

OJIBWE INAAJIMOWIN

MARCH 2020 | VOLUME 22 | NUMBER 3

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



KATIE DRAPER SWORN IN AS COMMISSIONER OF NATURAL RESOURCES

New Commissioner of Natural Resources Katie Draper, center, was joined at the swearing-in ceremony at Chiminising Community Center on February 13 by District I Representative Wally St. John, Chief Executive Melanie Benjamin, Secretary/Treasurer Sheldon Boyd, and District II Representative Marvin Bruneau. See page 5 for more information.

ATTORNEY GENERAL RECOGNIZES RESERVATION

An announcement on February 20 by Minnesota Attorney General Keith Ellison affirmed what the Band and U.S. government have always known: The 1855 Mille Lacs Reservation has never been disestablished or diminished in any way.

The State's announcement, which came in response to a lawsuit filed by Mille Lacs County officials, was welcome news to the Mille Lacs Band after a decades-long dispute waged by Mille Lacs County officials claiming the reservation no longer exists.

"The State's decision to make this announcement has tremendous meaning for the Mille Lacs Band, but has no impact whatsoever on our non-Indian neighbors who own property or live within our boundary," said Chief Executive Melanie Benjamin. "This just means that the State of Minnesota has officially acknowledged that our reservation has always existed."

The 61,000-acre Mille Lacs Reservation includes three townships (Kathio, South Harbor, and Isle Harbor) and covers the entire south shore of Mille Lacs Lake, including the District I and District IIa communities, the cities of Isle and Wahkon, and part of Onamia.

The majority of the land within the Reservation is owned by non-Indians, and the ruling does not change that.

In a written statement released on Friday, February 21, Ellison acknowledged that former state officials have expressed different positions. "But those positions did not take into account recent legal developments," Ellison said. "The State's current position is consistent with the federal government's interpretation."

The office of Governor Tim Walz and Lieutenant Governor Peggy Flanagan released a statement of support: "The Attorney General's action brings clarity to the state's position on the boundaries of the Mille Lacs Reservation and is consistent with the federal government's view. The Governor agrees with the Attorney General's legal analysis of this issue."

The position of the State of Minnesota does not surprise Mille Lacs Band officials. The parties to the Treaty of 1855, the United States and the Band, have continued to recognize the boundary established in 1855. The federal position was articulated by Opinions in 1991 and 2015.

"Minnesota has 11 reservations within the state, with thousands of non-Indians owning land within those reservation boundaries who have never experienced the things Mille Lacs County claims could happen," Melanie said.

Attorney General continued on page 7

CANDIDATES FOR OFFICE CERTIFIED BY MCT

The official ballot for the March 31 Mille Lacs Band primary election was released February 20 by the Minnesota Chippewa Tribe.

Certified candidates who will be on the ballot for Chief Executive are Tania Aubid, Melanie Benjamin, Carolyn Beaulieu, Ronald Davis, Curtis Kalk, and Wanetta Thompson.

Certified candidates who will be on the ballot for District

I Representative are Sandra Blake, Valerie Sam-Harrington, Nicolas Shaw, Ginger Weyaus, and Virgil Wind.

Band members age 18 and above can expect an Election Guide to arrive in the mail in early March.

For information on absentee ballots and candidate forums in all districts and the urban area, please see page 3.



Marchers braved the cold to remember their relatives and work for change.

MMIW MARCH BRINGS THOUSANDS TO STREETS

Thousands of Native Americans dressed in red gathered at the Minneapolis American Indian Center on Friday, February 14, to remember missing and murdered Indian women and to fight for changes that will prevent the loss of even one more relative.

After hearing from speakers including Mayor Jacob Frey, Governor Tim Walz, and Lieutenant Governor Peggy Flanagan, the capacity crowd at the center streamed out the doors into the cold but sunny February afternoon to march down Franklin Avenue, led by a truck full of Elders and a large group of young people singing and drumming in remembrance and support.

Among the marchers were many Mille Lacs Band members, including an enthusiastic group of Hinckley students brought to the event by Elder and youth mentor Bill Schaaf.

The marchers filled several city blocks as they charted a course down Cedar Avenue, past the Little Earth neighborhood, and back along 26th Street and Bloomington Avenue.

The rally before and after was hosted by the Minnesota Indian Women's Sexual Assault Coalition with Executive Director Nicole Matthews serving as master of ceremonies. American Indian Center Director Mary LaGarde welcomed marchers, Emma Geyer of Manitou Rapids in Canada gave the opening prayer, and the Ogichidaakwe Singers sang the opening song.

Nicole introduced several speakers — Rep. Mary Kunesch-Podein of the Minnesota House, Rep. Ruth Buffalo of the North Dakota Legislature, Taysha Martineau of the Gitchigumi Scouts, Reva D'Nova and Jase Roe of the Two Spirit Society, and 23 African-American allies who drove up from Chicago.

An especially powerful moment occurred when Nicole asked the crowd to call out the names of their missing and murdered loved ones, in keeping with the event's theme of remembrance.

After the marchers returned to the American Indian Center, they shared a meal and heard from more speakers, including Jane Sanders, the wife of U.S. Senator and presidential candidate Bernie Sanders. "As a mother and grandmother, I can only imagine the pain you've endured when you have had your loved ones go missing or be murdered," Sanders said. "It's an issue that hasn't got enough attention across the country."

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! So much has happened since the State of the Band Address on January 7 that it would take this entire newsletter to update Band Members about all the developments. The biggest news is that the State of Minnesota now agrees with the United States of America that the Mille Lacs Reservation boundary was never disestablished or diminished — that our original 61,000 acre reservation boundary exists.

While the State's announcement came in response to the decision of Mille Lacs County officials to sue the State for attorney's fees, the outcome is one that generations of Band Members have hoped for. We always knew that if the State were to carefully and objectively research the question of our reservation boundary, the historical and legal facts were firmly on our side and the state would likely agree with the United States that our reservation was never disestablished.

Unfortunately, many of our non-Indian neighbors were fearful that this decision would impact their lands or lives due to fear-mongering by some county officials. We are working to educate county citizens about the facts, so we can get back to focusing on building our regional economy, making our neighborhoods safer, improving our schools, and building a stronger region for everyone. The fact is that our reservation has always existed, and those living within our boundary have never experienced any negative impact from our existence. An article in this edition of the newsletter goes into more detail about this development and what this means, and a fact sheet is included to answer questions about how the reservation affects non-Indians.

There have been many developments at the Minnesota Chippewa Tribe (MCT) level. Many Band Members saw Mille Lacs Band and White Earth letters to the Tribal Executive Committee (TEC) regarding a White Earth request that financial information about all MCT trust lands be disclosed to the membership of the Minnesota Chippewa Tribe. The Mille Lacs Band has jurisdiction over MCT lands both within our reserva-

tion boundary as well as in each of the three districts. Many Band members' homes and Band businesses are located on these lands.

The Band is holding firmly to the position that while the location of the lands, any information about minerals in the land, and other publicly available information about these trust lands is information that the MCT may share, we refuse to disclose any other financial information about Band businesses, activities, and revenue generated from these lands, and will never disclose personal financial information about the many Band members who own homes on these lands. This issue as well as other MCT matters will be discussed with Elders at our upcoming quarterly meetings. Those meetings are scheduled as follows: Saturday, March 7, 11 a.m. to 1 p.m. at the MCT Meeting Room on Franklin Avenue; Tuesday, March 10, Noon to 2 p.m. at Chiminising Community Center; Wednesday, March 11, Noon to 2 p.m. at Grand Casino Mille Lacs; Thursday, March 12, Noon to 2 p.m. at Minisinaakwaang ALU; and Friday, March 13, 1 to 3 p.m. at Meshakwad Community Center.

Also, the next regularly scheduled meeting of the MCT is on April 30 and May 1 at Black Bear Casino.

There were many highlights from my calendar these past several weeks. I spent time in February preparing for two days of being deposed on our federal lawsuit against the County. I attended Band Assembly meetings to discuss our investments, budget, and other issues, attended meetings of the Minnesota Board on Aging and the Minnesota Housing Finance Agency, and held many, many meetings with Band members.

I made a trip to Washington D.C. for the Executive Council meeting of the National Congress of American Indians, as well as a second trip to D.C. with Speaker and Secretary/Treasurer Sheldon Boyd, Solicitor General Caleb Dogeagle, and our staff to attend the NIGA Legislative Summit and discuss critical Band matters with congressional offices.

This is the first time in history since I've been Chief Execu-

tive that any Secretary/Treasurer has ever wanted to travel to Washington D.C. to help represent the Band in meetings with Congressional offices, and I have to say it made a huge impact in a very positive way. When members of Congress see both branches represented at these meetings, they know we have a united front. The duty to conduct government-to-government relations lies with the Executive Branch, but having Speaker Boyd in these meetings to represent and speak for the Band was wonderful and effective.

At the time I'm writing this column, I just learned that Senator Amy Klobuchar has bowed out of the 2020 Presidential race. Senator Klobuchar has always won her Senate seat with large margins. Amy is a staunch supporter of tribal sovereignty, and she has always been there for the tribes on housing, health care, education, law enforcement, and all other issues that impact our people on reservations and in cities. She would have made a wonderful President but will continue to be an outstanding Senator who works hard for Indian tribes and people. No matter who you are supporting for President, I hope you all got out and voted in our Primary Election on March 3. Miigwech!

"WE ARE WORKING TO EDUCATE COUNTY CITIZENS ABOUT THE FACTS, SO WE CAN GET BACK TO FOCUSING ON BUILDING OUR REGIONAL ECONOMY, MAKING OUR NEIGHBORHOODS SAFER, IMPROVING OUR SCHOOLS, AND BUILDING A STRONGER REGION FOR EVERYONE."



OJIBWEMOWIN BOOK-MAKING PROJECT CONTINUES

From February 28 through March 1, Elders and transcribers met at Grand Casino Mille Lacs for another round of storytelling to be developed into monolingual Ojibwe books. For more about the Mille Lacs Band's "language warriors," see page 12 and next month's Inaajimowin. Above left: Baabiitaw Boyd and Frances Davis worked on several stories over the weekend. Above right: The three artists illustrating the books are Jonathan Thunder, Steve Premo, and Wesley Ballinger.

CONGRATULATIONS TO OUR SUCCESSFUL SCHOLARS!

The MLB Higher Education Department would like to congratulate the following students for obtaining their certifications, diplomas, or degrees for their program of study for the 2019 – 2020 Fall and Winter/Spring terms:

GED or High School Diploma: Olivia Boyd, Jaden Garrion, Charles Shingobe Jr., Christopher Sam, William Sayers III, Mike Brent, Bianca Roseland, Matthew Eagle, Vincent Beaulieu, Jordan Smith, Bryce Hess, Lashelle Boyd, Davonte Spears, Divonte Weyaus, Erica Jordain, Laila LaRoque.

Associates Degree: Amber Benjamin-Dorr, Brenda Best, Amanda Young, Mary Jo Fairbanks.

Bachelor's Degree: Julian Davis, Emalie Johnson, Hayley Hill, Nicole Cain.

Master's Degree: Chilah Brown, TaLisa Maldonado.

Certifications: Darcie BigBear, Colin Cash, Brittany Wind, Brenda Best, Mallory Benjamin, Dawn Aubid, Leana DeJesus, Candace Hill, Tylicia Mills.

ABSENTEE BALLOT REQUEST FORM



**Absentee Ballot Request Form
Mille Lacs Band of Ojibwe
Primary Election
March 31, 2020**

I am requesting an Absentee Ballot for the March 31, 2020 Primary Election and acknowledge that I meet one of the MCT Election Ordinance criteria to receive an absentee ballot:

- (1) I live outside the reservation boundaries;
- (2) I live within the reservation boundaries, but I will be absent from the reservation on Election Day; or
- (3) I live within the reservation boundaries, but am physically disabled or too ill to vote in person.

My full name, which I am enrolled under, is:

Full Name: _____ DOB: _____

Enrollment Number _____ Phone Number _____

Please send my Absentee Ballot to:

Street Address: _____

City: _____ State _____ ZIP _____

District selected for voting purposes: **(Please Choose 1)**

District 1 – Nay ah shing _____ District 2 – East Lake/Isle _____ District 3 – Hinckley/Lake Lena _____

Signed _____

Please mail or fax Request for Absentee Ballot form to:

ATTN: Deanna Sam, Election Judge
Mille Lacs Band of Ojibwe
General Election Board
P.O. Box 96
Onamia, MN 56359-0087
Telephone: (320) 532-7586 or 800-709-6445 ext. 7586
Cell: 320-279-0178
Fax: (320) 532-4782

For office use only

In Person
Date voted _____

By Mail
Request Received _____
Phone _____ Letter _____ Fax _____
Request form sent: _____
Request form received: _____
Ballot Sent: _____
Ballot received: _____

WATCH YOUR MAIL FOR THE PRIMARY ELECTION GUIDE WITH INFORMATION ABOUT CANDIDATES

Mille Lacs Band of Ojibwe Tribal Election 2020 - Candidate Forums

Mille Lacs Band members are invited to candidate forums to learn more about individuals running for Chief Executive and District I Representative. Dinner will be provided. Forums are anticipated to last for 2 hours. District I and Urban forums will be for Chief Executive and District I Representative. All other forums will be for Chief Executive only.

- Urban/All Nations Church: Monday, March 9 - 5pm**
- District IIa Community Center: Tuesday, March 10 - 5pm**
- District I Community Center: Wednesday, March 11 - 5pm**
- District II Community Center: Thursday, March 12 - 5pm**
- District III Community Center: Friday, March 13 - 5pm**

For election-related questions, contact the Mille Lacs Band Election office: 320-279-0178

For more information about the candidate forums:
Government Affairs office: 320-495-5006 or
Legislative Branch office: 320-532-7586

LEGISLATIVE BRIEFS



Premo sworn in as Associate Justice: On February 20, Band Assembly ratified William Premo as Associate Justice for District III, filling the role held by the late Rayna Churchill. Associate justices, including Justice Premo, District I Justice Elmer Nayquonabe, and District II Justice Ramona Applegate, will choose which Associate Justice will serve as Chief Justice. At this time, Justice Applegate is serving as Interim Chief Justice. Please see page 6 for a story on the life and legacy of Justice Churchill, and see future issues for further coverage of the Court of Appeals.

Minnesota Chippewa Tribe Election Calendar: The Minnesota Chippewa Tribe has released the election calendar for 2020. The primary election will be held March 31 and the general election June 9. For the complete calendar, including deadlines for challenges, recounts, and appeals, see <https://millelacsband.com/news/2020-election-calendar>.

Election Board Members Certified: The Joint Session of the Band Assembly certified the General Election Board, Isle Precinct, East Lake Precinct, Lake Lena Precinct, and Urban Precinct on February 13, 2020.

General Election Board: Deanna Sam, Chair/Election Judge; Lisa Ballinger, Clerk; Janelle Boyd, Teller; Quintin Sam, Monitor; Colin Cash, Alternate 1; Danielle Smith, Alternate 2.

Isle Precinct Board: Tammy Smith, Chair/Election Judge; Melanie Garbow, Clerk; Jennifer Gahbow, Teller; Virginia Sam, Monitor; Deborah Wanless, Alternate 1.

East Lake Precinct Board: Amanda Anderson, Chair/Election Judge; Lindsay Misquadace-Berg, Clerk; Maia Satterlund, Teller; Cheyenne Peet, Monitor; Opitchee Mushkooub, Alternate 1.

Lake Lena Precinct Board: Shannon Thomas, Chair/Election Judge; Vicki Kroschel, Clerk; Loretta Hansen, Teller; Tony Benjamin, Monitor; Rodney Matrious, Alternate 1.

Urban Precinct Board: Kelly Sam, Chair/Election Judge; Carla BigBear, Clerk; Rachel Shaugobay, Teller; Pricilla Boyd, Monitor; LeAnn Benjamin, Alternate 1.

March Band Assembly Meetings: Band members are encouraged to attend Band Assembly meetings, which are open to all Band members and held at 10 a.m. on Tuesdays and Thursdays at rotating locations throughout the districts. See the calendar on page 19 for tentative dates and locations. Call the Legislative office at 320-532-4181 with questions or follow the Legislative Branch on Facebook. Dates, times, and locations are subject to change.

STATE AND LOCAL NEWS BRIEFS

Spolarich aims to unseat Stauber: Gaylene Spolarich of Palisade and the Turtle Mountain Band of Ojibwe launched her U.S. Congressional District 8 campaign at an informal gathering at her home in Palisade on February 1. Spolarich, who is the Fiscal and District II Early Education Coordinator for the Mille Lacs Band, intends to win the seat currently held by Pete Stauber. Spolarich said her campaign is about valuing people, health, and the environment above profit. "Together we can create a thriving economy and compassionate culture in northeastern Minnesota, where care for all people and the places that sustain us are our top priorities," Spolarich said. *Source: aitkinage.com.*

Wahkon mayor steps down: Sandy Reichel, who has been mayor of Wahkon for nearly 20 years and has repeatedly claimed that the Mille Lacs Reservation as established by the Treaty of 1855 doesn't exist, resigned from her post last month. "At this time due to health reasons, I can no longer do my duties as mayor," Reichel said. *Source: messagemedia.co.*

MCT supports Boundary Waters protection bill: The Minnesota Chippewa Tribe has come out in strong support of an effort to protect the Boundary Waters Canoe Area Wilderness from a proposed copper-nickel mine near Ely. In a Jan. 31 letter to three Democratic members of Congress, signed by current president Cathy Chavers, the MCT announced its support of H.R. 5598, otherwise known as the Boundary Waters Wilderness Protection and Pollution Prevention Act. That bill, authored by Minnesota Fourth District Congresswoman Betty McCollum, would expand the existing mining buffer zone around the Boundary Waters by an additional 234,000 acres. *Source: timberjay.com.*

'Language warrior' releases new book: Anton Treuer's new book *The Language Warrior's Manifesto* is a look into ways the Ojibwe language is intertwined with the culture and how both are being saved by men and women working toward a renewed flowering of Native languages. They are "warriors" because they face a wide range of challenges from white society and sometimes from their own people. Treuer sees indigenous languages as "a cornerstone of tribal sovereignty." "When we carry on our ancient customs and speak to our distinct nationhood in tribal languages, the message is poignant and powerful," he writes. "It has genuine traction in politics and among our fellow non-Native citizens who vote the powerbrokers into office." *Source: twincities.com.*

Walleyes in infested lakes are smaller: A new study has found that in lakes infested with zebra mussels and spiny waterflea, young walleye didn't grow as large as quickly. The Aquatic Invasive Species Research Center study focused on nine large Minnesota lakes: Lake of the Woods, Rainy, Kabetogama, Vermilion, Red, Cass, Winnibigoshish, Leech, and Mille Lacs. Data from 35 years of research found that walleye in infested lakes were 12 to 14 percent smaller after their first summer than before the lakes were infested. That might not seem like much, but the size of a fish after its first summer can affect its chances of survival later. *Source: mprnews.org.*



A full house at the Mille Lacs Indian Museum on February 13 enjoyed stories by Mishiikenh Abe Sutherland and Mary Moose.

STORYTELLING BRINGS COMMUNITY TOGETHER

By Alyssa Enno Mille Lacs Band Member

February 13 was one of the coldest nights of the new year, but that didn't keep District 1 community members from attending the Third Annual Winter Storytelling event held at the Mille Lacs Indian Museum. This year, the event featured Anishinaabe astronomy and star legends with Mishiikenh Abe Sutherland and Mary Moose. Winter time, biboon, is the season of storytelling, sharing stories, and gathering as a community. The event perfectly captured the season's purpose for Anishinaabe. It was a full house at the museum with families, friends, and students from local schools and some youth from the Band's Niigaan program.

To start the night off, Max Blake performed flute music for the audience. He had various flute instruments that set the tone and mood for Mishiikenh's stories. Mishiikenh shared knowledge about Anishinaabe astronomy. We learn about astronomy, constellations, and stars through science, but the important aspect of this event is to remember that we have teachings and sciences of our own, sciences that have been here longer or just as long as traditional Eurocentric studies. As Anishinaabe, astronomy is important to our people as a whole. Many of our stories come from the stars. It is our job to pass on stories from generation to generation.

The event served as a reminder for our community that we must continue to share stories and to pass along cultural education and traditions. Our stories are more than just stories; they often tell who we are and where we come from, and they can serve as a guide along our paths in life. They can be instructional too. Sitting alongside members of your tribe is another important aspect of storytelling. Bonding and spending time together creates a sense of community we need and depend on.

New this year was the community storytelling open mic addition. Community member Devery Fairbanks seized the op-



District II Niigaan students attended the storytelling event.

portunity and shared a few stories before the event came to a close. District 1 Rep. Sandi Blake also shared a story. Younger children practiced arts and crafts such as coloring bandolier bags. Additionally, the museum showed the movie *Brother Bear* in another room to accommodate the younger generation.

The event was co-sponsored by the Mille Lacs Indian Museum and Trading Post, and District I Representative Sandra Blake. For its third consecutive year, and featuring its highest attendance rate of 100 people, the event is sure to grow even better for next year. Whenever event organizer and District I Community Coordinator Mikayla Schaaf has a hand in planning, attendees are in for a good time. As usual, her events are great at bringing the community together.

Attendees were treated to two raffle drawings for door prizes, featuring a variety of gifts to choose from, so winners were happy with the prize of their choice. Dinner was provided for attendees courtesy of Smoke Lodge BBQ, a catering duo consisting of District I Band members Michael Fahey Sr. and Michael Christensen.

A full house with good company, good food, and good stories was truly a perfect way to gather as a community.



WEWINABI HEALTH FAIR

Wewinabi Early Education hosted a health fair on February 12. Representatives from tribal programs, local schools, and other organizations were on hand to share information.



KATIE DRAPER SWORN IN AS DNR COMMISSIONER

On February 13 at Chiminising Community Center, Katie Draper took the oath of office to serve as the next Commissioner of the Band's Department of Natural Resources. DNR employees, friends, family, and colleagues witnessed the event and congratulated Katie afterwards.

"For as far back as I can remember, I have loved the outdoors," Draper said. "It's how I was raised. Appreciation for what nature shares with us is deeply rooted in me, personally, and in our culture as Anishinaabe. I am greatly honored to now serve in this role to conserve our natural resources and protect treaty rights for future generations."

Draper has been an employee of the Mille Lacs Band since 2010. Draper previously served as the Commissioner of Community Development for the Band, and for the last three years she has been the Director of Government Affairs — a position that oversees the Band's lobbying, public relations, and community relations activities and contributes to the tribe's government-to-government consultation.

Chief Executive Melanie Benjamin nominated Draper, who was unanimously confirmed by Band Assembly.

"Katie is a reliable, strong administrator," Benjamin said.

"Her in-depth knowledge of natural resources will serve the Band well. She will do a great job providing the Band stewardship so that resources ranging from the ogaa to manoomin are protected for generations to come."

In addition to environment-focused duties, the Band's DNR Commissioner also oversees historical preservation, food sovereignty initiatives, and tribal enrollment, among other responsibilities.

"As Commissioner, my primary role is to manage natural resources for the Mille Lacs Band of Ojibwe, but I am also deeply committed to creating a greater cross-cultural understanding in the region," Draper said. "The DNR will operate with a blend of cultural wisdom and scientific knowledge — doing what we know is right from our teachings and listening to what nature is telling us through scientific data and research of our tribal biologists and other experts. I am looking forward to working with the well-oiled team of dedicated DNR staff, protecting our treaty rights, environment, and enrollment, and developing new initiatives related to agriculture, food sovereignty, forestry, land management, and fisheries."



WILLIAM PREMIO SWORN IN AS DISTRICT III JUSTICE

On February 20, Band Assembly ratified William Premo to serve as the District III Associate Justice on the Court of Appeals. See page 3. He was sworn in at Meshakwad Community Center by Interim Chief Justice Ramona Applegate. Pictured left to right are District I Representative Sandra Blake, District II Representative Marvin Bruneau, Interim Chief Justice Ramona Applegate, new Associate Justice William Premo, District III Representative Wally St. John, Chief Executive Melanie Benjamin, District I Associate Justice Elmer Nayquonabe, and Secretary/Treasurer Sheldon Boyd.

YOUTH PROGRAM MERGER BENEFITS STUDENTS

A recent merger of the Niigaan and WiiDoo youth programs will streamline services to Band youth, reduce administrative costs, and provide more opportunities for staff training.

According to Aanjibimaadizing Executive Director Tammy Wickstrom, she and former Niigaan Coordinator Byron Ninham were talking about the need for a unified vision and structure for the Band's youth programs.

There was some overlap between the mission of the Niigaan Program, which was managed by the Education Department, and the WiiDoo Program, which was offered through Aanjibimaadizing.

Both felt the need for a single program that would help guide students from Head Start through high school and beyond.

The result is Ge-Niigaanizijig, a comprehensive after-school mentoring program with four main components or pillars: culture, community, career, and education. The Education Department will continue to employ youth mentors for students in kindergarten through sixth grade. Aanjibimaadizing, using federal funding, will employ teen mentors to work with students from grade 7 through 24 years of age.

"There will be more structure for kids and parents, with

less paperwork, more consistency, and better partnerships with families and schools," Tammy said.

The merger is already making a difference, especially in training of staff, which has already included Mending Broken Hearts, Check and Connect (a mentoring program), Adverse Childhood Experiences (ACEs), and Question-Persuade-Refer (QPR), a suicide-prevention training.

Students will also have more opportunities, including a Timberwolves basketball clinic that took place February 22 and 23, and a trip to the Wolves game on March 8.

The program will also provide positive outlets in the arts and education, including college visits. "There is more than one way to learn, and we want to help students be successful in multiple areas," Tammy said.

A director will oversee the program, and each district will have a coordinator, two youth mentors (K-6), and two teen mentors (grade 7 through age 24).

The District III youth program will be based in Aazhoomog while the teen program will be housed at the Meshakwad Community Center in Hinckley.

For more information or to enroll your student, call the Aanjibimaadizing office at 320-532-7407 or 800-922-4457.

NATIONAL NEWS BRIEFS

Trump moves to develop sacred sites: In December 2017, President Donald Trump signed an executive order significantly reducing the size of Grand Staircase-Escalante and Bears Ears national monuments. The administration said the decision to shrink these monuments was not based on energy development. However, land management plans released by the Interior Department last month pave the way for the land to be made available for oil and gas leasing, mining claims, timber harvesting, grazing, and off-road vehicle travel. "This president is willing to inflict lasting damage on our country to benefit his industry boosters," said House Natural Resources Chairman Raúl M. Grijalva, D-Ariz. *Source: Duluth News Tribune.*

Permitting process for Line 5 begins: Canadian energy firm Enbridge Inc. is beginning the permitting process to reroute its Line 5 pipeline in northern Wisconsin. The line carries up to 23 million gallons of oil and natural gas liquids per day from Superior to Sarnia, Ontario. Enbridge has been exploring alternative routes for Line 5 since the Bad River Band of Lake Superior Chippewa filed a lawsuit against the company aimed at shutting down and removing the pipeline from the tribe's reservation. Bad River Tribal Chairman Mike Wiggins has said the tribe intends to fight to remove Line 5 from the region due to the significance of the watershed. *Source: Duluth News Tribune.*

Border wall threatens sacred Native American sites: Construction crews began blasting sites in Organ Pipe Cactus National Monument as part of the construction of President Donald Trump's border barrier, and the affected areas include sites sacred to Native American groups, according to Raúl M. Grijalva, D-Ariz. "Members of the Tohono O'odham Nation recently informed me that the Department of Homeland Security is not respecting tribal lands and sacred sites as they proceed with border wall plans and construction," Grijalva said. "I strongly urge DHS to conduct meaningful government-to-government consultation with the Tohono O'odham Nation about the DHS's planned border wall construction." *Source: Brainerd Dispatch.*

University program to focus on Indigenous health: The University of North Dakota in Grand Forks is starting a program with a focus on the health of Indigenous people. UND already has its Indians Into Medicine program, which has graduated 244 American Indian/Alaska Native physicians. The new postgraduate program will train future academic researchers and health-care administrators to see health care through an Indigenous lens, said Donald Warne, director of the Indians Into Medicine and Master of Public Health programs at UND. *Source: mprnews.org.*

Keystone pipeline construction draws nearer: Plans for construction of the Keystone XL oil sands pipeline inched forward last month with several approvals at both the federal and state levels, but opponents in South Dakota say they haven't given up on preventing, or at least slowing, the pipeline's construction. TC Energy, the Canadian company building the pipeline, plans to begin construction in South Dakota in August, according to a court filing in Montana that also spells out planned work in that state and Nebraska. *Source: mprnews.org.*

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

CHIEF JUSTICE RAYNA CHURCHILL

A SPIRITUAL, COMPASSIONATE LEADER

By Brett Larson Inaajimowin Editor



Rayna Ningaabiianookwe Churchill, who passed away on January 28, will forever be remembered for her service as Mille Lacs Band Chief Justice and her leadership at Grand Casinos and Mille Lacs Corporate Ventures. More importantly, she will be remembered as a keeper of traditions, a loving mother, and a sincere, compassionate Band member.

Rayna's younger sister Bernida Churchill Humetewa and daughter Stephanie Mattinas shared memories of their unforgettable relative.

Bernida and her older sister Rayna grew up with four brothers in District III, children of the late Albert and Bernice (St. John) Churchill. Albert was a spiritual and cultural leader in the Aazhoomog (Lake Lena) community, where Rayna was one of the last children to be born at home. Bernice was a strict parent who made sure the girls sat still and listened during ceremonial dances.

Although the parents spoke mostly English in the home, wanting to give their children the best opportunity for successful lives, Rayna also learned the Ojibwe language and spoke it fluently.

In her youth, Rayna developed a love for horses stemming from her father's experience with his "ponies" (which he talked about often). She took English riding lessons and could often be seen with a cowboy hat and intricately beaded riding clothes, while singing her favorite Linda Ronstadt songs.

In an era when girls were not able to play organized sports, Rayna was a cheerleader, a homecoming queen, Mille Lacs Band Princess, Miss Indian Minnesota, and second runner-up for Miss Indian America. She also developed a love of softball, following the lead of her athletic brothers.

Corporate accomplishments

Rayna graduated from Pine City High School in 1972 and taught at Nay Ah Shing schools in the 1980s and then took a position as an administrative assistant at the casino and worked her way up the ranks, eventually becoming the first Band member to achieve Vice President status. She worked with the Corporate Commission on economic diversification as

the Executive Vice President of Corporate Operations.

She also represented her tribe as a fancy shawl and jingle dress dancer, and she was one of the founders of the Grand Celebration powwow in Hinckley.

During those years, she felt the need to gain educational credentials to go along with her work experience, so she took weekend and evening classes at Augsburg College.

Her daughter Stephanie remembers how hard Rayna worked to advance in her career and education, moving the family as needed from Onamia to Brainerd to Pine City to the Twin Cities.

As busy as they were, Rayna made time to bring them to ceremonies — and she kept her house spotless, Stephanie laughed, adding that Rayna was more lenient with her grandchildren than she had been with her own kids.

Rayna attended the College of St. Scholastica Accelerated Degree Evening Program with Ronda Weizenegger, another Band member who has climbed the corporate ladder and is now Chief Operations Officer at Mille Lacs Corporate Ventures.

"When most people would be home with their families or in bed, we were sitting in class," Rayna told the *Inaajimowin* in 2015. "But it was worth it in the long run.

Eventually, Rayna earned her B.A. from St. Scholastica in Behavioral Science, and from there she went on to earn her Master's in Management.

'Highly effective, culturally-grounded'

In 2010, Rayna was appointed to the Mille Lacs Band Court of Appeals, representing District III. Her fellow justices chose her for the role of Chief Justice. She took her judgeship very seriously. Rayna received certifications from the National Judicial College and the U.S. Department of Justice. "She had the skills, she had the smarts, and she was aware of the cultural aspects of the tribe," Bernida added.

At this year's State of the Band Address, Judge David Christensen lauded Rayna for her judicial accomplishments, saying, "As an appellate court justice, she approaches her role honestly and seriously, balancing the need to ensure justice is done

with compassion for the situation of the litigants. During her tenure, Chief Justice Churchill has overseen the development and addition of a highly effective, culturally-grounded peacemaking process in Family Court. Justice Churchill is also responsible for the many structural improvements that the Court has been implementing: from updating court rules to advocating for much-needed additional judges and staff."

Lifelong learner

Never one to rest on her laurels, she was named Executive Director of the Minnesota Indian Affairs Council in 2015, and at the time of her passing, she was working on a Ph.D in Organizational Leadership.

"I would encourage the youth and young adults, even parents and grandparents, that you're never too old to continue your education," Rayna said in 2015. "Learning is a lifelong process."

Stephanie, who lives in Sioux Falls and calls herself a "late bloomer," said she plans to follow her mom's example and head back to college this year.

In spite of her long list of accomplishments, Rayna remained humble. "She was real modest," Bernida said. "If you sat down and talked to her, she would never boast about herself. She knew everybody, and everybody knew her as someone who was sincere and tried to help people in the community."

Her daughter Stephanie agreed. "She was a loving parent, a very forgiving mom. She was caring, she was funny, and she worked really hard to provide for us. She was a very spiritual woman, and she always wanted what was best for people."

While she will be missed, Rayna's sister believes it is time to let go. "We accept it as a part of life," Bernida said. "When it's time to go on, it's something we have to accept."

MOCCASIN TELEGRAPH

SHARING CULTURES AT THE MILLE LACS INDIAN MUSEUM

By Ken Weyaus Sr.

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

I recently retired from the Mille Lacs Indian Museum in Onamia. At the museum, we are preserving Ojibwe culture. It is not just a place for tourists — the museum also keeps the culture alive and teaches it to our people.

People read and hear a lot about Indians, but sometimes they confuse the tribes, so we help them understand about the Ojibwe. For example, some people ask us how the Ojibwe carried heavy wooden poles, which held up their homes, when they moved each season. Well, they didn't, because there were a lot of trees in this area, and they could cut new poles any place they went. It was the Dakota Indians on the Great Plains, where there aren't that many trees, who had to conserve their poles and carry them wherever they moved.

Some people also say that the Ojibwe used horses or dogs to carry things. But back in the old days, before the logging companies came in, the trees were plentiful. I've heard stories that you could walk for days without seeing the sun, that's how thick the pines were. A dog could run in between the trees, but if he was pulling anything, that wouldn't make it through. And of course a horse wouldn't have the food, because it couldn't live off the forest.

So here at the museum, everybody is happy we've got the Four Seasons Room, because

we've preserved how the Ojibwe really used to live back in the old days. We also show a lot of artifacts here, like beadwork and bandolier bags. There are sections about the dancers, and on our veterans. And we have lots of workshops, like how to make moccasins or snowshoes or bows and arrows. We get people from all places who come to these workshops, but I wish more local people would come.

Also, I got calls everyday at the museum about what Ojibwe words mean. People across the state want to name something, and they want to know what it means in Ojibwe. A lot of people want their boats to have Ojibwe names.

A lot of visitors to the museum from Europe and the Far East have seen TV shows that depict all Indians in war bonnets, hooting and hollering. But we don't live in the past. We live in homes, and we have water and sewers and paved roads and running water and electricity. It's pretty hard to find a wigwam on the reservation today!

I've met a lot of people from different cultures here at the museum. I talk to them about their culture, and we're amazed that our people kind of lived the same way. For example, the Laplanders stay up in the mountains during the summer and come down in the valley in the winter, kind of like the Ojibwe traveled with the seasons. And a visitor from either New Guinea or Uruguay said they have houses like our wigwams, only they used palm leaves. I've learned that cultures can be similar in many ways.

Attorney General continued from page 1

“Federal law is very clear. If you live within our reservation and are not a Mille Lacs Band member, we cannot tax you, we cannot zone you, we have no rights over your property, and if you are arrested by tribal police, your case goes to state or federal court. The fact is our reservation has always existed so this changes nothing. We have been good neighbors and will continue to be.”

History of dispute

The Reservation was established by the Treaty of 1855 and never diminished or disestablished.

A 1991 letter by a field solicitor in the Department of the Interior laid out the history and the reasons why the Reservation was never diminished or disestablished. “Clear Congressional intent” is needed for a reservation to be disestablished or diminished, and that intent is non-existent when it comes to the 1855 Mille Lacs Reservation.

The U.S. Supreme Court’s ruling in 1999 affirming the Band’s treaty right to hunt, fish, and gather led opponents of the tribe to shift their attention to the reservation boundaries.

In November of 2001, after reaching an agreement on taxation and land use regulation within the Reservation, the Mille Lacs County Board of Commissioners voted unanimously to sue the Band over the existence of the Mille Lacs Reservation.

In January of 2002, a petition signed by 2,200 Minnesota residents was presented to the Board by Dave Oslin of Isle. Oslin replaced Commissioner Frank Courteau on the Board after Courteau gave up the seat in 2012. The petition urged Attorney General Mike Hatch “to take whatever legal action is necessary to support Mille Lacs County in (its) efforts to resolve, once and for all,” the reservation dispute.

Attorney General Mike Hatch agreed with the county that the 1855 Reservation had been disestablished, but did not prepare a legal analysis of the issue — at least not one that was shared with us. The County’s boundary lawsuit was dismissed in 2002 because the County could not show that the existence of the reservation caused harm to anyone living within the boundaries.

That did not stop the county, however. It asked the Interior Department to withdraw the 1991 field solicitor’s opinion, but the Department declined to do so. It raised the boundary issue in opposing an EPA permit for our regional wastewater treatment plant, delaying our ability to commence operations of an already completed facility. It also repeatedly raised the boundary issue in opposing the Band’s fee-to-trust applications. And it used the boundary issue to spread ignorance and hostility toward the Band — the county’s largest employer.

In 2013, the county again used the boundary issue to oppose the Band’s Tribal Law and Order Act (TLOA) application. That application — an attempt by the Band to get federal law enforcement help to deal with drugs and gangs — was approved in 2016. In response to the County’s arguments, the Department of the Interior’s Office of the Solicitor issued an M-Opinion reaffirming that the 1855 Reservation was never diminished or disestablished.

The Band’s lawsuit against Mille Lacs County

In July of 2016, Mille Lacs County withdrew from the law enforcement agreement, and for the next two years the County Attorney and County Sheriff refused to recognize the authority of Tribal Police to investigate violations of state law on the Reservation, at a time when the opioid crisis was leading to a rash of overdoses and crime.

With no other choice, the Band filed a lawsuit in federal court in November of 2017.

The Band and County had approved a new agreement in September of 2018, but the County insisted on a provision in the new agreement providing that the agreement will terminate 90 days after the lawsuit comes to an end. Thus, if the Band were to drop its lawsuit, the law enforcement agreement would terminate, and things would be right back where they were from July 2016 until September 2018.

The Band’s ongoing lawsuit alleges that the County, Sheriff Brent Lindgren, and County Attorney Joe Walsh restricted Band police officers from exercising police powers within the Mille Lacs Indian Reservation, in a manner that was inconsistent with federal law defining the Band’s law enforcement

authority.

When the lawsuit was filed in 2017, Chief Executive Benjamin said the County’s termination of the agreement was an irrational effort to force the Band to yield in a decades-old dispute about the Mille Lacs Indian Reservation’s legal existence and boundaries. “County officials have been holding the safety of tribal members hostage for 16 months, continuing to make the absurd claim that our reservation does not legally exist,” Melanie said.

Harry Humbert, who serves as Deputy Assistant Secretary for Public Safety, Resource Protection and Emergency Services, wrote in a November 8, 2017, letter to Mille Lacs County Attorney Joe Walsh that “the County’s assertion that the Band’s reservation has been diminished or disestablished has no basis in law and conflicts with the federal government’s longstanding position.”

Response

Despite the fact that the Attorney General’s announcement will have no negative impact on non-Natives who live inside the reservation boundaries, the announcement was met with misleading statements in the media and by public officials.

The Band has prepared a Frequently Asked Questions paper to provide factual information about the effect of the Reservation on non-Indians and will address additional questions as they arise in a respectful manner. A copy of the FAQ paper is reproduced on page 8 of this issue. The Band joins the County in urging all County citizens — Indian and non-Indian — to treat each other with respect and to recognize that we have much in common and all share a commitment to the health and well-being of our community.

Melanie praised Ellison’s position. “The Mille Lacs Band welcomes the State’s acknowledgment that our reservation continues to exist,” she said. “The reservation’s existence honors the decades-long struggle of our ancestors to remain at Mille Lacs despite overwhelming odds, and is no threat to our non-Indian neighbors. We want to be good neighbors and prosper together.”

MCT TITLE TRANSFERS — WHAT BAND MEMBERS NEED TO KNOW

Members of the Minnesota Chippewa Tribe’s Tribal Executive Committee (TEC) exchanged views last month regarding a proposed transfer of MCT lands to the six individual bands that make up the MCT.

Many trust lands on or around the six reservations include the MCT on the title, but the individual bands have developed the parcels for the benefit of their members. Band-owned developments on MCT-titled parcels includes tribal housing projects, Grand Casino Mille Lacs, and other businesses.

Chief Executive Melanie Benjamin explained the issue in a Facebook post, along with a letter she and Secretary/Treasurer Sheldon Boyd sent to the MCT.

“Enrolled MCT members do not individually own or have claim to a ‘share’ of MCT lands, as some have been arguing. These lands are owned and held in federal trust status by the United States and cannot ever be sold. In the case of the Mille Lacs Band, most of these lands were purchased for the Mille Lacs Band in each of the three districts in the late 1930s with detailed plans explaining how the Mille Lacs Band Membership will benefit from the land purchase. When writing the title in those early days, the MCT was included on the title. The legislation would merely remove the MCT from the title and restore the name of the rightful owners — the individual Bands — to the title of lands each individual Band has always controlled and which have always been defined as that Band’s Indian Country.”

The TEC voted in favor of the title transfer last year and planned to seek Congressional action required to accomplish the transfer.

However, White Earth Secretary/Treasurer Alan Roy has come out in opposition to the title transfer while claiming that detailed information about the value of the parcels should be shared with all MCT members.

An act of Congress would be necessary to complete the title transfer, but the current leadership of the White Earth Band is opposed, so it is not clear whether the bill could gain the Congressional support it would need.

Mille Lacs Band members need to know that the transfer would have no negative impact on the Band, other Bands, individual MCT members, or those individuals seeking federal recognition of the Sandy Lake Band.

Please note the following key points that were shared in a recent letter to Band members from Chief Executive Melanie Benjamin and Secretary/Treasurer Sheldon Boyd.

Ownership and Control of Trust Lands

The United States owns the lands impacted by the land transfer proposal. Some of these lands are held in trust for the MCT, while others are held in trust jointly for the MCT along with individual Bands.

- The land transfer bill in no way impacts or diminishes the property rights of individual Band members.
- The U.S. does not hold lands in trust for individuals, and therefore individual MCT members do not have any ownership or claim to a “share” or interest in any MCT lands.
- MCT lands were acquired for the benefit of individual Bands, and it has been the longstanding policy of the TEC to allow individual Bands to manage and control MCT trust lands within their respective jurisdictions
- Formally transferring the beneficial ownership interest on the title would better enable the United States to fulfill its trust responsibility to the individual Bands for which the land was acquired.

Sovereignty of Information

As a part of the discussion on the bill, some MCT tribes

have demanded access to financial information about individual tribal holdings. The revenue generated by Bands on their trust lands, and the financial value of the businesses and housing located on those lands, is proprietary, private and protected information.

- The Mille Lacs Band does not oppose sharing with MCT publicly available information about the size and locations of MCT trust lands.
- However, we will not share information about the revenue generated on those lands, or the value of lands, including businesses, housing or other properties.
- As a sovereign nation, this information is ours to control.
- Attempting to force Bands to disclose this information is an affront to the tribal sovereignty of the individual Bands.

Strengthening the Bands Strengthens the MCT

- Despite the unsubstantiated claims to the contrary, there is no reason to believe the proposed legislation will break up the MCT, or that it is designed to thwart Sandy Lake’s efforts for federal recognition.
- The Mille Lacs Band did not oppose the resolutions adopted by TEC on January 31 supporting Sandy Lake’s pursuit of federal recognition, and there is no reason to believe the proposed legislation will infringe on the ability of Sandy Lake Band to secure beneficial trust title to its own lands should it secure federal recognition.
- It is MCT’s longstanding position that trust lands should be managed by the individual Bands, for the benefit of those Bands.
- Transferring title to the Bands streamlines each Band’s control over the lands in their jurisdiction.
- This bill strengthens the sovereignty of individual tribes, thereby strengthening the MCT. This benefits all MCT Bands.

FREQUENTLY ASKED QUESTIONS AND ANSWERS

FAQS REGARDING THE MILLE LACS RESERVATION

The Mille Lacs Reservation was established in an 1855 Treaty as the “permanent home” of the Mille Lacs Band of Ojibwe. According to the Treaty, the Reservation “embrace[s]” four fractional townships on the south and southwest sides of Mille Lacs Lake (specifically, Isle Harbor, South Harbor and North and South Kathio) as well as three islands in the southern part of the lake. The Band believes that this includes the southwest portion of the lake itself.

There has been a longstanding dispute between the Mille Lacs Band and Mille Lacs County regarding the status of the Reservation. The Band asserts that the Reservation’s boundaries have never been disestablished or diminished while the County asserts that the Reservation was disestablished in treaties and agreements made after 1855.

The State of Minnesota recently clarified its position regarding the boundaries of the Reservation. In response to a lawsuit filed against the State by Mille Lacs County officials, the State explained that “the State’s position is that the Mille Lacs Indian Reservation has never been diminished or disestablished.”

The State’s assertion has raised questions regarding the meaning of the Reservation’s boundaries for non-Indians who live, own property, or work within the Reservation or who visit or pass through the Reservation. The Mille Lacs Band has prepared this Q&A sheet to address some of these questions.

Can non-Indians own land and reside within the boundaries of the Mille Lacs Reservation?

Yes. Most lands within the Mille Lacs Indian Reservation and most other Reservations in Minnesota are today owned by non-Indians. The State itself is one of the largest landowners within the Mille Lacs Reservation as the owner of Kathio State Park and other lands.

In Minnesota and elsewhere, non-Indian ownership of lands within Indian reservations is the product of federal policies in the late 1800s that opened Indian reservations to non-Indians. In a 1984 United States Supreme Court decision (*Solem v. Bartlett*), the Court noted Congress had defined non-Indian lands within Indian reservations as “Indian country.” The Court wrote that “in 1948 . . . Congress uncouple[d] reservation status from Indian ownership, and statutorily define[d] Indian country to

include lands held in fee by non-Indians within reservation boundaries.”

In other cases (such as *Duro v. Reina*, decided in 1990) the Court has recognized that the population of non-Indians on reservations generally is greater than the population of Indians. For example, in a 1978 case involving a reservation in the State of Washington (*Oliphant v. Suquamish Tribe*), the reservation population comprised 2,928 non-Indians and only 50 tribal members. In 1998, in *Cass County v. Leech Lake Band*, the Court noted that as of 1977 the Leech Lake Band and its members owned less than 5 percent of the land within the Leech Lake Reservation.

Can the Mille Lacs Band tax non-Indian land or non-Indians who live or work within or visit the Reservation?

No. Although the Band has some taxation authority on its own lands, the Band has no authority to tax non-Indian lands within the Reservation or the activities of non-Indians on non-Indian lands within the Reservation. This restriction on tribal taxation authority was recognized by the Mille Lacs County Attorney in a 2000 opinion published in the Mille Lacs Messenger and confirmed in a 2001 United States Supreme Court decision (*Atkinson Trading Co. v. Shirley*), in which the Court held that “[a]n Indian tribe’s sovereign power to tax — whatever its derivation — reaches no further than tribal land.”

Can the Mille Lacs Band prosecute non-Indians in the Band’s court?

No. The United States Supreme Court held in its 1978 decision in *Oliphant v. Suquamish Tribe* that tribes have no criminal jurisdiction over non-Indians. This was recognized in the Mille Lacs County Attorney’s 2000 opinion. Congress has since authorized tribes to exercise limited authority to prosecute non-Indians for domestic violence offenses involving Indians within a reservation under narrow circumstances, but the Mille Lacs Band has not exercised that authority. The Band does have authority to investigate violations of law by non-Indians within the Reservation under federal, state, and tribal law, but offenders can only be prosecuted in state or federal court.

Can the Band zone or regulate the use of non-Indian lands within the Reservation?

No. As discussed in the County Attorney’s 2000 opinion, tribal authority to zone or regulate the use of non-Indian lands within a reservation is very limited and does not exist on the Mille Lacs Reservation. For example, in *Strait v. A-1 Contractors* (1997), the United States Supreme Court held that “the civil authority of Indian tribes and their courts with respect to non-Indian fee lands generally ‘does not extend to the activities of nonmembers of the tribe.’” Since then, the United States Supreme Court has continued to limit tribal regulatory authority over non-Indians within Indian reservations.

Can local governments (such as counties, cities, and townships) zone or regulate the use of non-Indian lands within the Reservation?

Yes. This is simply the converse of the preceding question and answer. The County, cities, and townships within the Mille Lacs Reservation have the authority to zone and regulate the use of non-Indian land within the Reservation.

Does the federal government have authority over non-Indians within the Reservation?

Yes, to a limited extent. The federal government administers certain environmental laws within Indian country, which includes all lands within an Indian reservation. This has been the case within the Mille Lacs Reservation for many years without incident.

Does the Band have hunting, fishing, and gathering rights within the Reservation? Will this affect access to or regulation of fisheries in Mille Lacs Lake?

The Band does have hunting, fishing, and gathering rights within the Mille Lacs Indian Reservation, but this has no effect on non-Indian access to Mille Lacs Lake or regulation of fisheries in Mille Lacs Lake. It should be noted that the Band also has hunting, fishing, and gathering rights under an 1837 treaty, which encompass all lands within the Reservation and Mille Lacs Lake. The Band’s rights under the 1837 Treaty were litigated in the 1990s and affirmed by the United States Supreme Court. The existence of the Mille Lacs Indian Reservation does not affect regulation or management of fisheries under the 1837 Treaty.

Thank you.



EDUCATION, CULTURE, AND FUN AT NAY AH SHING

Nay Ah Shing Schools and Project Mezinichigejig are hosting a series of events this winter and spring featuring award-winning Native dancers. On February 26 and 27, champion old-style dancers Sheena Cain and Becky Taylor brought education and entertainment to the school and community. See page 16 for more upcoming events. Photos by Mille Lacs Band member Bill Jones.

KNOW THE PAST — THE HISTORY OF THE MINNESOTA CHIPPEWA TRIBE

By Syngen Kanassatega Mille Lacs Band Member

In my previous article, I wrote about the foundational question of where governments get their power to govern from and how governmental powers may be delegated to another governmental entity when several sovereigns come together to form a larger sovereign. In this article, it is important to address how and why the Minnesota Chippewa Tribe came into existence as we proceed through the constitutional convention process. This requires a chronological summary of “big-picture” events that led to the MCT’s formation.

Our Mille Lacs Band ancestors and the federal government signed the Treaty of February 22, 1855. This treaty established the Mille Lacs Indian Reservation in exchange for our cession of territory throughout Minnesota. The term “cession” means to give up rights. Subsequently, the Treaty of March 19, 1867 established the White Earth Reservation. The federal government intended for this treaty to consolidate all the Ojibwe in Minnesota on the White Earth Reservation.

In 1887, Congress passed the General Allotment Act. The Allotment Act marked the federal government’s formal adoption of the policy to assimilate Indians into the “civilized” American way of life by encouraging Indians to become farmers. The Allotment Act authorized the President to divide reservation lands into parcels called allotments and to assign those allotments to individual Indians. Congress intended individual Indians to use their allotments for farming. After individual Indians received their allotments, the federal government opened the remaining reservation lands to non-Indian settlement.

The Nelson Act

In 1889, Congress also passed what is known as the Nelson Act, named after Minnesota congressman Knute Nelson. The Nelson Act expanded on the Allotment Act by seeking to remove all the Ojibwe in Minnesota from their reservations and consolidate them on the White Earth Reservation in order to open even more land to non-Indian settlement. Just like the Allotment Act, any Ojibwe Indians who removed to the White Earth Reservation received an allotment there. However, Ojibwe Indians had the option to remain on their reservations and to take their allotments on their reservations.

After many Ojibwe Indians removed to the White Earth Reservation, the Nelson Act directed the Department of Interior to survey all ceded reservation lands and to designate the lands as either “pine” or “agricultural” lands. The term “cede” also means to give up. The Department of Interior sold these pine and agricultural lands at auctions to non-Indians. All the pro-

ceeds from the auction sales were placed into a single fund in the United States Treasury. This fund was commonly referred to as the “Chippewa Indians in Minnesota Fund.” The Nelson Act required that all Ojibwe Indians in Minnesota shared a common and equal interest in the Chippewa Indians in Minnesota Fund.

The Nelson Act also required the Chippewa Indians in Minnesota Fund to exist for 50 years and to accrue interest over that time. Congress determined that: (1) 50 percent of the interest generated from this fund was to be paid annually in equal shares to the heads of families, (2) 25 percent of the interest generated was to be paid annually in per capita payments to all Ojibwe Indians in Minnesota, and (3) the remaining 25 percent of the interest generated was to be used to build and maintain schools for the Ojibwe. Finally, at the end of the 50-year period, the original auction sale proceeds were to be paid in per capita payments to each Ojibwe Indian in Minnesota.

In 1913, the Ojibwe formed the “Chippewa General Council” to serve as the entity that would receive the distributions from the Chippewa Indians in Minnesota Fund and subsequently redistribute them to individuals. The leadership on the Chippewa General Council was based on reservation population. The White Earth Reservation had the largest population because many Ojibwe removed from their reservations and received allotments at the White Earth Reservation. Since the White Earth Reservation had the largest population, it also had the largest number of representatives on the Chippewa General Council. However, the Chippewa General Council was dissolved sometime in the 1920s because many Ojibwe felt that the leadership consisted of “mixed blood” Ojibwe who were not representative of “full blood” Ojibwe interests.

The New Deal

In the 1930s, the Great Depression impacted the United States’ economy. President Roosevelt and Congress enacted a series of laws, created programs, and established policies to help the economy recover. This effort was called the “New Deal.” The Indian Reorganization Act of 1934 (IRA) was one of the New Deal laws designed to help the economy recover and to promote economic growth on reservations.

The IRA marked the end of the federal government’s allotment policy and the adoption of a new policy that favored preservation and restoration of tribal lands. The Bureau of Indian Affairs (BIA) encouraged all tribes to organize under the IRA and to adopt constitutions approved by the Secretary of Interior. Tribes who organized and adopted constitutions under the

IRA were able to receive federal funding to acquire reservation lands that were lost to allotment and to help individual Indians start businesses. The BIA also encouraged tribes to organize under the IRA by providing federal funding to IRA tribes before non-IRA tribes, but this practice eventually ended.

The Minnesota Chippewa Tribe

The IRA directly led to the creation of the Minnesota Chippewa Tribe. However, two issues stood in the way of forming the Minnesota Chippewa Tribe. First, the IRA says that tribes on a single reservation can organize under the IRA, but the Ojibwe Bands (not including the Red Lake Band) in Minnesota were spread across six reservations. The BIA resolved this issue by taking the legal position that the six Ojibwe Bands shared a common interest in the Chippewa Indians in Minnesota Fund, so it ultimately permitted the six Bands to form an IRA organization.

Second, while the Bands agreed that it was best to form an organization under the IRA to administer the Chippewa Indians in Minnesota Fund distributions, they also opposed a central government that could dictate local affairs on the six reservations. To resolve this, the people voted to ratify a constitution drafted by the BIA that created a Tribal Executive Committee and permitted the Bands to govern their local affairs. The TEC would administer the Chippewa Indians in Minnesota Fund distributions and receive federal funding to acquire reservation lands that were lost to allotment. Thus, through the IRA, the six Ojibwe Bands created the Minnesota Chippewa Tribe in 1936.

When the 50-year period ended for the Chippewa Indians in Minnesota Fund, the federal government revealed that there were no more funds to distribute to the Ojibwe. In 1948, the MCT filed claims against the federal government that alleged it had mismanaged the funds and sold the pine and agricultural lands for less than what they were worth. The MCT and the federal government settled these claims in 2009, and President Obama signed into law a settlement amount of \$28 million in 2012. Half of the settlement funds were paid to enrolled members in per capita payments, and the other half was distributed equally among the six Bands. Therefore, the original circumstance that legally bound the six Bands together — the Chippewa Indians in Minnesota Fund — no longer exists.

This is the general history of the Minnesota Chippewa Tribe’s formation. It would be impossible to fit the details into one article. However, these are the “big-picture” events that led six Ojibwe Bands to form the Minnesota Chippewa Tribe.

SHINOBS ON THE STREET

WHAT DO YOU LIKE ABOUT DRUM AND DANCE?

By Makadegwanebiikwe Mikayla Schaaf Mille Lacs Band Descendant



LARRY WADE

“It’s good to get the kids back to the traditional way and culture. We need more of that these days.”



BROOKLYN SAM

“I like coming here to shawl dance and learn about our teachings. I like dancing with my dad.”



JADEN BALLINGER

“I have fun when I come to drum and dance. I like to listen to the Elders talk.”



ZHAAWIN

“It’s just a traditional thing to do. I like singing by the drum. It makes me happy. I like singing with my brother.”



GEORGE MORROW III

“To me and my family it is very important. It is something I have done most of my life. It’s important to me to pass it onto my son and show him this good way of life.”

BAND MEMBER WINS CHILDREN'S BOOK AWARD

Johnny's Pheasant, written by Cheryl Minnema and illustrated by Julie Flett, is the winner of the twenty-third annual Charlotte Zolotow Award for outstanding writing in a picture book. The award is given by the Cooperative Children's Book Center (CCBC), a library of the School of Education at the University of Wisconsin-Madison. *Johnny's Pheasant* was edited by Erik Anderson and published in the United States in 2019 by the University of Minnesota Press.

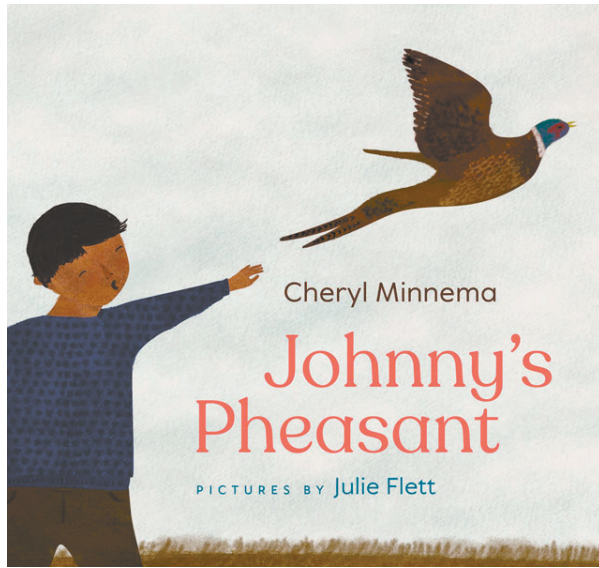
The award news release states: "This gorgeous, graceful story about a Native family, written by an Ojibwe author and illustrated by a Cree-Métis artist, centers on small moments of surprise. When Johnny urges his grandma to pull over for a "small feathery hump" near the ditch, they discover it's a pheasant. Johnny's certain it's sleeping. Grandma guesses it was hit by a car, but she can use the feathers in her craft-work. With a 'Hoot! Hoot!' from both boy and bird, this perfectly paced narrative offers humor, wonder, warmth, and a child-centered sensibility."

The 2020 Zolotow Award committee named five Honor Books and cited seven titles as Highly Commended.

Established in 1998, the Charlotte Zolotow Award honors the work of Charlotte Zolotow, a distinguished children's book editor for 38 years with Harper Junior Books, and author of more than 70 picture books, including such classic works as *Mr. Rabbit and the Lovely Present* (Harper, 1962) and *William's Doll* (Harper, 1972). Ms. Zolotow attended the University of Wisconsin in Madison on a writing scholarship from 1933 to 1936, where she studied with Professor Helen C. White. Ms. Zolotow died in November, 2013, at the age of 98.

The award is given annually for outstanding writing in a picture book for children in the birth-through-seven age range published in the United States in the preceding year. The 2020 award will be given at an award ceremony in Madison at a date to be determined.

Members of the 2020 Zolotow Award committee were: Merri Lindgren, chair (Librarian, Cooperative Children's Book Center, Madison, Wisconsin); Shannon Furman (School Librarian, Lake View Elementary School, Madison, Wisconsin);



Cheryl Minnema

Johnny's Pheasant

PICTURES BY Julie Flett



Cheryl Minnema's book *Johnny's Pheasant* won the 2020 Charlotte Zolotow Award.

Kelsey Johnson-Kaiser (Youth Services Manager, St. Paul Public Library, St. Paul, Minnesota); Bridget Nolan (Kindergarten Teacher, Paul J. Olson Elementary School, Verona, Wisconsin); and Jeni Schomber (Head of Library Services, Beloit Public Library, Beloit, Wisconsin).

The Cooperative Children's Book Center is a noncirculating library for adults with a professional, career, or academic interest in children's and young adult literature. The Friends of the CCBC, Inc., cosponsors of the award event, is a nonprofit organization offering lectures, book sales, and other benefits for members, in addition to supporting the work of the Cooperative Children's Book Center.

MARK YOUR CALENDAR: SPRING CLEANUP IS COMING SOON!

District I: Vineland — Saturday, April 18, through Friday, April 24. Hours of operation will be 8:30 a.m. to 4:30 p.m. on Saturday through Friday. All roll-off dumpsters will be located at the Mille Lacs Band Transfer Station located at 43188 Timbertrails Rd. Please follow directions of staff that work this event as we try and make unloading as safe and quick as possible.

District II: East Lake, McGregor, Minnewawa, Sandy Lake, and Isle — Saturday, May 2, through Friday, May 8. Hours of operation will be 8:30 a.m. to 4:30 p.m. on Saturday through Friday. Roll-offs will be placed at the East Lake Maintenance facility for District II and Isle Community Center for District IIa.

District III: Lake Lena and Hinckley — Saturday, April 25, to Friday, May 1. Hours of operation will be 8:30 a.m. to 4:30 p.m. on Monday through Friday, and 9 a.m. to 4 p.m. on Saturday and Sunday. Roll-offs will be placed at the following locations: Earthworks building located on Hwy. 48, two miles east of Grand Casino Hinckley, and the maintenance building in Lake Lena across from the community center.

Mille Lacs Band Elders in all Districts will receive free curbside pickup for their community cleanup items. Elders must call the Public Works office at 320-532-7433 by Friday, April 19, to be placed on the list for pickup. Elders receiving curbside pickup must have their pile at the end of their driveway.

2020 CENSUS POWWOW DAY IS MARCH 21

Imagine, if you will, the energy and power generated when all 11 Tribal Nations of Minnesota hold individual powwows at the same time. Save the date for March 21, 2020, for just such an event.



The MN Tribal Coalition/Hub has been working to create events to address the historical undercount of our Native American relatives in Minnesota and to ensure a complete count in the 2020 Census.

The Coalition has secured funding through the State of Minnesota, Blandin Foundation, and the Northwest Area Foundation and has also sought grants through NCAI-Indian Country Counts, who are supportive of the plan and are encouraging tribes throughout Indian Country to participate in this national event. The Native Governance Center is the fiscal sponsor.

"We have been working diligently to create ways to educate community members about the importance of the census and how critical it is that we increase participation in completing the surveys by making certain we count all of our people," said Shelly Diaz, Mille Lacs Band Urban Liaison and Project Coordinator, and Coordinator of Minnesota Tribal Coalition (Hub) for the 2020 US Census. "We are the trusted messengers in our communities and strive to recruit others to educate, work, and get the message out with us."

One of the major events planned is to have powwows or other public events in each of our communities, taking place simultaneously throughout the state on March 21, 2020. "We will declare and celebrate this day as 2020 Census Powwow

Day," Shelly said. "We want to Indigenize the census and make it ours; imagine the energy that will come from all the drums, song, and dance!"

The Minnesota Indian Affairs Council has approved a resolution in support of 2020 Census Powwow Day. At the time of this writing, a proclamation request is being processed through the Governor/Lt. Governor's Office for the same. "It would be a powerful message to our nations to show the solidarity and unification surrounding the census by our tribal leaders and the governor's office," Shelly added. "It will be even more powerful to see many Band members exercising their sovereignty through powwow and completing the census."

"WE WANT TO INDIGENIZE THE CENSUS AND MAKE IT OURS."

The 2020 Census Powwow Day is March 21, 2020, which is also the day of the 5th Annual Ziigwan Youth Powwow at the Chiminising Community Center in District IIa. "I want to thank the Powwow Committee for allowing us to partner with them and to share the space to hold this event. Census Takers will be on-site to help people complete the census. You can do it right from your phone, tablet, laptop, or on paper, and we will be there to help," Shelly said.

Powwow registration is from 11:30 a.m. to 12:30 p.m. with Grand Entry at 1 p.m. This is not a competition powwow, but prizes for various fun dances will be provided. There will also be a feast hosted by the Minnesota Tribal Coalition from 5:30 to 6:30 p.m.



The Chiminising Ziigwan Youth Powwow will be held at the Chiminising Community Center on March 21. Census takers will be in attendance to help people fill out the census forms on the spot. See page 15 for the powwow poster.



Last summer's "cucumber crunch" was part of Nay Ah Shing's Farm to Summer pilot project.

HEALTHY, LOCAL MENU AT NAY AH SHING SCHOOLS

A new report from the Institute for Agriculture and Trade Policy (IATP) highlights the healthy foods served at Nay Ah Shing Schools.

This was the second consecutive year of Nay Ah Shing's partnership with IATP. In 2018, IATP worked with Wewinabi Early Education Head Start to begin a Farm to Head Start initiative. Wewinabi successfully created partnerships with both a local farmer as well as their mainline distributor to purchase and serve a variety of local produce. The goal was to build upon that existing supply chain and expand the number of children who could benefit from local foods by tapping into the Summer Meals program.

When IATP approached Deb Foye, Nay Ah Shing's Nutrition Services Coordinator, about incorporating locally-grown produce into her summer menu, she was immediately supportive. She saw the Farm to Summer pilot project as an extension of her commitment to help children engage more deeply with their food and educate them on the cultural connections with local foods.

In particular, Deb was interested in making sure children who participated in the SFSP were also gaining knowledge and developing skills that related to the foods they saw on the menu. That objective was a perfect match for the Mille Lacs Band SNAP-Ed team, who worked with Deb to create culturally-relevant lessons that they delivered weekly after the lunchtime meal. SNAP-Ed staffers Brittany Smith and Jolene Gansen used an Ojibwe-specific curriculum to teach children about the cultural significance of certain foods that Deb would feature on the menu that day; each lesson also included a hands-on cooking activity that allowed children to be creative and develop important food literacy skills.

Deb noted that local products can sometimes be more expensive, but "it's a decision I have made because I know it's better for us in a lot of ways — not only for our health and nutrition but also for our farmers and our communities." She addresses the higher prices by watching carefully for deals on other products and also by joining the MN School Food Buying Group to save money over time. She also credits having the backing of her school administration and supervisors, who agree with her reasoning about why it's important. She notes that she is lucky, as not all food service staff in her position have that support and budget that her administration has given her.

A second core component of the Farm to Summer model

"WE KNOW THE IMPORTANCE OF HEALTHY FOODS, AND HOW COLONIZATION HAD A NEGATIVE IMPACT ON OUR INDIGENOUS DIETS."

– COMMISSIONER OF EDUCATION JOYCELYN SHINGOBE



Nay Ah Shing Nutrition Services Coordinator Deb Foye.

is community engagement. IATP's intention is to use Farm to Summer activities as a catalyst to begin larger conversations around local foods and, for the Mille Lacs community in general, the connections between Indigenous foods and community health and resilience. Colleen McKinney from the Statewide Health Improvement Partnership (SHIP) helped to identify opportunities to expand the reach of the Farm to Summer initiative into the wider community. Administered through the Minnesota Department of Health, SHIP is focused on implementing local-level policy, systems, and environmental approaches to health across a variety of settings. Colleen and Deb worked closely to plan outreach events that would build awareness of Farm to Summer activities and highlight the connection between local foods and health in the community. One event was focused on educating children on Indigenous edible plants in their own backyards. Local ethnobotanist and educator Linda Black Elk led children on a walk around the school and helped them identify edible plants. Later, the children used some of the plants they harvested to make a salad.

Another event, the Cucumber Crunch, brought together children, family members, school food service staff, and teachers in celebration of Farm to Summer Week as everyone crunched into local cucumber sticks simultaneously. These community engagement activities not only built enthusiasm around local foods and summer meals in general, but also created opportunities for children to explore their own cultural connections with food.

Commissioner of Education Joycelyn Shingobe is very supportive of the efforts of Deb Foye and others bringing healthy, local foods to Nay Ah Shing. "We know the importance of healthy foods, and how colonization had a negative impact on our Indigenous diets," said Joycelyn. "The health disparities between our children and the state population as a whole are troubling, but we are determined to change that by encouraging healthy, traditional foods in our schools."

DEPARTMENT UPDATES

HHS BRINGS NURSING SERVICE TO WEWINABI

A collaboration between the Health and Human Services, Education, and Administration departments is bringing health care to Wewinabi Early Education. Kaitlyn Hanlon RN will now be working at Wewinabi three days per week to provide nursing services. Discussions are in process to potentially increase the days as Kaitlyn assesses and designs what the program could look like moving forward.

Kaitlyn lives in Mora, is engaged to be married, and is completing her bachelor's degree in nursing and her Public Health and Licensed School Nurse certifications.

"I am so excited to join the wonderful team here at Wewinabi," said Kaitlyn. "I had the pleasure while I was in school to have a clinical rotation here at Wewinabi, where I fell in love with the experience and culture."

Kaitlyn has been working as the RN manager for the Assisted Living Units.

"I have always had a passion for education, and providing those I work with all of the materials needed for success," Kaitlyn added. "I look forward to working with everyone and being a part of the team helping to build a strong foundation for the children and families in the community."

ADULT BASIC EDUCATION NOW AVAILABLE

Aanjibimaadizing is excited to offer Adult Basic Education with instructor Jessica Crafton on Tuesdays from 3 to 5 p.m. at the District I classroom in the Biidaabinookwe Government Center.

ABE students work on improving basic skills that help prepare them for future education, training or employment opportunities.

Through this program we are able to offer assistance in the following areas: Adult Diploma, Basic Skills Enhancement, Family Literacy, GED, Credit Recovery, and Workplace Literacy.

Jessica comes to the Band through a partnership with the Milaca School District. Jessica also works in Milaca Public Schools and in the Mille Lacs County Jail.

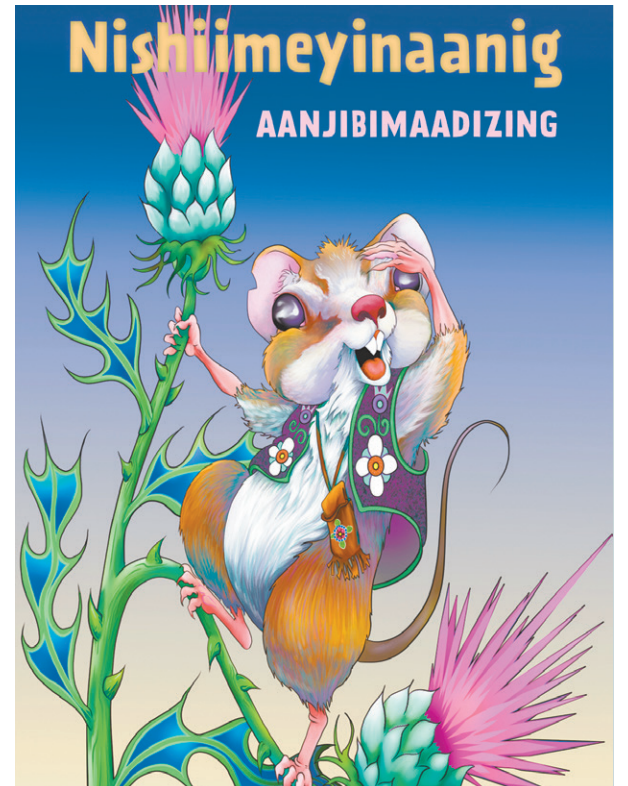
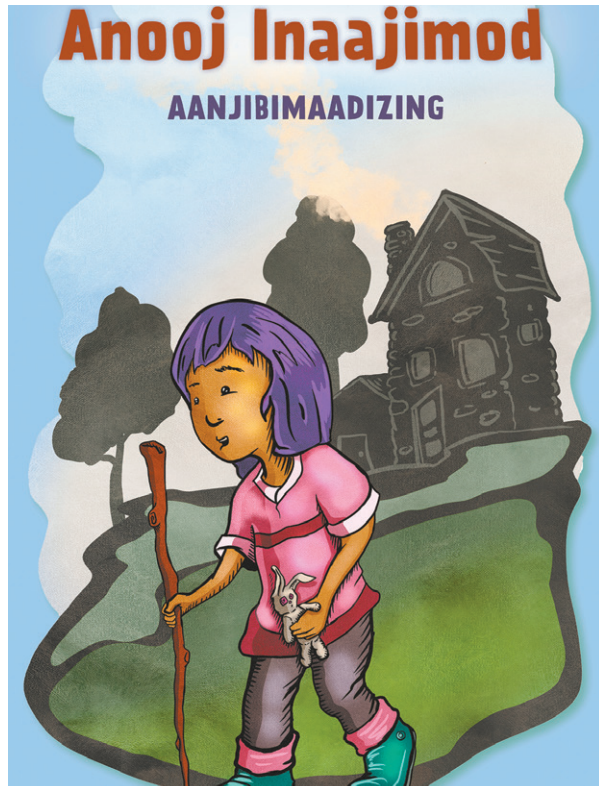
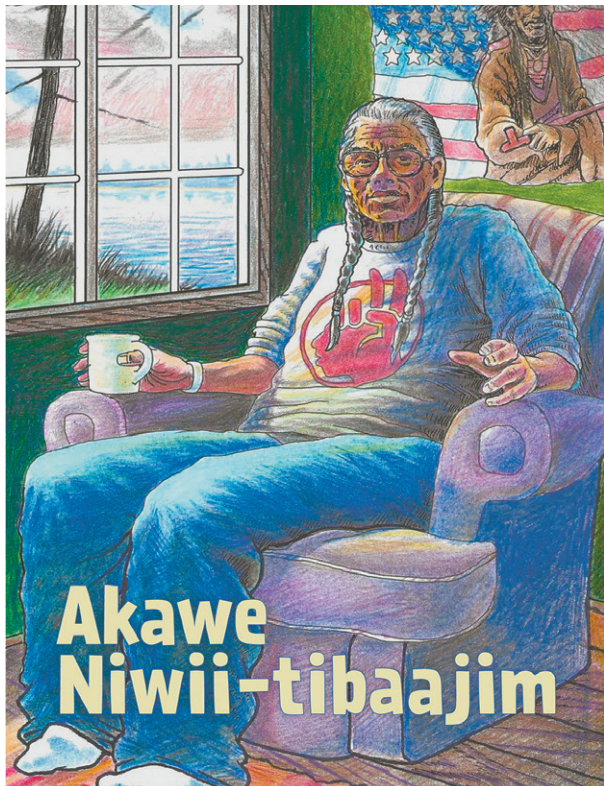
Jessica was planning to be a social studies teacher at the middle school or high school level. "I kind of fell into adult education, and I love it," said Jessica. "Now I can't imagine doing anything else. Working with adults is so rewarding."

Most work will be one-on-one for now, but if a number of students at the same level come to the program, there may be group classes in the future.

To apply, please visit the District I Aanjibimaadizing Office or call 320-532-7811.



Aanjibimaadizing educators Deb Campbell, left, and Jen Shereck, right, have welcomed Jessica Crafton to their office in the Biidaabinookwe Government Center.



Book covers and illustrations are by (left to right) Steve Premo, Jonathan Thunder, and Wesley Ballinger. The books are available for pre-order through Amazon.com.

MONOLINGUAL OJIBWEMOWIN BOOKS NOW AVAILABLE FOR PREORDER

It is estimated that fewer than 500 people in the United States speak the Ojibwe language. The Mille Lacs Band is seeking to deepen the resources available to advance the language. In that effort, the Band has partnered with the Minnesota Historical Society Press to publish three new monolingual Ojibwe books. These books are now available for pre-order through Amazon.com.

MHS Press has published bilingual books in Ojibwe and English before, but monolingual Ojibwe publication marks a new direction. Earlier this year, MHS acquired four previously published monolingual Ojibwe books to add to their titles. The Mille Lacs Band will be the first to develop new monolingual material for first release and publication with MHS Press.

Within the Mille Lacs Band community, only 25 Elders are fluent first speakers. This project comes at a critical time in the effort to preserve their knowledge for many generations to come.

“At Mille Lacs, our culture, ceremonies, and traditions

that have sustained us since time immemorial are dependent on the continuation of our language,” said Melanie Benjamin, Chief Executive of the Mille Lacs Band of Ojibwe. “If we lose our language, we risk losing our identity as Anishinaabe. We need to do everything we can to keep that from happening. This project is an important part of our efforts.”

To develop the content for these books, Mille Lacs Elders are participating in content development sessions during which first speakers of the language are paired with transcribers who record the stories of the Elders, which include both personal, non-fiction stories based on past experiences, as well as creative fiction.

“Every language embodies the unique worldview of a people,” said Baabiiyaw Boyd, Commissioner of Administration for the Mille Lacs Band of Ojibwe. “Keeping Ojibwe a living language reinforces the sovereign status of the Mille Lacs Band. It is a defining and distinctive feature of what it means to be an Ojibwe nation.”

“EVERY LANGUAGE EMBODIES THE UNIQUE WORLDVIEW OF A PEOPLE. KEEPING OJIBWE A LIVING LANGUAGE REINFORCES THE SOVEREIGN STATUS OF THE MILLE LACS BAND. IT IS A DEFINING AND DISTINCTIVE FEATURE OF WHAT IT MEANS TO BE AN OJIBWE NATION.”

– COMMISSIONER OF ADMINISTRATION BAABIITAW BOYD

The Band has already planned to do three more content sessions, and as the relationship with the MHS Press and the work of the language team deepens, the Mille Lacs Band expects to continue developing books for years to come.



SCENES FROM THE MMIW MARCH

Thousands filled the streets of Minneapolis on February 14 to remember missing and murdered Indigenous women. Among the marchers were (left) Randell Sam, Bobby Eagle, Alex Eagle and (far right) Luther Sam. Lieutenant Governor Peggy Flanagan (above) and Taysha Martineau (above right) spoke at the rally beforehand. Children from local schools (below) led the march. Photos by Mille Lacs Band member Bradley Roache Jr.



BAKAANIGED — FASTING FOR YOUNG GIRLS

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

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

Ishke dash a'aw ikwezens owapii ani-moonenimind ani-ikewewid, mii owapii bagwaj ezhwinind imaa wigiwaaming da-ayaad. Mii dash i'iw bakaaniged a'aw ikwezens ezhwiinjigaa-deg. Ishke dash megwaa iwidi gii-ayaad iwidi wigiwaaming, maagizhaa gaye azhigwa gaa-ni-giizhiitaad gii-kii'igoshimod, mii iniw mindimooyenyan gii-kikinoo'amaagod iw akeyaa ge-ni-izhi-bimiwidood bimaadizid i'iw ani-ikewewid da-ni-maa-jikamagaanig. Ishke mii iwapii wenda-mashkawaadizid ani-ikewewid a'aw ikwezens. Ishke i'iw bezhig gikinoonowin megwaa ani-bimisemagadinig, mii i'iw wenjida da-ni-ganawaabandang eni-izhichiged.

When it is realized that a young girl is becoming a woman, it is then that she is taken out into the woods to stay in a wigwam. This is why it is known as Bakaaniged, because the young girl is removed from their home to a separate dwelling when she fasts. While the young girl is in the wigwam, or maybe after she

has finished fasting, the old ladies would come in and cover the teachings that are important for her to remember as she goes on to be a woman. The time when a young girl is becoming a woman is the most powerful stage of her life. Throughout the year after the young woman has to be especially careful in what she does.

Ishke i'iw gigii-miinogonaanig ingiw Manidoog anishinaabewiyang ge-inanjigeyang, mii i'iw manoomin, biinish gaye ingiw giigoonyag, biinish gaye ingiw anooj awensiinyag, waawaashkeshiiwag, waaboozoog, biinish gaye bagwaj mayaajiging. Gaawin a'aw oshkiniigikwe da-michi-maamoosiin i'iw gaa-miinigoowiziyang ge-inanjigeyang. Akawe bezhig i'iw gikinoonowin da-baabii'o. Ishke megwaa ani-bimi-ayaamagadinig i'iw gikinoonowin owapii gaa-pakaaniged, wii-tazhiikang maagizhaa gaye wii-miijid gaa-miinigoowiziyang ge-inanjigeyang, akawe a'aw asemaa da-achigaazo miinawaa da-zhakamoonind i'iw mesawendang gaa-miinigoowiziyang da-miijiyang. Ishke dash mii eta-go apii i'iw niwing ininamawind a'aw emikwaanens imaa wiisiniwin gii-achigaadeg. Mii dash azhigwa



niwing gaa-ininamawind i'iw emikwaanens, mii dash iwapii zhakamoonind a'aw oshkiniigikwe. Mii dash i'iw bijiinag da-ni-dazhiikangiban da-ni-maamiiipan imaa gaa-shakamoonind.

The Manidoog gave us food to eat as Anishinaabe, such as the wild rice, the fish, and the wild animals like the deer, rabbits, and the plants and berries that grow in the wild. The young woman cannot just go out and pick or harvest those foods that we were given to eat. She will have to wait a year before she can do that. During that year following her fast, if she is going to handle or eat those food that we have been given, tobacco has to be put down first and then she has to be spoon-fed that particular food that we were given by the Manidoog to eat. This is the only time the spoon of food is offered to her four times. When the food is offered to her on the fourth time, that is when the young girl is spoon-fed. It is then that she is able to handle and eat that particular food that she had been spoon-fed.

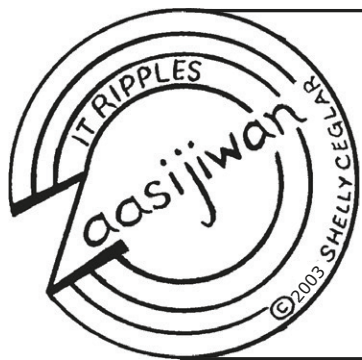
Mii iw akeyaa gaa-izhi-gikinoo'amaagoowiziyang omaa Aazhoomoog naa-go gaye Minisinaakwaang. Mii eta-go apii niwing ininamawind awiya owapii megwaa gii-pimisemagadinig i'iw gikinoonowin owapii gaa-kii'igoshimod a'aw oshkiniigikwe gii-pakaaniged. Ishke dash ingiw gaa-wanitaasoog gaa-wani'aajig iniw besho enawemaawaajin, mii eta-go aabiding ininamawindwaa i'iw emikwaanens ani-zhakamoonindwaa gaa-izhi-miinigoowiziyang da-inanjigeyang anishinaabewiyang.

This is the way that we were taught in Lake Lena and East Lake districts of Mille Lacs reservation. This is the only time that the spoon is offered four times to the young woman who has fasted within the last year. For those who are grieving and have lost a relative close to them, the spoon is only offered up to them one time as they are being spoon-fed the various foods that we were given to eat as Anishinaabe.

Gii-kina'amawaawag ingiw oshkiniigikweg megwaa bimisemagadinig i'iw gikinoonowin apii gaa-pakaanigewaad, gaawin oada-dazhiikawaasiwaawaan iniw abinoojiinyan bebiwizhiinyiwiniin. Miinawaa gii-kina'amawaawag, gaawin daa-bagizosiwag imaa ziibiing miinawaa iniw zaaga'iganiing. Gaawin gaye oada-daanginanziinaawaa imaa bagwaj mayaajiging wawaaj igo inow anibiishan, miinawaa gaawin mitigoon oada-akwaandawaasiwaawaan. Oada-banaajitoonaawaa imaa mayaajiging imaa bagwaj, mii iw wenjida mashkawaadiziwaad ingiw oshkiniigikweg. Miinawaa ogii-kikinoo'amaagowaan iniw mindimooyenyan ingiw oshkiniigikweg, gaawin daa-baazhidaakosiwag imaa atemagadinig ininiwag miinawaa abinoojiinyag obiikaaganiwaan.

During that year after the young woman had fasted she was forbidden to touch small children or infants. She was also forbidden from swimming in the rivers and the lakes. They were also told not to touch those things that grow out in the wild, even the leaves of plants, and they were also told not to climb the trees. That could affect the growth of those plants that grow in the wild since this is the most powerful time in the young woman's life. The old ladies also taught these young women not to step over clothing that belong to men or small children.

Bakaaniged continued on page 14



Ziigwan—It is Spring

Aabawaa. Awesiyag ondaadziikewag. Wii-kizhaawasowag. Goon da-ningizo dash wii-kimiwan. A'aw aandeg wii-piidwewidam. Makwag wii-koshkoziwag. Anishinaabeg wii-iskigamizigewag. Ginzhizhawiziwag. Gichi-aya'aag wii-manidookewag. Biboonagad. Mino-oskhi-gikinoonowin!

(It is warming. Wild animals they give birth. They will protect their young. Snow s/he will melt and it will be raining. That crow will come speaking. Bears will wake up. Ojibwe people will make maple sugar. They are hard workers. Elders they will conduct ceremonies. A year (winter) passes. Happy new year!)

Bezhig—1

OJIBWEMOWIN (Ojibwe Language)

Double vowel system of writing Ojibwemowin.
—Long vowels: AA, E, II, OO
Aandeg—as in father
Bineshii—as in jay
Zhiishii—as in seen
Bibooong—as in moon
—Short vowels: A, I, O
Idash—as in about
Imaa—as in tin
Opichi—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.

Diminutives

Adding these endings to nouns to mean young or small “-ns, -ens, -yens, -oons, -iins, or -ans” (*add the plurals after that)

bear—makwa, cub(s)—makoons(ag)
bird—bineshii, bineshiyens(ag)
fly—oojii(g), oojiins(ag)
crow—aandeg(wag), aandegoons(ag)
robin—opichi(yag), opichiins(ag)
kettle—akik(oog), akikoons(ag)
paper—mazina'igan, mazina'igaans(an)
shoe—makizin(an), makizinsens(an)

Niizh—2

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

A. Waawaashkeshiiyens gemaa gidigaakoons.
B. Makoonsag gii-ondaadziwag gii-piboong.
C. Nindozhitoonan abinoojiyens-makizinsensan.
D. Daga naazh a'aw akik idash akikoons iwidi waaka'iganing.
E. A'aw opichi odayaawaan niso-opiichiinsan wadiswaning.
F. Amikoons odamino agamiing.
G. Naasanaa! Ezigaans bimoodewag.

B I N H
E D C A E D
A A Q I A Z G
R S G F P Z I O
S H Q E M F H G L
S O D A M I N O A E
N P H T M A U N D A V
G I D I G A A K O O N S
K C B P A C I J Z K Y S
O H I M A K O O N S A G
L I N A A S A N A A W X

Niswi—3

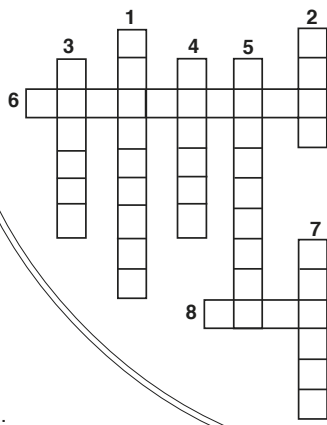
IKIDOWIN ODAMINOWIN (word play)

Down:

- Duck.
- And.
- Crow.
- Eagle.
- Butterfly.
- S/he is swimming.

Across:

- Little shoe.
- Porcupine.



Niiwin—4

Diminutive Usage

zhiishii(ag)—duck(s), zhiishiiens(ag)
migizi(wag)—eagle(s), migiziins(ag)
ogaa(wag)—walleye(s), ogaans(ag)
iskigamizigan(an)—super camp(s)
iskigamizigaans(an)—little sugar camp
memengwaa(g)—butterfly, memengwaans(ag)
gaag(wag)—porcupine, gaagoons(ag)

Goojitoon! Try it! Translation below.

- Niwaabamaa a'aw memengwaa_____.
- Inashke! Gaag_____ ayaa gichi-miikanaang.
- Bezhig zhiishii_____ bagizo.
- Niwii-pimosemin ina iwidi iskigamiziga_____ing?
- Niizho migiz_____ bimisewag zaaga'iganing.

Translations:

Niizh—2 A. A young/baby deer or little spotted one (fawn). B. Bear cubs they were born when it was winter. C. I make them those baby moccasins. D. Please fetch that pail and little kettles there by the house. E. That robin has three young robins in the nest. F. Little beaver is playing on the shore. G. Look out! Little ticks are crawling about.

Niswi—3 Down: 1. Zhiishii 2. Dash 3. Aandeg 4. Migizi 5. Memengwaa 7. Bagizo Across: 6. Makizinsens 8. Gaag
1. I see that little butterfly. 2. Look! A little porcupine is there on the highway. 3. One little duckling is swimming. 4. Can we walk there to the small sugar camp? (-ing is the locative (location, to the). 5. Two young eagles they are flying by the lake.

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 foreign language translation.

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DISTRICT I UPDATE



Community Center Naming Contest:

Entries are being accepted for the new community center naming contest. Contact Mikayla Schaaf at 320-532-7585 for more information.

Community meeting: The March community meeting will be held on March 11 at 5:30 p.m. at District I Community Center.

Basketball tournament: The Fourth Annual Misi-Zaaga'iganing Basketball Tournament will be held at the new District I Community Center March 27 – 29 with continued support from the Legislative Branch and Mille Lacs Band of Ojibwe Education Department. See pages 15 and 16.

Sobriety Feast: March 24, 5:30 p.m. District I Community Center

DISTRICT III UPDATE



GED Instructors: Come and study with Aanjibimaadizing GED instructors at the Aazhoomog Community Center Monday through Friday.

Elder Advocate: Roberta Martin is available Monday through Friday. Contact the Aazhoomog Community Center at 320-384-6240 to make arrangements for assistance.

WIC Clinic: WIC Clinics will be held on the fourth Wednesday of each month at the Lodge next to Tobie's in Hinckley. Please call Donna Sutton, RN, at 320-532-7457 or Joanne Boyd at 320-532-7821 with questions.

Wellbriety Meetings: Wellbriety is held at the Aazhoomog Clinic on Tuesdays from noon to 1 p.m. Contact Loretta Hansen at 320-362-1431 or Cassie Benjamin at 320-384-6240.

Community Center usage: If you would like to use the community center, call Julius Aubid at 320-384-6240, ext. 3232.

Community meeting: The March community meeting will be held on March 18 at 5:30 p.m. at Grand Casino Hinckley.

Sobriety Feast: March 30, 5:30 p.m. Meshakwad Community Center

HOME BUYER EDUCATION

A first-time homebuyer education class will be held on Saturday, March 28, 2020, from 8:30 – 4:30 p.m. at the Minnesota Chippewa Tribe Building, 15542 State Hwy 371 NW, Cass Lake, MN.

First-time Homebuyer Education is a requirement of the Minnesota Chippewa Tribe Finance Corporation for qualified buyers.

The following topics are addressed in the class:

- Budgeting for a Home
- Obtaining a Mortgage with MCT
- What to Look for in an Existing Home
- Procedures for New Construction
- Fee Land/Lease Land
- Working with a Real Estate Agent Closing Your Loan
- Maintaining Your Home
- Avoiding Delinquency

Reserve your spot in this free class with Cyndi Cwikla at 320-335-8582, ext. 150, or ccwikla@mn-chippewatribe.org. No childcare is provided, so please make other arrangements.

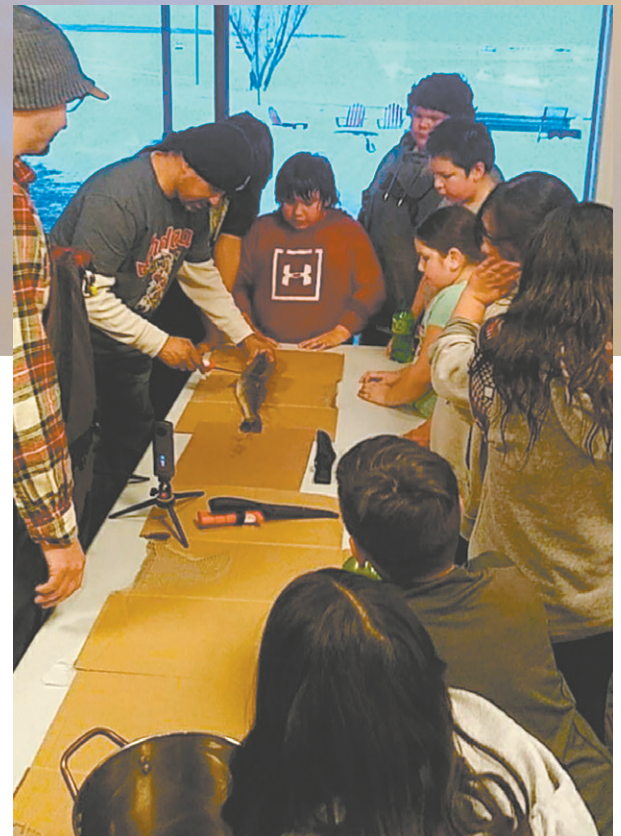
DEPARTMENT OF NATURAL RESOURCES ISHPAAGONAGAAG FISHING CAMP

The Mille Lacs Band Department of Natural Resources hosted a fishing camp for more than a dozen kids at Eddy's Resort on Mille Lacs Lake January 31 through February 2.

The weekend included decoy making with Jerome LaBarge Sr. and Jerome LaBarge Jr., storytelling by Mike Sullivan, snow snake and other games, and of course fishing and fish cleaning taught by staff from the DNR and the Great Lakes Indian Fish and Wildlife Commissioner (GLIFWC).

Others who participated included Max Blake, Dan Wind, Stephanie Misquadace, Jon Houle, Chato Gonzalez, Mike De-Main, Dylan Jennings, Stanlee Kmiecik, and Naomi Sam.

The camp began around 9 a.m. and ran until 9 p.m. Saturday and Sunday, and it was great weather for being outdoors!



Bakaaniged continued from page 13

Gaawin imaa besho daa-ni-izhaasiwag atemagadinig iniw Manidoo-aabajichiganan wenjida opwaaganan. Ishke izhi-mashkawaadiziwaad ingiw ikwewag, mii-go imaa ani-banaajitoowaapan iniw Manidoo-aabajichiganan, gaawin geyaabi da-ni-mashkawaadasininiwan iniw. Nimikwendaan gii-waabamagwaa ingiw mindimooyenyag, mii imaa dabazhish gii-minjiminamowaad iniw ogoodaasowaan gegoo dash imaa ishpingim da-ni-inagoodesininig ogoodaasiwaan wenjida besho ani-ayaawaad iniw Manidoo-aabajichiganan etemagadinig.

They were also not to go near sacred items, especially pipes. These young women were so powerful at this time they were told that they could nullify the power that exist in our sacred items, they will no longer have the power they had. I remember seeing those old ladies, they would reach down and pull their dresses in so that their dresses would not hang over anything, especially when they would go near any sacred items that were placed on the floor.

Ingii-pi-waabandaan iko gaye a'aw na'aanganikwe gaa-pi-wii'ayaawiyangid, mii dash imaa ayaapii bekaanadinig onaagan, emikwaanens, naa onaagaans gii- aabajitood owapii gii-izhiwebizid ingiw ikwewag ezhiwebiziwaad. Mii-go gaye eni-izhichigewaad bezhigwan iniw onaagan, emikwaanens, naa onaagaans ani-aabajitoowaad megwaa ani-bimisemagadinig iniw gikinooowin owapii gaa-pakaanigewaad.

When one of our in-laws used to stay with us, I saw that she used a different plate, spoon, and cup during that time of the month women have their menstrual cycles. The young women also did the same thing during that year following their fasting, by only using a different plate, spoon, and cup.

Nigii-pi-noondawaag ingiw ikwewag ani-dazhinda-mowaad, gaawin oada-naazikanziinaawaa endazhi-manidoo-niimi'idiikeng miinawaa zagaswe'idid a'aw Anishinaabe, miinawaa midewi'iweng megwaa ani-izhiwebizid a'aw ikwe iko izhiwebiziwaad endaso-giizis. Gaawin wiika nibi-noondanziin iw akeyaa da-ni-izhi-gikinoo'amaaged a'aw Anishinaabe. Mii ganabaj i'iw wenjikaamagak iwidi Bwaan-akiing, mii iw

akeyaa izhi-gikinoo'amawindwaa ingiw Bwaanikweg. Gaawin wiikaa nibi-noondawaasiig ingiw gechi-aya'aawijig da-gii-izhi-gikinoo'amawaawaad inow ikwewan.

I would hear women saying that they should not go to our ceremonial dances, feasts, and the Midewiwin lodge during their monthly menstrual cycle. I have never heard this as part of Anishinaabe teachings. I believe these teachings come from Lakota/Dakota country. That is the teaching that Lakota/Dakota women are taught. I have never heard our Elders from the past teach that to our women.

Mii a'aw nizigosiban Amikogaabawiikweban gaa-gikinoo'amawid a'aw isa Anishinaabekwe ezhichiged ani-bakaaniged miinawaa gaa-izhi-gikinoo'amawind. Ishke a'aw mindimooyenyiban nigii-wiindamaag azhigwa gaa-ni-giizhiitaad gii- pakaaniged iwidi wigiiwaaming gii-ayaad, mii dash i'iwapii gii-pi-naazikang gaa-taawaad, mii imaa giizhikaandagoon gii-achigaazonid da-ni-dakokaanaad megwaa gii-naazikang imaa endaawaad.

My aunt Julie Shingobe was the one who taught me what a young woman was to do when she fasted and what she was also taught during that time. That old lady told me when she finished fasting and was approaching their home, cedar was placed on the ground for her to step on as she walked up to the house.

Mii-ko iwapii gii-paa-gikinoo'amaageyaan a'aw Anishinaabe gaa-izhi-miingoowizid niizh dash ingiw mindimooyenyag gii-ayaawag imaa a'aw Amikogaabawiikweban naa-go gaye Gaagebiikwe. Mii ongow gaa-naadamawijig gii-tazhindaamaan ani-bakaaniged a'aw ikwe. Mii dash imaa wendinamaan ingiw mindimooyenyag wezhibii'amaan imaa ezhichiged a'aw ikwe bakaaniged.

When we went out and about giving presentations on Anishinaabe teachings there were two of the old ladies that were present at that time, Julie Shingobe and Miskobineshiinh (Eileen Skinaway). They were the ones that helped me as I covered the fasting that young women went through. It is from them that I got the information that I am writing down about fasting.



5th Annual Chiminising Ziigwan Youth Powwow March 21, 2020

HOST DRUM: YELLOW LIGHTENING
MC: "NAZHIKE" BRADLEY HARRINGTON
Head Dancers: Luther Sam & Mikayla Schaaf

CONTEST SPECIALS

POTATO DANCE CHAMPIONSHIP
STREET CLOTHES DANCE CONTEST
YOUTH TEAM DANCING
1st: \$300 2nd: \$200 3rd: \$100

ROUND DANCE

RIBBON SHIRT / SKIRT
3 PERSON HAND DRUM CONTEST
SIDE STEP
1st: \$500 2nd: \$400 3rd: \$300

GRAND ENTRY 1PM & 7PM
ROYALTY CONTEST 4:00PM
FEAST

sponsored by MN Tribal Coalition:
5:30PM - 6:30PM

CHIMINISING COMMUNITY CENTER
2605 Chinimising Drive, Isle MN 56342

Dancers and royalty contestants **MUST** be in full regalia at registration and Grand Entry
Registration: 11:30am - 12:30pm
1st 5 drums to register will receive pay

For more information contact:
Cheryl Miller (320) 630 - 6870 or
cheryl.miller@millelacsband.com



Free Event & Open to the Public

Opportunity to fill out 2020 Census on site.



URBAN AREA UPDATE



Tribal TANF openings: Mille Lacs Band Tribal TANF program has openings for single parents and two-parent families. For information on eligibility, contact the MLB Urban Office at 612-746-4800 or stop by at 1404 East Franklin Avenue, Minneapolis, MN 55404.

Community meeting: The March community meeting will be held at 5:30 on March 26 at All Nations Church.

Next Per Capita Day: Checks will be available for pickup Thursday, March 5, from 8 a.m. to 3:30 p.m. and no later. NO EXCEPTIONS. Must have a valid ID. Please note that the Urban Office does not make tribal IDs on per cap day.

Circle of Health at Urban Office: Call or stop by to make an appointment. Please bring Medicare cards, ID, list of medications, and clinic/pharmacy contact info.

Tutoring: Meet with a tutor at the Urban Office: Monday, Wednesday, Thursday, and Friday from 2 to 5 p.m. in the computer lab.

DISTRICT IIA UPDATE



Ziigwan Youth Powwow: The Chiminising Ziigwan Youth Powwow is coming March 21!

Text alerts: Please sign up for MLB text message alerts to be up to date on MLB Closings and community events. Information at front desk.

Bi-Mawadishiwen: Bi-Mawadishiwen (Come Visit) with Jason and Carrie Sam every Friday at 5:30 p.m. excluding holidays and half days.

Rides for Elders: Julie Skinaway will be in Isle on Tuesdays and Thursdays for Elders who need rides to appointments, get groceries, etc. Elders only. Call Chiminising for more information.

Community Center usage: When requesting personal usage of the community center, a two-week notice is required. No exceptions.

Community meeting: The March community meeting will be held on March 18 at 5:30 p.m. at Chiminising Community Center.

Sobriety Feast: March 26, 5:30 p.m. Meshakwad Community Center

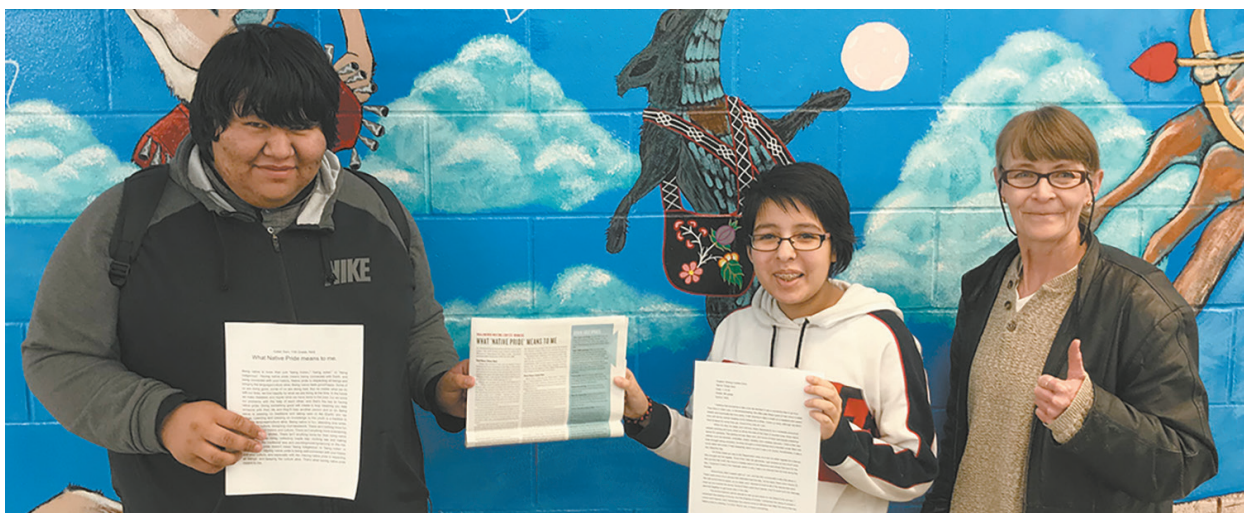
DISTRICT II UPDATE



Community meeting: The March community meeting will be held on March 25 at 6 p.m. at District I Community Center.

Sobriety Feast: March 9, 6 p.m. East Lake Community Center

Ojibwemowin Wadiswan: Saturdays, 2 – 3:30 p.m. East Lake Community Center. If you are interested in learning your Ojibwe language, please join Memengwaakwe as she shares her knowledge of our beautiful language with the community. This is an Ojibwe language nest for beginning speakers. No prior knowledge is necessary. Please bring a notebook and the Ojibwe Dictionary if you have one (not required). A meal will be served. Call Cheyanne Peet with questions at 320-362-1608.



CONTEST WINNERS — ADULTS ARE NEXT, AND ELEMENTARY ART CONTEST IS STILL OPEN!

Caleb Sam, Baadwewidang, left, and Chase Sam, Bagwajikwezens, center, were the third- and first-place winners of the Inaajimowin's high school writing contest. Also pictured is English instructor Blenda Hagberg. Second-place winner Karli Nayquonabe is not pictured. Their winning essays on "What Native Pride Means to Me" were published in last month's Inaajimowin. Next month's contest is for adult (18-plus) fiction, poetry, or creative nonfiction (personal essay). Prizes are \$400 for first place, \$200 for second, and \$100 for third, and publication in the April Inaajimowin. Send entries by March 20 to news@millelacsband.com or Government Affairs, 43408 Oodena Drive, Onamia, MN 56359. Unfortunately, no entries were received for the February Elementary (K-6) Art Contest, so we are keeping the contest open through March 20. Prizes will be gift cards for \$50, \$30, and \$20.

AROUND THE RESERVATION

MISI-ZAAGA'IGANING BASKETBALL TOURNAMENT

The Fourth Annual Misi-Zaaga'iganing Basketball Tournament will be held at the new District I Community Center March 27 – 29 with continued support from the Legislative Branch and Mille Lacs Band of Ojibwe Education Department.

This year, the Men's All Native and High School Boys' Open divisions will be joined by a Women's All-Native and High School Girls divisions. For more information, contact byron.ninham@millelacsband.com or cclitsonayquonabe@onamia.k12.mn.us or call 320-362-1023.

Representative Sandi Blake's office has donated \$4,500 in cash prizes for the Women's All Native Tournament

MAPLE SAP, SUGAR, SYRUP DEMO AT INDIAN MUSEUM

Join Mille Lacs Indian Museum staff Saturday, March 28, from 11 a.m. to 4 p.m. for a demonstration of traditional and contemporary methods of harvesting and processing maple sap. Guests will observe the process of gathering maple sap and boiling it into syrup and sugar. Samples of maple sugar will be available.

Children under 18 must be accompanied by an adult. In the event of bad weather, this event will be moved indoors.

Cost: Included with \$8-10 site admission/MNHS and MLB members free.

TREATY DAY EVENTS MARCH 19 AND 20

In celebration of our 1837 Treaty rights, the Department of Natural Resources will host the annual Treaty Rights Day celebration from Noon to 4 p.m. at Grand Casino Mille Lacs. Lunch and raffle giveaways will be provided.

A Youth Day will be held on Thursday, March 19, also at Grand Casino Mille Lacs.

SPRING CEREMONIAL DANCES

April 3 – 4: Mic and Syngen, Mille Lacs

April 10 – 11: Ralph and Andy, Mille Lacs

April 17 – 18: Lynda and Joyce, Mille Lacs

April 24 – 25: Joe and George, Mille Lacs

May 1 – 2: Elmer and Sheldon, Mille Lacs

May 8 – 9: Niib and Iyawbance, East Lake

May 8 – 9: Skip and Darrell, Lake Lena

May 15 – 16: Lee and Mike, Lake Lena

May 22 – 23: Dale and Vincent, East Lake

May 29 – 30: Bob and John, Mille Lacs

June 5 – 6: Tim and Tom, East Lake



COMMUNITY RISK REDUCTION

The Tribal Emergency Management program provided CPR/AED and First Aid training for Aanjibimaadizing staff on February 11. 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.

AN ELDER REMEMBERS

LOST BOYS AND BROKEN TOYS, PART 2

By Anonymous Mille Lacs Band Member

Well, could you guess just where this story came from? I will let you know. It came from a stressful night of sleep and dreams. It is also part of a vision quest.

A vision quest is how a young man finds the answer to his question. A young man will find the answer too, by asking the spirits and the Great Creator, or as I like to say, the Great Mystery. The question is, "Who am I and what is my purpose in life?"

Well this story is about that small boy who found himself walking down that road once called the "new highway," or what is now known as Highway 169. He is still walking down that road. He is older now and somewhat stronger and more understanding than he was at the age of three. This boy is now a man, but let's find out how he got to his answer of, "Who am I?"

This boy was in the Black Hills, known as the "Paha Sapa" to the Lakota. He was defending the Native Americans' position on the 1867 Fort Laramie Treaty. The treaty had set aside the Black Hills for the Native Americans to use for religious purposes. In this treaty it stated as long as the grass grows and the water flows, the Black Hills would be there for all Indians to use as their church — a place of worship and prayer.

It was also unknown to that young man at the time of a planet alignment, also known as the harmonic convergence. A harmonic convergence can amplify spiritual energy.

Well, he was "put on the hill" as they say, to do his vision quest. March had been cold, but for some reason the weather had changed for the temperature to reach a high of 67 degrees. This also made a change that caused the butterflies to come out and some plants to bud. At this time that young man thought he was losing his mind. What would you think?

Anyway, at one point he fell asleep and he had a dream. In this dream he was on an island, surrounded by a lake as calm as glass with a fog so thick that it was as solid as a brick wall. In this dream, the island was full of broken toys. He was trying to fix those toys. A small boy was there trying to help him. Try as they may, they just could not fix any toy at all.

Later, the medicine man would explain to the young man that these toys represented the problems that he had growing up. Well, he was told, "We cannot change the past; not even God could change the past." These problems can't be changed and must remain in the past. They must be forgotten, or the problems would hold him back in life. "You must let them go, or you're chasing dreams around a train full of box cars, or old

problems."

So learning this set the young man free. During this time, he also found out we must learn that each day you have the chance to change your future. You can determine how your future can be free of past problems, that you can have a better life and change for the better. This is how he learned that if you want to make better choices and live a clean life, leave the negative out of your life and promote the positive. Or to say it another way, ignore the negative and promote the positive.

So this vision quest gave him the answers he was looking for. As it turns out, the boy who was helping him fix these broken toys was his spirit helper. The spirit helper was a hummingbird. The hummingbird moves sideways, up and down, forward and backwards. This showed him that he could avoid the problems he was facing by moving in the opposite direction of anything that was negative, such as drugs, alcohol, crime — anything that would take away his freedom.

LATER, THE MEDICINE MAN WOULD EXPLAIN TO THE YOUNG MAN THAT THESE TOYS REPRESENTED THE PROBLEMS THAT HE HAD GROWING UP. WELL, HE WAS TOLD, "WE CANNOT CHANGE THE PAST; NOT EVEN GOD COULD CHANGE THE PAST."

When he came down from that hill, also known as Bear Butte, he was a better man, and when he came down, he was also given a pipe to use as a cane, one that would help him walk a better road through life. That pipe was a tool that he would use to pick himself up when he had problems and had stumbled and fell.

You see, he found out that as a person, he would make mistakes. We all do, but we must use our sacred ways to help us change for the better. Learn from your mistakes. Don't carry them around or they will hold you back.

I hope this helps you in some way. It's not the answer to everything, but it was the answer to this young man's problems.

All my relations means, "all things and all things in this man's universe."

The author would like to share contact information for anyone experiencing homelessness or a situation that could jeopardize their current housing: If you need help, contact Tammy Moreland in the Wraparound Program at 320-292-1942.

NAY AH SHING HOSTS AWARD-WINNING DANCERS

By Makadegwanebiikwe Mille Lacs Band Member

Nay Ah Shing Schools and Project Mezinichigejig, a youth arts program started during the summer of 2019 by Band member Adrienne Benjamin, are hosting a series of events this winter and spring featuring award-winning Native dancers.

Students and staff were immersed in woodland and old-style dance and regalia and were treated to the stories behind our champion dancers to engage and inspire future champions.

On February 18 and 19, the residencies kicked off with a visit from Mr. Gerald White Niizhogaabo, an Indian education di-

rector at Deer River Schools and a champion woodland dancer.

February 26 and 27, champion old style dancers Becky Taylor and Sheena Cain brought education and entertainment to the school and community (see page 8).

In March, the series will continue with visits from champion woodland style dancer Noodin Shawanda on March 4 and 5 and Ho-Chunk Nation dancer and craftsman Josiah Thunder on March 24 – 26.

Community contact: byron.ninham@millelacsband.com or 320-362-1023.

WHAT'S YOUR DREAM JOB?

A DREAM BECOMES REALITY FOR LEANA

By Alyssa Enno Mille Lacs Band Member

"Love what you do and do what you love" is a common phrase that can be used as advice if you're deciding what to do in life. In reality, a dream job is more than what you actually do; there's a reason why you have an ideal job or occupation. There's almost always passion, desire, dedication, and genuine good feeling about the work that you do, no matter what the job may be. For Band member Leana DeJesus, making her dream job her real job has happened, and she couldn't be happier.

After 20 years of a federal career, Leana will be closing out her chapter as an Administrative Officer for the Bureau of Indian Affairs and switching industries and careers. For a seamless transition, in addition to her federal job, Leana is also a realtor with Brick & Banister Real Estate Co. located in Maple Grove.

After all these years, what influenced Leana to make a career change? Leana has had a passion for interior design and architecture since her high school years. She shared, "I planned to pursue a career in this industry; however, a smooth-talking Army recruiter sold me on adventure and travel instead." Throughout her career path, which includes serving in the Army for almost a decade then changing pace to obtaining a civilian government profession, Leana's passion for "all things real estate" continued to grow.

In her spare time, Leana found herself doing home improvement projects, cruising online real estate listings, and providing decor advice, all of which fed her passion and constant desire to do home improvement projects. Ultimately, doing these projects during her off-time compelled her to follow her dreams of becoming a realtor. Throughout her life, she's always had first-

"WHEN IT COMES TO REAL ESTATE, THE MOST EXCITING THING FOR ME IS THAT I GET TO HELP PEOPLE REACH THEIR GOALS."

— LEANA DEJESUS

hand experience in the real estate industry. Leana shared, "Being in the Army, I had to frequently relocate to many different states, even abroad in Germany." This gave her the opportunity to buy, build, remodel, and sell houses as a homeowner. So, as a result, she truly understands the perspective of various buyers, whether they are first-time home owners or empty nesters smart-sizing. "I also understand that it is essential to have a quality realtor to guide you through the many steps of relocation, which include pricing your home competitively, showing off your home's best features, and getting you the best price as quickly as possible," said Leana.

Like a true enthusiast, Leana definitely has a favorite type of home. "If I had to choose, my favorite kind of home would be the contemporary style home. I appreciate its simple aesthetic of large windows that let the natural light in, open-floor plans, clean lines, and neutral color palettes."

Leana is a people person and has always found herself being focused on giving back. Fortunately, as a realtor, she's able to harness what's important to her. She shared, "When it comes to real estate, the most exciting thing for me is that I get to help people reach their goals. It's satisfying helping others



**BRICK &
BANISTER**
REAL ESTATE CO

through major milestones in their lives. I am passionate about my work and enjoy hands-on relationships with clients from all backgrounds and walks of life. I look forward to being the trusted voice that guides you through your real estate needs."

Any future and current homeowners who find themselves needing a realtor are welcome to give Leana a call. With true care and passion behind her work, Leana is sure to help fulfill your needs. Follow Brick & Banister Real Estate Co. on Facebook to stay in touch with Leana.

WHY DO WE HAVE A GAMING REGULATORY AUTHORITY?

FUNCTIONS AND INDEPENDENCE OF TRIBAL GAMING COMMISSIONS

Mille Lacs Band of Ojibwe's Gaming Regulatory Authority (GRA) is the Band's Tribal Gaming Commission. Established by gaming ordinance otherwise known as Title 15 — Gaming Regulatory Act of the Mille Lacs Band Statutes, the GRA is proud of the support and responsibility granted to us by tribal leadership. The healthy model our tribe chose for its regulatory framework provides a stable, independent function to ensure gaming is conducted fairly and honestly. The following guidance, found in its entirety at <https://www.nigc.gov/compliance/bulletins>, is from National Indian Gaming Commission's (NIGC) Bulletins No. 1994-3, Functions of a Tribal Gaming Commission and No. 1999-3, Independence of Tribal Gaming Commissions. These selections were chosen to demonstrate why the GRA was established.

Tribal governments are recognized as having the right to engage in gaming. This authority is confirmed through the Indian Gaming Regulatory Act (IGRA). Under the IGRA and the regulations of the NIGC, tribal governments are responsible for the regulation of gaming conducted on Indian lands. [Tribes] must understand the importance of establishing a governmental regulatory framework under which gaming will be conducted. Most importantly, comprehensive regulation is a necessary component in the system of checks and balances needed to ensure the integrity of the games and to protect the interest of the tribe.

Effective regulatory oversight requires that there be a separation between the regulation and operation of tribal gaming activities. In the NIGC's experience, a well-run tribal gaming commission, free to regulate without undue interference from tribal leadership, is the best vehicle for achieving this functional separation.

GAMING REGULATORY AUTHORITY



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

A tribal gaming commission conducts oversight to ensure compliance with federal, tribal, and, if applicable, state laws and regulations. The commission serves as the licensing authority for individuals employed in the gaming operation, administering an effective program for background investigations as part of the licensing process. The commission also has a role in monitoring compliance with the internal control standards for the gaming operation and in tracking revenues. In order to carry out its regulatory duties, the commission should have unrestricted access to all areas of the gaming operation and to all records. A tribal gaming commission should have clear authority to take enforcement actions, including suspension or revocation of an individual gaming license, when appropriate.

A tribal government helps ensure the independence of a tribal gaming commission by creating for it a permanent and stable source of funding. The tribal gaming commission should be supported by a qualified staff. The commission should be non-partisan and non-political. While independence is critical, regular and open communication with tribal leadership and tribal membership is also important.

Serious conflicts of interest in the exercise of its regulatory responsibilities as well as an appearance of impropriety are avoided if members of gaming commissions are prohibited from playing in the gaming activities they regulate. Commission members should not be employed by gaming operations or by the management company or consultant serving the gaming operation. Participation as a player or as an employee in the regulated operations will likely raise questions about the independence of the tribal gaming commission and potentially compromise its integrity or that of its members.

Ideally, no members of a tribal council would serve on the tribal gaming commission. Actual and perceived independence for a tribal gaming commission is fostered if the roles of council member and gaming commissioner are separate and distinct.

As always, the GRA welcomes all questions related to the regulation of the Band's gaming enterprises. Please contact Executive Director Becky Houle at 320-532-8194.

What is the GRA?

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 at 9 a.m. on March 13 in the Grand Casino Hinckley South Wind Room and March 30 in the Grand Casino Hinckley West Wind Room.

TRIBAL NOTEBOARD

MARCH ELDER BIRTHDAYS

Ramona Anne Applegate
 Gerald Applegate
 Debra Rose Barge
 Cynthia Eileen Beaulieu
 Marie Ann Bengtson
 Laurie Marie Benjamin
 Robert Patrick Benjamin
 Randy Elmer Benjamin
 Patricia Lorayne Christofferson
 Kella Rae Churchill-Johnson
 Curtis Anthony Cody
 Francis Charles Colton
 Dean Russell Davis
 Laureen Gay Davis
 Lucille Deborah Doffing
 Robert Allen Dorr
 Bonnie Elaine Dumler
 Robina Lou Eagle
 Darrell James Erickson
 Dawn Renee Fahrlander-Peel
 Mary Flores
 Terry Duane Frye
 Cheryl Darlene Garbow
 Donald Anson Graves
 Marie Jane Gudim
 Kathleen June Hill
 Bradley Allen Kalk
 Curtis Leroy Kalk
 Leslie Roger Karsjens
 Sandra Arlene Kegg
 Jeffrey Jay Keller
 Gary Wayne Kuntz
 Barbara Jane LaBlanc
 Lorelei Lee LaFave
 Mert Elaine Liebgott
 Wanda Roxane Mendoza
 Wanda Kay Misquadace
 Anita Ann Misquadace
 Pauline Moose
 Lester Lee Nelson
 Michael James Nickaboine
 Jeffrey Sheldon Nickaboine
 Marie Esther Paschke
 Marlene Ruth Poukka

George Wilbur Premo
 George Wayne Rea
 Fred L. Sam
 Kathryn Mary Sam
 Debra Jo Sam
 Francis Dean Schaaf
 Susanna Lee Schaaf
 Thomas William Schleeve
 Roy Alden Shabaiash
 Edward Skinaway
 Merle Lee Skinaway
 David Smith
 Terrance Lee Smith
 Gloria Ann Starkey
 Sami Thomas
 Robert Tibbetts
 Bernard Leroy Weyaus

HAPPY MARCH BIRTHDAYS

Happy birthday **Jarvis** on 3/5, love mom, dad, gram Tracy, Gram Karen, Auntie Val, Dan, Kev, Pie, Myla, Montana, Auntie Rachel, Rory, Auntie Shelby, Max, Aidan, Jacob, and Dusty • Happy birthday **Jayla** on 3/18, love dad, Lileah, Papa Brad, Grannie Kim, Papa Kyle, Auntie Val, Dan, Kev, Pie, Myla, Montana, Auntie Randi, Auntie Rachel, Rory, Uncle Jay, Taylor, Adam, Uncle Brad, Daphne, Braelyn, Payton, Eric, Wes, Waase, Brynley, Bianca, and Henry • Happy birthday **Bruce** on 3/19, love Sissys and Brothers • Happy birthday **Dad** on 3/19, love Love Jayla and Lileah • Happy 5th birthday **EllaMarie** on 3/21, Love you, Mom, Dad, Baby T, and Callie! • Happy birthday **Perry Benjamin** on 3/24. He is deeply missed by kids and grandkids: LeAnn, Lorelei, John, Heather, Amber, and Biibz • Happy birthday **Mary** on 3/26, mucho love, Greg • Happy birthday **Mary** on 3/26, What, More spam? • Happy birthday **Mary** on 3/26, So much love, so few

hours in the day. Pokeman • Happy birthday **Mary** on 3/26, Have yourself a great day! Love, Chamukaman • Happy birthday **Mary** on 3/26, I'll share if you will. XOXO Yolanda • Happy birthday **Mom** on 3/26, Love, Terrence and Kelly • Happy birthday **Grandma Mary** on 3/26, Love, EllaMarie and Baby T

MIIGWECH

The Rayna Churchill Family wishes to express appreciation for the love and support during the loss. We appreciated all the Governmental arrangements given in support. Many thanks!

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 April issue is March 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.

HYPNOSIS FOR SMOKING CESSATION!

A Tool for Healthy Living: Smoking Cessation (Without Gaining Weight). And No, They Won't Make You Cluck Like a Chicken!

Wednesday, March 25, 5 p.m. to 8 p.m., Eddy's Resort

Thursday, March 26, 11 a.m. to 2 p.m., Meshakwad Community Center, Hinckley

Join us for these free, fun and relaxing events! Space is limited.

Registration required. To register, or for more info: Email colleen.mckinney@hhs.millelacsband-nsn.gov

Registration cutoff: March 11, 2020

Event brought to you by MLBO Public Health Dept.

CALL FOR SUBMISSIONS!

Mille Lacs Band members, descendants, 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.

Submission does not guarantee publication or payment.

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.

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

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

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

Chiminising Ziigwan Youth Powwow: March 21

Chiminising Pet Clinic: April 25–26

Hinckley Pet Clinics: May 24, August 30

Minisinaakwaang Pet Clinic: June 27–28

Aazhoomog Pet Clinic: October 10–11

Nay Ah Shing Pet Clinic: November 14–15

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>1</p> <p>Wellbriety Sons of Tradition 1–3 p.m. District I</p>	<p>2</p> <p>Wellbriety, AA, NA District I, II, III <i>See page 18</i></p>	<p>3</p> <p>Presidential Primary Election</p> <p>Storytelling Event 6–8 p.m. Grand Casino Mille Lacs <i>See below</i></p> <p>Band Assembly Government Center</p>	<p>4</p> <p>Noodin Shawanda at Nay Ah Shing <i>See page 16</i></p> <p>NA/AA Welcome <i>See page 18</i></p> <p>Inaajimowin Planning Meeting 11 a.m. Government Affairs Office</p>	<p>5</p> <p>Noodin Shawanda at Nay Ah Shing <i>See page 16</i></p> <p>Band Assembly Government Center</p>	<p>6</p> <p>Mid-Quarter Powwow 10–11:30 a.m. Nay Ah Shing Abinoojiiyag</p> <p>Bi-mawadishiwen 5:30 p.m. Chiminising Community Center</p>	<p>7</p> <p><i>Millelacsband.com is updated regularly with news, job postings, events, and information about programs and services.</i></p>
<p>8</p> <p>Wellbriety Sons of Tradition 1–3 p.m. District I</p> <p><i>There will be no Band Assembly meetings during the week of March 8 to 14 due to Election Forums.</i></p>	<p>9</p> <p>Urban Election Forum 5 p.m. All Nations Church <i>See page 3</i></p> <p>Wellbriety, AA, NA District I, II, III</p> <p>District II Sobriety Feast 6 p.m. East Lake Community Center</p>	<p>10</p> <p>District IIa Election Forum 5 p.m. Chiminising Community Center <i>See page 3</i></p> <p>Language Table 6–8 p.m. District I</p> <p>Wellbriety <i>See page 18</i></p>	<p>11</p> <p>District I Election Forum 5 p.m. District I Community Center <i>See page 3</i></p> <p>NA/AA Welcome <i>See page 18</i></p> <p><i>Deadline for Hypnosis for Smoking Cessation. See page 18.</i></p>	<p>12</p> <p>District II Election Forum 5 p.m. East Lake Community Center <i>See page 3</i></p> <p>Wellbriety 12-Step <i>See page 18</i></p> <p>Language Table 6–8 p.m. Meshakwad Community Center</p>	<p>13</p> <p>District III Election Forum 5 p.m. Aazhoomog Community Center <i>See page 3</i></p> <p>GRA meeting 9 a.m. Grand Casino Hinckley South Wind Room</p> <p>SOS: Sharing Our Strength Women's Group 1 p.m. Red Brick, District I</p> <p>Bi-mawadishiwen 5:30 p.m. <i>See 18</i></p>	<p>14</p> <p><i>The deadline for the April issue is March 15. Send submissions to news@millelacsband.com or call 320-495-5006.</i></p>
<p>15</p> <p>Wellbriety Sons of Tradition 1–3 p.m. District I</p>	<p>16</p> <p>Wellbriety, AA, NA District I, II, III <i>See page 18</i></p>	<p>17</p> <p>Band Assembly Minisinaakwaang</p> <p>Language Table 6–8 p.m. District I Community Center</p> <p>Wellbriety <i>See page 18</i></p>	<p>18</p> <p>District III Community Meeting 5:30 p.m. Grand Casino Hinckley</p> <p>District IIa Community Meeting 5:30 p.m. Chiminising Community Center</p> <p>NA/AA Welcome <i>See page 18</i></p>	<p>19</p> <p>Band Assembly Chiminising</p> <p>Treaty Rights Youth Day Grand Casino Mille Lacs</p> <p>Language Table 6–8 p.m. Meshakwad Community Center</p>	<p>20</p> <p>Treaty Rights Day Government office close at noon. Treaty Rights celebration noon–4 p.m. Grand Casino Mille Lacs</p> <p>SOS: Sharing Our Strength Women's Group 1 p.m. Red Brick, District I</p> <p>Bi-mawadishiwen 5:30 p.m. <i>See 18</i></p>	<p>21</p> <p><i>Look up words or practice your Ojibwemowin at https://ojibwe.lib.umn.edu.</i></p>
<p>22</p> <p>Wellbriety Sons of Tradition 1–3 p.m. District I</p>	<p>23</p> <p>Wellbriety, AA, NA District I, II, III <i>See page 18</i></p>	<p>24</p> <p>Band Assembly Aazhoomog</p> <p>District I Sobriety Feast 5:30 p.m. DI Community Center</p> <p>Josiah Thunder at Nay Ah Shing <i>See page 16</i></p> <p>Language Table 6–8 p.m. District I Community Center</p> <p>Wellbriety <i>See page 18</i></p>	<p>25</p> <p>District II Community Meeting 5:30 p.m. East Lake Community Center</p> <p>Josiah Thunder at Nay Ah Shing <i>See page 16</i></p> <p>Hypnosis for Smoking Cessation 5–8 p.m. Eddy's Resort</p> <p>NA/AA Welcome <i>See page 18</i></p>	<p>26</p> <p>Band Assembly Meshakwad</p> <p>Urban Community Meeting 5:30 p.m. All Nations Church</p> <p>Josiah Thunder at Nay Ah Shing <i>See 16</i></p> <p>Hypnosis for Smoking Cessation 11 a.m.–2 p.m. Meshakwad CC</p> <p>District IIa Sobriety Feast 5:30 p.m. Chiminising CC</p>	<p>27</p> <p>Misi-zaaga'iganing basketball tournament <i>See page 16</i></p> <p>SOS: Sharing Our Strength Women's Group 1 p.m. Red Brick, District I</p> <p>Bi-mawadishiwen 5:30 p.m. Chiminising Community Center</p>	<p>28</p> <p>Misi-zaaga'iganing basketball tournament <i>See page 16</i></p>
<p>29</p> <p>Misi-zaaga'iganing basketball tournament <i>See page 15</i></p> <p>Wellbriety Sons of Tradition 1–3 p.m. District I</p>	<p>30</p> <p>District III Sobriety Feast 5:30 p.m. Meshakwad</p> <p>GRA meeting 9 a.m. Grand Casino Hinckley West Wind Room</p> <p>Wellbriety, AA, NA District I, II, III <i>See page 18</i></p>	<p>31</p> <p>Tribal Primary <i>See page 3</i></p> <p>Band Assembly All Nations Church</p> <p>Language Table 6–8 p.m. District I Community Center</p> <p>Wellbriety <i>See page 18</i></p>	<p>BAND ASSEMBLY MEETINGS</p> <p>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 or follow the Legislative Branch on Facebook.</p>		<p>NIIBAA-AATISOOKE — SACRED TEACHINGS</p> <p>All are invited to Grand Casino Mille Lacs Convention Center on March 3 from 6 to 8 p.m. for Niibaa-aatisooke, Sacred Teachings in Night Time Story, featuring Maajigwaneyaash, Dr. Gordon Jourdain. Sponsored by Nay Ah Shing Schools, Ojibwemowin Enokijig, with funding from Mille Lacs Corporate Ventures Adopt-a-School Program.</p> <p>Bi-bizindan — Come and listen!</p>	



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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 April issue deadline is March 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.



MARCH 2020 | VOLUME 22 | NUMBER 3

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



Native Americans took the streets on February 14 to raise awareness of the plight of missing and murdered Indigenous women. Photo by Bradley Roach Jr.

**CANDIDATES
CERTIFIED FOR
MARCH 31 PRIMARY**
page 1

**MINNESOTA AG
RECOGNIZES 1855
RESERVATION**
page 1

**NEW TRIBAL DNR
COMMISSIONER
SWORN IN**
page 5

**BAND MEMBER
WINS CHILDREN'S
BOOK AWARD**
page 10