technicians implanted acoustic transmitters in odoonibii (tullibee) on Mille Lacs Lake.

The tagging occurred during spawning in the fall when odoonibii move into shallow and cooler water. Odoonibii is thought to be an important prey item for larger predators in the ecosystem and likely serve as forage for adult ogaa (walleye) when other prey resources become limited, like asaawe (yellow perch).

In May and June, biologists from Mille Lacs Band, Fond du Lac, and the Great Lakes Indian Fish and Wildlife Commission (GLIFWC) worked together to implant additional acoustic transmitters into juvenile ogaa, adult ginoozhe (northern pike), and 5.6-10-inch asaawe (yellow perch) in Mille Lacs Lake.

This study aims to understand habitat use of these three beings throughout the year. The findings from this research will help biologists understand how food web interactions with predators (ginoozhe) and prey (asaawe) may be influencing walleye movements in the lake.

In June, biologists focused on deploying additional receivers into rivers connected to Mille Lacs Lake. Adding these receivers will allow biologists to monitor movements of the aforemen-



Odoonibinh (tullibee) are an important food source for other giigoonh (fish) in Mille Lacs Lake. This painting by Ellen Edmonson is in the public domain.

tioned fish into the surrounding rivers.

This research will inform conservation and management strategies for fish habitat in the watershed.

Biologists have also begun analyzing movement data of adult and juvenile ogaa (walleye) from summer 2018 to spring 2019. An animation of an adult ogaa movements during this time period shows limited movements in the lake for most of the year until ice off when it moved to a known spawning area. More animations of adult and juvenile ogaa will be published in the coming months and will include multiple fish in the same animation.

For more information, please contact Mille Lacs Band Fisheries Biologist Carl Klimah at carl.klimah@millelacsband.com or GLIFWC Fisheries Biologist Aaron Shultz at aaronshultz@glifwc.org.

CALL FOR SUBMISSIONS!

Mille Lacs Band members and community members from other tribes can be paid for news stories published in *Ojibwe Inaajimowin*.

For stories of 500 words or more, compensation is \$400. The deadline for stories is the 15th of each month.

If you have a story to submit or would like more information, please email news@millelacsband.com or call 320-495-5006.

ELDERS NEEDED!

The Government Affairs Department is seeking Elders to tell their stories for a new Moccasin Telegraph series as well as to preserve video and audio in the Mille Lacs Band archives for future generations.

If you are willing to participate in a two-hour video interview to share your memories, please email news@millelacsband.com or call 320-495-5006.

Elders will be compensated for their time.

DEPARTMENT OF NATURAL RESOURCES

EPA HELPS WITH FUEL TANK CLEAN-UP IN DISTRICT I

The Mille Lacs Band's Department of Natural Resources (DNR) is partnering with the U.S. Environmental Protection Agency (EPA) to assess the Mille Lacs Marine site for hazardous substances and remediate if necessary.

The site includes an old gas station with leaking fuel tanks, according to Todd Moilanen, who coordinates the Band's Brownfields Program. The goal, Todd said, is to clean the site so it can be developed for commercial use.

Todd worked with EPA Project Manager Kyle Rogers to secure federal grant funding for the project.

The DNR has operated a Brownfields Program since 2004. The EPA's Brownfields Program is designed to empower tribes, states, communities, and other stakeholders in economic redevelopment to work together in a timely manner to prevent, assess, safely clean up, and sustainably reuse brownfields.

A brownfield is a property that may be difficult to redevelop or reuse due to the presence or potential presence of a hazardous substance, pollutant, or contaminant. It is estimated that there are more than 450,000 brownfields in the U.S. Cleaning up and reinvesting in these properties increases local tax bases, facilitates job growth, utilizes existing infrastructure, takes development pressures off of undeveloped, open land, and both improves and protects the environment.



EPA staff worked with the DNR and private contractors in December to conduct tests at the Mille Lacs Marine site.

COMMUNITY DEVELOPMENT DEPARTMENT NEWS BRIEFS

Snowplow policy: Public Works and Housing departments are responsible for snow plowing in all districts of the Mille Lacs Reservation.

After any snowfall event, Public Works crews will first open roadways, and when those are completed, they will move on to private residences of Elders and disabled Band members.

Vehicles parked on the roads will be towed.

Non-Elder private residences can be plowed for a \$25 fee, paid in advance.

The Housing Department plows Elder rental units.

If you have questions about plow service, contact Public Works at 320-532-7448.

Project updates: The new Health and Human Services building in District I is nearly complete, with furniture and equipment installation ongoing.

The new District I Community Center is also nearly complete.

Additional appropriation has been received for the Tribal Court Renovation. A contract is in process for renovation to include a new metal roof. Renovation is anticipated to start in January and be completed in June 2020.

Additional projects are underway at Pine Grove Head Start and the District III Housing Warehouse.

New residential construction and renovations are taking place in all three districts.

Public Works: BIA funds will be used to pave roads and the parking area at the District I Powwow Grounds.

Housing waiting lists can be seen at <https://millelacsband.com/services/housing>



PINE GROVE UPDATE

New Pine Grove teacher Erica Gustafson has over 25 years of experience subbing and teaching in western Wisconsin, especially her home town of Webster, where she gained a wealth of experience working with tribal children and families. Last spring, Erica came to work for the Band's District III Head Start program as a teacher and bus driver. When long-time Pine Grove teacher Amber Lenz announced that she was leaving for a job closer to home, Erica decided to move down the road to Pine Grove, where she is enjoying her new job. The kids have been spending a lot of time in the new kitchen and recently took on a holiday cookie project. Pine Grove is in the second year of its year-round calendar. Erica looks forward to all the educational opportunities kids enjoy during the summer, like the school's extensive gardens.

GAMING REGULATORY AUTHORITY UPDATE

HOW TO ASK FOR REVIEW OF LICENSURE

The Gaming Regulatory Authority (GRA) wants to help Band members who may be hesitant to apply for casino positions due to their history. GRA Licensing Offices are always happy to assist Band members with questions regarding backgrounding for casino opportunities. We encourage Band members who may have faced licensing issues in the past to talk with one of our staff to see if they are now eligible or will be soon.

Please don't hesitate to contact one of our Licensing offices to help you with your licensing questions for casino positions. Call Rebecca at 320-532-8135 (Mille Lacs) or Lori/Sally at 320-384-4742 (Hinckley) for assistance.

The Mille Lacs Band Gaming Regulatory Authority (GRA) is an independent regulatory agency of tribal government established to separate the government's regulatory function from the management function. More information and contact numbers can be found at www.millelacsband.com/government/gaming-regulatory-authority. You can also LIKE us on Facebook at Mille Lacs Band GRA. GRA Board meetings are open to the public. This month's meetings are 9 a.m. on January 10 at Mille Lacs Corporate Ventures and 9 a.m. January 24 at Mille Lacs Corporate Ventures.

GAMING REGULATORY AUTHORITY



Dedicated to providing protection, value, and regulatory excellence in gaming for the Mille Lacs Band of Ojibwe.

EAOs FREQUENTLY ASKED QUESTIONS

Nay Ah Shing, Ne-la-Shing, Neyaashiing — What's the difference?

It's three different spellings of the same Ojibwe word, which can be translated as "The Point." At Mille Lacs, that refers to the point of land where much of the District I community traditionally resided. Since there was no standardized spelling of Ojibwe words using the Roman/English alphabet, Ojibwe people have spelled words differently over the years.

Nay Ah Shing was the spelling given to the tribal schools in District I; Ne-la-Shing was the name given to the clinic. In recent times, Neyaashiing (the spelling used in the double-vowel system) has been used to refer to District I or the Vineland community as a whole.

TRIBAL NOTEBOARD

JANUARY ELDER BIRTHDAYS

Mark Raymond Anderson
Michelle Lynne Barnes
Debra Lou Bellamy
Mary Anne Bellonger
Art Benjamin
Rodney Dean Boyd
Karen Marie Boyd
Edith Ruth Bush
Patricia Jean Clark
Ronald James Crown
Lorna Jean Day
Leroy Henry Day
Bonnie Jean Dorr
Gary Lee Dorr
John Charles Dowell
Dora Ann Duran
Brian Allen Eagle
Isabel Eubanks
Denise Le Rae Fahrlander
Michael Gerard Gagne
Janet Lee Gahbow
Ella Reine Garbow
Evelyn M. Granger
Rose Marie Holmquist
Katherine Ann Jackson
Grover Joseph Johnson
Charles Ted Johnson
Patty Jo Johnson
James Ernest Kalk
Richard Duane Kegg
Marty Kegg
Darrin Gene Kegg
David Henry Kost
Lucille Kuntz
Carmen Marie Lone
Leslie Madelyn Lopez
William Joseph Losh
Priscilla Joann Lowman

Gloria Jean Lowrie
Curtis Lee Martin
Thomas Tecumseh McKenney
Temperance Yvonne McLain
Michael Samuel Merrill
Cora Lucille Nelson
Diane Lynn Nickaboine
Rosalie Ann Noonday
Steven Lee Pewaush
Karen Lynne Pike
Shelley Ann Pindegayosh
Patricia Marie Potter
Dora Ann Sam
Elaine Bernadette Sam
Henry Sam
Janice Marie Sam
Robbin Lee Sam
Tracy Lynn Sam
Ruth Ann Shaugobay
Bonnie Shingobe
Joycelyn Marie Shingobe
Jewell Fay Skinaway
Steven Ralph St. John
Joseph Alex Staples
Kathleen Marie Vanheel
Lori Ann Vinz
James Edwin Wind
Fred Arnold Wind
Nancy Lee Wood

HAPPY JANUARY BIRTHDAYS

Happy birthday **Charles Shingobe III** on 1/16 from your grandma, papa, brothers, sisters, and mother. • Happy 40th birthday **Lydia Smith** from all your children and grandchildren • Happy Birthday **Jimmy** on 1/4, love and miss you babe. Love Rave, Melodie and Auntie Sharon

AN INAAJIMOWIN WRITER REFLECTS

WHY WRITE STORIES?

By Amikogaabawiikwe (Adrienne Benjamin)

Storytelling is an integral part of who we are as Anishinaabeg. Back in the days of wiigiwams, we have been telling stories to each other — to remember heroes like Wenabozho, to learn from mistakes, and to teach our language to our little ones. It is an important aspect of just being human.



I think about stories that I heard as a child — beautiful fairy tales of mermaids, sprites, and princesses. Some of them I would think about in a different way because of our own stories around those ikwewag wezhigwanaajig, memegwesiiwag, and ogimaakwens. None of them, of course, really hit home with me in a deep way because they weren't about people that I recognized or the ones that I saw daily, nor did they connect with the things that I had learned from my grandpa or other Elders.

To this day, that is one of my deep passions: to write stories for and about us as Anishinaabeg. We have so many wonderful people within our tribe: doctors, artists, language warriors, counselors, teachers, conservationists, and great leaders. They all deserve to have their stories told, and when that happens, we all become a closer community by knowing each other on a deeper level.

When I was initially asked to write for the *Inaajimowin*, I was skeptical and unsure. I doubted my own abilities as a writer and to be quite honest, I was worried that the things that I would write would upset people or be misconstrued. Eventually, I started to realize that my stories were having a positive effect on the people that they were written about, and those who were reading them. I recall the story that I wrote recently about Robin Eagle. After the story published, she had a million dollar

smile for weeks. She told me how she had cut out her article and framed it, and how proud her grandkids were of her for it.

With the gentle guidance of Brett Larson over the years, I have found a comfortable groove in the stories that I share with you all in the *Inaajimowin*. He has grown my confidence in my writing, and as time has gone on, it has become easier to write and prep for interviews with the individuals and/or connected events that I want to write about.

When I think about stories that I may want to write, the inspiration may be a story that I heard about a kid, a great employee who hasn't received much recognition, or an Elder sharing traditional knowledge that I think would be great to share with everyone. I also get inspired to share initiatives that are happening within Mille Lacs Band departments. I think it is so important for Band members to stay current on the ways that our government is working to serve them. That way they can be informed about upcoming opportunities, projects, and even make suggestions to leadership about what they think will help them in their own lives.

I was asked to write this article to share my insight and experience about being a regular contributor to the *Inaajimowin* in hopes that it would inspire others to come forward and share their stories, perspectives, and voice here in the *Inaajimowin*. I hope that others decide to step forward and do this. One thing that I always think about and say is that future history is truly happening now, and it is up to those who are recording those stories now to give those stories our voice as Anishinaabeg to the future generations. This is important. Our stories need to come from our own voices, minds, and experiences, not from the perspective of anyone else. Who will tell your story? Miigwech. Mi'iw.

If you're interested in writing for Ojibwe Inaajimowin, email news@millelacsband.com or call 320-495-5006.

MILLE LACS BAND RECOVERY GROUPS

District I Mille Lacs

Community Drumming

Mondays, 6 p.m., 17222 Ataage Drive, Onamia (brown building next to the Halfway House).

Wellbriety Mothers of Tradition

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

Wellbriety Migizi Meeting

Mondays, 7 p.m., Grand Casino Mille Lacs Hotel, 777 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

Wednesdays, 7 p.m. Hosted by Mille Lacs Band Halfway House, 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 IIa Chiminising

Bi-mawadishiwen

Fridays, 5:30–7:30 p.m., Chiminising Community Center.

District III Hinckley & Aazhoomog

Wellbriety Talking Circle

Mondays, 6 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., Meshakwad Community Center.

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.



RECURRING EVENTS

Language tables: Tuesdays 6–8 p.m., District I Community Center; Thursdays, 6–8 p.m., Meshakwad Community Center

Co-ed Volleyball: Tuesdays, Meshakwad Community Center

Co-ed Basketball: Wednesdays, Meshakwad CC

Volleyball: Thursdays, noon, District I CC

Zumba: Wednesdays, noon, District I CC

Open Gym: M-Th, 5–9 p.m., District I CC

Women's Group: Thursdays, 3–4:30 p.m., District I CC

SOS: Sharing Our Strength Women's Group: Fridays, 1 p.m., Red Brick

UPCOMING EVENTS

Chief's Day: February 17, 2020. Government offices closed.

Treaty Rights Day: March 20, 2020. Government offices close at noon.

Chiminising Pet Clinic: April 25–26, 2020

Minisinaakwaang Pet Clinic: June 27–28, 2020

Aazhoomog Pet Clinic: October 10–11, 2020

Nay Ah Shing Pet Clinic: November 14–15, 2020

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
BAND ASSEMBLY MEETINGS Band Assembly meetings are open to the public at 10 a.m. on Tuesdays and Thursdays at rotating locations throughout the districts. Dates, times, and locations are subject to change. Call the Legislative office at 320-532-4181 with questions. DISTRICT II MEMBERS — SHARE YOUR IDEAS! Join the Inaajimowin team at 11 a.m. on Tuesday, January 7, at the East Lake ALU to share your thoughts and ideas. Lunch is provided. If you would like to attend, please RSVP to darla.roache2@millelacsband.com or 320-495-5006.			1 New Year’s Day Government offices closed.	2 Wellbriety 12-Step <i>See page 18</i> Band Assembly Chiminising Community Center Language Table 6–8 p.m. Meshakwad Community Center	3 SOS: Sharing Our Strength Women’s Group 1 p.m. Red Brick, District I Bi-mawadishiwen 5:30 p.m. Chiminising Community Center	4 <i>Millelacsband.com is updated regularly with news, job postings, events, and information about programs and services.</i>
5 Wellbriety Sons of Tradition 1–3 p.m. District I	6 Wellbriety, AA, NA District I, II, III Community Drum and Dance 5:30–7:30 p.m. DI Community Center	7 Language Table 6–8 p.m. District I Wellbriety <i>See page 18</i> Band Assembly Biidaabinookwe Government Center Inaajimowin Meeting 11 a.m.–1 p.m. District II ALU	8 NA/AA Welcome <i>See page 18</i>	9 Band Assembly Biidaabinookwe Government Center Film Screening: The Wall 1:30–3:30 p.m. Grand Makwar Wellbriety 12-Step <i>See page 18</i> Language Table 6–8 p.m. Meshakwad Community Center	10 SOS: Sharing Our Strength Women’s Group 1 p.m. Red Brick, District I Bi-mawadishiwen 5:30 p.m. Chiminising Community Center	11 <i>The deadline for the February issue is January 15. Send submissions to news@millelacsband.com.</i>
12 Wellbriety Sons of Tradition 1–3 p.m. District I	13 Wellbriety, AA, NA District I, II, III <i>See page 18</i> Community Drum and Dance 5:30–7:30 p.m. DI Community Center	14 State of the Band Address 10 a.m. Grand Casino Mille Lacs Language Table 6–8 p.m. District I Community Center Wellbriety <i>See page 18</i>	15 District III Community Meeting 5:30 p.m. Grand Casino Hinckley NA/AA Welcome <i>See page 18</i>	16 Band Assembly Minisinaakwaang ALU Language Table 6–8 p.m. Meshakwad Community Center	17 SOS: Sharing Our Strength Women’s Group 1 p.m. Red Brick, District I Bi-mawadishiwen 5:30 p.m. Chiminising Community Center	18 <i>Look up words or practice your Ojibwemowin at https://ojibwe.lib.umn.edu.</i>
19 Wellbriety Sons of Tradition 1–3 p.m. District I	20 Civil Rights Day Government Offices Closed	21 Band Assembly Aazhoomog Community Center	22 District IIa Community Meeting 5:30 p.m. Chiminising Community Center	23 Band Assembly Meshakwad Community Center Language Table 6–8 p.m. Meshakwad Community Center Wellbriety 12-Step <i>See page 18</i>	24 SOS: Sharing Our Strength Women’s Group 1 p.m. Red Brick, District I Bi-mawadishiwen 5:30 p.m. Chiminising Community Center	25
26 Wellbriety Sons of Tradition 1–3 p.m. District I	27 Wellbriety, AA, NA <i>See page 18</i> Community Drum and Dance 5:30–7:30 p.m. DI Community Center <i>See page 14</i>	28 Band Assembly Urban area Language Table 6–8 p.m. District I Community Center Wellbriety District I, III.	29 District II Community Meeting 5:30 p.m. East Lake Community Center	30 Urban Community Meeting 5:30 p.m. All Nations Church Tribal Executive Committee Shooting Star, Mahnomen Language Table 6–8 p.m. Meshakwad Community Center Wellbriety 12-Step <i>See page 18</i>	31 SOS: Sharing Our Strength Women’s Group 1 p.m. Red Brick, District I Tribal Executive Committee Shooting Star, Mahnomen Bi-mawadishiwen 5:30 p.m. Chiminising Community Center	

NOTEBOARD AND CALENDAR GUIDELINES

The Tribal Noteboard welcomes Band member submissions, including birthdays, congratulatory messages, and memorial tributes. For birthday messages, send name, birthday, and a brief message that is **20 WORDS OR LESS** to news@millelacsband.com or **320-495-5006**. *The deadline for the February issue is January 15. Photos may be included if space allows.*

If you would rather not have your name included in the Elder birthday list, please contact the Government Affairs office at 320-495-5006 or email news@millelacsband.com before the 15th of the month preceding your birthday. Send calendar items to news@millelacsband.com or call 320-495-5006.



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Onamia, MN 56359

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UPDATE YOUR ADDRESS

If your address on file with the Enrollments Office or Office of Management and Budget 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 (320-532-7730) and OMB. You can download a Change of Address form at 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 news@millelacsband.com or call 320-495-5006. The February issue deadline is January 15.

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 our Customer Service Representative during regular business hours 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: 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; 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.

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T H E S T O R Y A S I T ' S T O L D



The Nigaan Holiday Singers performed at the annual Elders holiday party at Grand Casino Hinckley on December 14. Photo by Bill Jones.

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