

# O J I B W E I N A A J I M O W I N

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



## BAND ASSEMBLY WELCOMES SAM MOOSE

*Moose sworn in as new Commissioner of Administration*

By VIVIAN LaMOORE, INAAJIMOWIN EDITOR

Sam Moose was sworn in as the new Commissioner of Administration by the Honorable District I Associate Judge Rhonda Sam before a full Band Assembly on Wednesday, February 22, 2023. The Commissioner of Administration acts as the Chief of Staff and assumes the responsibility for the day-to-day government activities for the Mille Lacs Band of Ojibwe.

"I am very excited and honored to be here in this position," Commissioner Moose said. "It will be a privilege to work with all of you, [gesturing to Band Assembly] and all of you [gesturing to those in attendance]. We will do everything we can to elevate the Mille Lacs Band of Ojibwe."

Commissioner Moose is a former Commissioner of the Mille Lacs Band Health and Human Services serving nearly 16 years in that position. He also served one year as the Commissioner of Community Development. He spent a little over five years as Director of Human Services at Fond du Lac and has done a lot of work regionally with the State of Minnesota; tribes from Michigan and Wisconsin; and sat on a number of boards nationally. "I am really excited to bring that experience back to my home Reservation and see what we can accomplish," he said.



Commissioner of Administration Sam Moose receives a congratulatory hug from his mother, Brenda Moose.

Watch for a more detailed introduction in an upcoming issue of the Inaajimowin and see more photos of the swearing-in at [Inaajimowin.com/galleries](http://Inaajimowin.com/galleries).



Aanjibimaadizing, which means "changing lives" in the Ojibwe language, is operated as a division of the Mille Lacs Band's Department of Administration.

## HOMEOWNER'S ASSISTANCE FUND

*Aanjibimaadizing offers hope and help for those behind in mortgage payments*

By VIVIAN LaMOORE, INAAJIMOWIN EDITOR

Aanjibimaadizing staff are constantly looking for ways to provide Band members assistance in multiple directions. "We know difficulties show up in many, many different ways. So too, should hope and help," said Kristian Theisz, Director of Community Services for Aanjibimaadizing. For some Band members who are struggling to meet mortgage payments and utility bills, there is funding available to help homeowners, and you need not be an Aanjibimaadizing client to qualify.

The Homeowners Assistance Fund (HAF) is designed to support homeowners who have a mortgage held by a Mille Lacs Band member or first descendant, or has a Mille Lacs Band member living in their household who has a mortgage that is past due, or any utilities associated with having a mortgage. "The pandemic has caused ripple effects across all different areas in the lives of many. We made sure we could offer these funds for as long as possible because we know the effect doesn't always show up immediately," Theisz said.

HAF is federal grant funding that can provide full or partial payment assistance to eligible homeowners who are unable to make full delinquent mortgage payments and provide funds to resolve delinquent payments for utility services, excluding phone and internet, due to a continuing financial hardship associated with the COVID-19 pandemic.

The HAF program is an income-eligible program designed to offset roughly one year of payments for eligible participants. All payments are made directly to the vendors. This program is limited to 12 months of assistance for participants, or up to the limits of \$20,000 for mortgage and \$7,000 for utilities, whichever comes first.

Data was collected since the beginning of the pandemic

**HAF PROGRAM** see page 4

## THE ROUNDY OF THE LEGENDS

The Roundy of the Legends was held on Friday, February 24, 2023, at Minisinaakwaang East Lake Community Center sponsored by District II Representative Wendy Merrill. The event was filled with fun, food, laughs, dancing, singing, contests, and community. Contests included: hand drum, womens backup, womens sidestep, mens sidestep, girls sidestep, boys sidestep, ribbon skirt and shirt, contests. Congratulations to all of the winners and miigwech to all who attended and volunteered. See more photos at [Inaajimowin.com/galleries](http://Inaajimowin.com/galleries).



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

Aaniin, boozhoo, Band members! I am pleased to report that at all levels of the Band government and throughout the community — and I can confidently say — that 2023 is one of our strongest starts yet. Miigwech to all of you! The Office of the Chief Executive has been extremely productive in the legislature and Congress in February.

On February 14, I testified at the Minnesota House of Representatives on House File 1071, an act that would ensure that all of the provisions of the Indian Child Welfare Act are expressly stated in Minnesota law. House File 1071 would ensure continued protections for American Indian families and the eleven Tribes in Minnesota, even if the U.S. Supreme Court deems components of the Indian Child Welfare Act to be unconstitutional, which it could in the upcoming decision of *Brackeen v. Haaland*. Anybody who has encountered the importance of ICWA, and that is most of us, can attest to the life and culture saving role it plays in the lives of our youth. ICWA reflects our sovereignty as self-governing nations with the power to decide and influence our own future through the wellbeing of our children. I'm working hard with the leaders and testifiers of other tribal nations to protect this right.

I have also been working with other tribal leaders in Minnesota to secure the state authorization of tribally exclusive sports-betting. Tribal gaming professionals in Minnesota have already been providing gambling related entertainment without incident or scandal for close to thirty years. Over the past several years, the issue of authorized sports-betting in Minnesota has grown in popularity. As many tribes in Minnesota already have tribal-state gaming compacts with the Minnesota government, this is an opportunity for us to expand into another venue of gaming that has previously not been available to us. Allowing tribal operators to exclusively offer this new form of gaming in brick and mortar and mobile spaces will benefit the Mille Lacs Band economy and ultimately all of Minnesota. I will keep you posted on this matter.

I also provided testimony on the Northern Lights Express,

which is a train that will run through Hinckley. The Band supports this train as another means of transportation for Band members and workers at our enterprises. Grand Casino Hinckley would greatly benefit from this project and we stated our support through my testimony.

I am working to update law enforcement authority amendments that will affect the Mille Lacs Band Reservation in a

**"ANYBODY WHO HAS ENCOUNTERED THE IMPORTANCE OF ICWA, AND THAT IS MOST OF US, CAN ATTEST TO THE LIFE AND CULTURE SAVING ROLE IT PLAYS IN THE LIVES OF OUR YOUTH."**

big way. Minnesota Statute 629.9 established the requirement for the Mille Lacs Band Tribal Police Department to enter into a cooperative agreement with Mille Lacs County to provide law enforcement coverage for the Mille Lacs Band Reservation. The legislative language in this section of state law was established more than 30 years ago and is now outdated, paternalistic, and not reflective of our current situation. We plan to introduce language to amend the statute similar to what was passed in 2019 for the Prairie Island Indian Community. The amendments would allow jurisdictional law enforcement authority to tribal land regardless of whether a cooperative agreement exists between counties and the Band. In 2016, Mille Lacs County ended our law enforcement agreement and it harmed our community in many ways: overdoses, deaths, and lawlessness. We never want to go through that again.

In Congress, I have also been joining with other tribal leaders to push back on the Wild Rice Specialty Crop Act proposed

by a Representative in California. The Wild Rice Specialty Crop Act is part of the proposed 2023 Farm Bill and would classify wild rice (manoomin) as a specialty crop with associated block grants and support for wild rice producers. The catch is that tribal governments would not be eligible to administer the Specialty Crop Block Grant Program, and only individual tribal harvesters or producers of manoomin could become an administering entity. The Wild Rice Specialty Crop Act would unfairly benefit non-Tribal producers since Tribal governments would not be eligible to be a "wild rice producer," even though our manoomin makes its way across the state and country. A number of tribes in Minnesota, including the Mille Lacs Band, oppose this legislation for a number of reasons; including our ineligibility to be a "wild rice producer" and concerns about the genetic integrity of manoomin, our most sacred medicine, within our Reservation boundaries and the State of Minnesota. The mass production of manoomin spurred by this Act could also cause the price of tribally-harvested wild rice to plummet, severely affecting the livelihood of hand harvesters. I can assure you that I, along with other tribal leaders in Minnesota, are pushing back in every way.

Please be on the lookout for details about a multi-subject conference held at the Grand Casino Mille Lacs Event Center in Onamia this March. Mille Lacs Band employees will be educating members on the importance of foster care and how to obtain your Foster Care License, Net Revenue Allocations, and the details of the upcoming MCT Binding Enrollment Referendum. There will be travel provided to the Event Center from all districts, gas cards for members who drove in, and a raffle held at the end of the day for those who stay for the whole event. There will also be an option to attend over Zoom. More information will be sent out to Band members and an event itinerary will be posted on the website where Band members can access it.

Miigwech.

**SAVE**

**24 MARCH 2023**

**THE**

Grand Casino Mille Lacs  
777 Grand Avenue  
Onamia, MN 56359

### SAVE THE DATE! TREATY DAY CELEBRATION

The 24th Annual Treaty Rights Celebration will be held on March 24, 2023, at Grand Casino Mille Lacs beginning at 11 a.m. There will be many vendors at the celebration, including: Great Lakes Indian Fish & Wildlife Commission, Minnesota Department of Natural Resources, National Wildlife Refuge, Bureau of Trust Funds Administration, National Weather Service, Mille Lacs Band Tribal Police Department, and many more. Lunch will be provided and raffle prizes can be won! We hope to see you all there.

# TITLE 3 LEGISLATIVE BRANCH SECTION 4 INITIATIVE AND REFERENDUM

## Power of the people

Have you ever wondered what power of the people means? Title 3 Legislative Branch Section 4 Initiative and Referendum states that while the legislative authority lies in the Band Assembly, the people have the power to propose an idea for bills to become laws and to be able to vote to approve or reject any part of a bill or law passed by the Band Assembly, subject to election regulations.

There is a formal process to go through in order to go from an idea to a law.

First, what is a bill? A bill is an idea for a new law or an idea to change the current law. Anyone can suggest an idea for a bill.

Each bill must have a District Representative to sponsor and introduce it on the Band Assembly agenda. The sponsor is the one whose name appears on the bill. The Revisor of Statutes must have a District Representative be willing to sponsor a bill prior to the Revisor working on the bill.

The Revisor of Statutes and other legislative staff work with the District Representative sponsoring the bill to create a first draft. The Revisor is responsible for assuring that the form of the bill complies with the rules and drafting manual.

Once the first draft is complete, the Revisor, legislative staff, and District Representatives will work through the draft bill at workshops. Typically, multiple workshops are held to ensure the District Representatives are ready to introduce it in Band Assembly. Prior to introducing a bill, the District Representatives will invite stakeholders to workshops.

Pursuant to Legislative Order 28-20, Band Assembly may provide a comment period. Comment periods give Band members and Band employees an opportunity to comment on draft bills during a specified period of time. Once the comment period concludes, the District Representatives will hold at least one more working session to review comments and make any desired changes to the draft bill.

Pursuant to 3 MLBS § 17(a), “[t]he Band Assembly shall conduct formal public hearings on any bill which alters, amends, or repeals Titles 1, 3, 4 and 5, Chapter 1 of Title 2, and Subchapters 1 to 3 of Chapter 3 of Title 24 of the Mille Lacs Band Statutes. The Band Assembly may conduct formal public hearings on any or all other bills at their discretion. Formal public hearings shall be held in all appropriate districts of the Band’s Reservation prior to the time that the Band Assembly seeks to formally act upon said bill. Additionally, each bill shall

be posted in a conspicuous location for ten (10) calendar days after said bill has been introduced at a formal public hearing. This provision shall not apply to any bill on which no formal public hearing has been held.”

Once a final draft of the bill is ready for action, the sponsoring District Representative will introduce the bill during a meeting of the Band Assembly.

Once a bill has been introduced, the Band Assembly may take action to approve or deny the bill.

Pursuant to 3 MLBS § 17, after formal action of the Band Assembly, no later than 72 hours, a bill shall be delivered to the Chief Executive. The Chief shall have five (5) calendar days from the date of receipt to either sign the bill into law, or veto the bill and return it to the Band Assembly with a written veto message containing the objections to the bill. In the event the Chief Executive neither signs the bill nor vetoes it, it shall become law without the Chief Executive’s signature after the expiration of five (5) calendar days from date of receipt of the bill.

Any bill which has been vetoed and returned by the Chief Executive shall have a compromise hearing within five (5) calendar days of the return. Failure of the Band Assembly to act within the five (5) calendar days shall halt further action on said bill for 180 calendar days.

Fifteen calendar days shall be available to negotiate an agreement for the bill’s passage into law. Should an agreement not be concluded within the allotted time, further action on the bill is precluded for 180 calendar days from said date. Appropriation bills shall be excluded from the above time schedule.

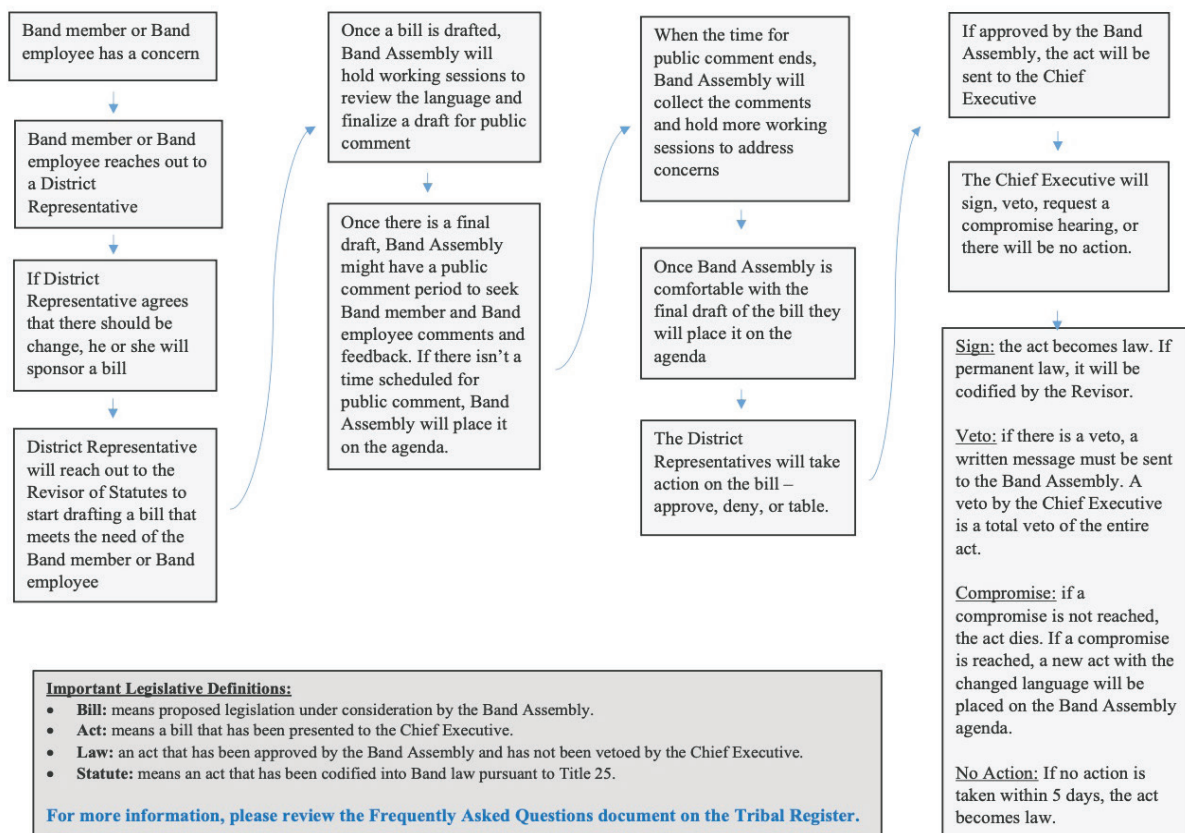
A veto by the Chief Executive is a total veto of the entire bill. Sectional vetoes shall be prohibited pursuant to the provisions of this section.

Once a bill is signed into law, the Revisor of Statutes shall codify any permanent, general law into statute. Law that does not become codified will still be available on the Tribal Register, under Acts/Ordinances.

Read the full Section 4 initiative and referendum in the sidebar at the right.

If you want to know more about any of the Band’s governing documents: compilation of statutes, ordinances, resolutions, orders, policies, opinions, rules, and official acts produced throughout the years, please visit the Tribal Register at <https://millelacsband.com/government/tribal-register>.

### Legislative Process



## LEGISLATIVE BRIEFS

### § 4. Initiative and Referendum.

(a) The legislative authority of the Band is vested in the Band Assembly, but there is reserved to the people the power to propose bills and laws and to enact or reject the same at the polls, independent of the Band Assembly and at their own option, to approve or reject at the polls any item, section or part of any bill or law passed by the Band Assembly, subject to election regulations promulgated by the Band Assembly.

(b) The power of the people to approve or reject at the polls any item, section or part of any bill or law passed by the Band Assembly shall be exercised by filing a petition with the Secretary-Treasurer, signed by at least five percent (5%) of the Band members entitled to vote in tribal elections based on the total number of registered voters at the last preceding tribal election, within 20 calendar days after the passage of such bill or law. Newly enacted bills and laws shall be posted in each district within five (5) calendar days of enactment and shall remain posted until 20 calendar days have passed after enactment. The same petition requirements, excluding the 20-day limitation, shall apply to the power of the people to propose new bills and laws. An election regarding such initiative or referendum shall be held within 30 calendar days after the filing of the petition.

(c) The people shall not have the power to approve or reject at the polls any item, section or part of any bill or law passed by the Band Assembly prior to September 19, 1992.

#### Historical and Statutory Notes

- Source:
- Band Statute 1141-MLC-2, § 6.
  - Band Ordinance 08-93.
  - Band Ordinance 38-21.
  - Band Act 79-22.

### BAND ASSEMBLY MEETING NOTES

**February 7, 2023** Legislative staff facilitated a Weekly Sync Meeting with elected officials to review the upcoming Band Assembly agenda items. The review included discussion about Mille Lacs Band Personnel Policy proposed revisions, the workshop schedule, and District Representative initiatives.

**February 14, 2023** Legal staff facilitated a workshop for the elected officials, legislative staff, GRA personnel, Commissioner of Corporate Affairs, and Mille Lacs Corporate Ventures attorney regarding proposed revisions to Title 15, Chapter 1 (Gaming Regulatory Authority).

**February 14, 2023** Legislative staff facilitated a Weekly Sync Meeting with elected officials to review the upcoming week with no Band Assembly meeting. The review included discussion about the workshop schedule and District Representative initiatives.

### BAND ASSEMBLY MEETINGS

Band Assembly meetings are held every Wednesday at 10 a.m. in Band Assembly Chambers. **Dates, times, and locations are subject to change.** Call the Legislative office at 320-532-4181 with questions.

## STATE AND LOCAL NEWS BRIEFS

### Mille Lacs County votes to appeal latest ruling in lawsuit:

Mille Lacs County will appeal part of the latest ruling in the lawsuit the Mille Lacs Band of Ojibwe brought against the county originally in 2016. The decision came after much discussion at the County Board of Commissioners meeting on February 7, 2023. Commissioner Dave Oslin said the board can always change their mind and made the motion to move forward with an appeal. After a second from Commissioner Roger Tellinghuisen, the vote was taken by roll call — Whitcomb, no; Oslin, yes; Reynolds, yes; Tellinghuisen, yes; Peterson, yes. The second resolution, to defend and indemnify the county sheriff and county attorney, went much the same way, with Whitcomb being the sole nay vote. Before the motion was made, Whitcomb made a short speech, saying he has “sympathy for the county and commissioners who have been involved” with the lawsuit for years. But, he said, “we do not have allies” on the state or federal level — “In order to win this appeal, which I don’t think we will, we need that support.” He believes the current agreement between the county and tribe is working today; if the county continues in the lawsuit, he said they will have “difficulty” in the future filling the positions of sheriff and county attorney. Source: *Mille Lacs Messenger*.

**Looking back 30 years ago to 1993:** The Minnesota DNR and Mille Lacs Band of Ojibwe presented the final draft of their proposed agreement, which “would settle once and for all any existing claims and rights stemming from the 1837 and 1855 Treaties between the Band and the U.S. Government.” Source: *Mille Lacs Messenger*.

### School districts, bus companies to split \$1.4M in stop arm camera grants:

The Minnesota Department of Public Safety (DPS) says 19 school districts and companies across the state will split nearly \$1.4 million in grants to install stop arm camera systems on school buses. Mille Lacs Band of Ojibwe is one of the recipients of the grant. DPS says the money will help install the cameras and support software on more than 550 buses, and fund awareness programs that encourage drivers to obey the law and stop for buses with lights flashing and stop arms extended. It is the fourth round of grants distributed by the program so far. Source: *KARE11*.

**After the county appeal, what’s next?:** With Mille Lacs County officially deciding to put in an appeal against Judge Susan Richard Nelson’s most recent ruling in the lawsuit the Mille Lacs Band of Ojibwe brought against the county in 2016, the question must be answered, what happens next? Filing the appeal notice will set in motion a briefing schedule set by the United States Court of Appeals for the Eighth Circuit. Oral arguments will likely be heard in the fall. The court then takes up to nine months to issue a ruling, likely being released in late spring or early summer 2024. If either the Band or the county decides to appeal the circuit court’s decision, it would be at that time the case would be appealed to the Supreme Court of the United States, setting in motion another year of legal proceedings, which may or may not result in the case coming before the Supreme Court. The SCOTUS receives between 5,000-7,000 new cases each year; of those, only 100-150 are heard. In the event the Supreme Court does not accept the case, whatever the court outcome is in the Eighth Circuit will stand. Source: *Mille Lacs Messenger*.

## AANJIBIMAADIZING

# INTERACTIVE COMMUNITY EDUCATION

*COVE introduces community to exciting topics in the field of veterinary medicine*

By VIVIAN LaMOORE, INAAJIMOWIN EDITOR  
PHOTOS by LI BOYD, BAND MEMBER

Given the chance to peer into a microscope at micro-organisms, blood cells, and parasites, learn basic first-aid, listen to the heartbeat of a pet, and learn basic pet care, can change the projectory of a life for some youth at Ge-niigaanizijig and other community members of all ages. Community Outreach and Veterinary Medicine (COVE) is an interactive educational program designed to introduce community members to the exciting field of veterinary medicine with the possibility of sparking an interest in pursuing a career in the field, educate community members on preventative medicine, and reinforce the concepts of pet health care, all with an emphasis on fun. This COVE event was held at the Meshakwad Community Center on Saturday, February 18, 2023.

COVE is offered through the Student Initiative for Reservation Veterinary Services (SIRVS), an official student group of the University of Minnesota College of Veterinary Medicine, serving reservation communities throughout Minnesota. SIRVS provides no-cost veterinary services to the pets of partner tribal communities, including Mille Lacs Band of Ojibwe, Leech Lake Band of Ojibwe, White Earth Nation, Lower Sioux Indian Community, Fond du Lac Band of Lake Superior Chippewa, and Red Lake Nation.

At COVE, the University of Minnesota veterinary students offer cool workshops and activities to give participants a hands-on experience of what it is like to work with pets in clinic situations. “For example, we have a model pet, like a stuffed dog, who maybe ate a sock,” said Andrew Backman of COVE. “So we work through the case. What do we need to do for this dog: does he need X-rays, and surgery.”

Other examples of work stations are a suturing station where participants can practice suturing a banana, a bandaging lab, and microscopic examinations of insects such as fleas and ear mites.

“We hope the program will empower pet owners to maintain health and wellness for their animals, and keep animals healthy and in their homes, and possibly engage some kids to pursue a career in veterinary medicine,” Backman said.



Community members were shown how to listen for a healthy heart and lungs on Reggie, a volunteer dog from SIRVS, during the COVE event at Meshakwad Community Center on February 18, 2023.



Veterinary volunteer Andrew Backman walked participants through how to suture wounds. Everyone worked with real medical grade sutures and tools on the skin of a banana to simulate a patient.



The day’s participants posed for a picture in front of the mural at Meshakwad Community Center, along with the volunteers from SIRVS, and showed off their new stitching and bandaging skills.

### HAF PROGRAM from page 1

in 2020 and reported at the State of the Band in the beginning of January that the HAF program has had 486 service requests with 25 applications in process, resulting in roughly \$686,000 being paid out. “Since the State of the Band report was compiled, we have now paid out roughly \$750,000,” Theisz said. “We have funds available until they run out. We continue to look for ways to help people.”

The Band fully exhausted the funds available for rental assistance, but is seeking out more funding for rental assistance, as that is a continuing issue.

The HAF program has an easy application process. It is all available online and is also mobile phone-accessible. For those

who do not have a computer or phone, help is available in person. Aanji has staff in every district and the Urban office. And Aanji goes one step further for those who cannot get to an office; please call Tammy Moreland, who can walk you through the steps.

Many resources are available for assistance. The website at Aanji.org has many programs for assistance. “Or stop in at any of the offices,” Theisz said. “We are always here.”

For full eligibility requirements, application, and more information, please visit [www.Aanji.org](http://www.Aanji.org).

### More questions?

Contact Tammy Moreland at 320-292-1942 or [tammy.moreland@millelacsband.com](mailto:tammy.moreland@millelacsband.com).

# SEXTORTION IS A GROWING THREAT FACING MINNESOTA FAMILIES

*It can happen anywhere, including the Mille Lacs Reservation*

By VIVIAN LaMOORE, INAAJIMOWIN EDITOR

Sex crimes against children — and adults, for that matter — can be initiated from anywhere on the internet, including social media outlets such as Instagram, SnapChat, Facebook, and others. And for parents and guardians, something as personal as sex may be a difficult and awkward topic to discuss with your children. But having a frank and honest talk about the risks with your child can make all of the difference and may even help save a life. Mille Lacs Band Tribal Police are moving in cooperation with the Bureau of Criminal Apprehension to become an affiliate task force member through a pending Joint Powers Agreement (JPA) for Internet Crimes Against Children (ICAC) Task Force.

Sextortion is a growing issue in Minnesota, including many reservations. What is sextortion? Read this scenario provided by the Minnesota Department of Public Safety and the Bureau of Criminal Apprehension:

A Minnesota boy makes a new friend in an online game. He thinks it's a cute girl around his age. After chatting for a while, she sends him a nude photo of herself and asks for one in return. He sends a photo and suddenly his new friend stops being friendly. She is actually an overseas criminal who demands money or says that photo will be sent to his parents and friends. Panicked and ashamed, the boy has no idea what to do next.

According to the BCA, this and similar scenarios play out every day in homes around Minnesota. Financial sextortion is a growing issue affecting children and families in our state and around the country. Sextortion happens when someone tricks a person into sending them explicit photos then demands something in return for not sharing the photos. The extortionist often demands more pictures, videos, meeting for sex acts or money. The recent rise in cases has primarily been financial sextortion — simple blackmail.

"We already investigate these types of crimes," said James West, Mille Lacs Tribal Police Chief. "The pending JPA for Internet Crimes Against Children, ICAC with the BCA will make the Band's law enforcement an affiliate task force member, giving us more resources, man power, and overtime compensation to handle these crimes."

Law enforcement nationwide received more than 7,000 reports related to online financial sextortion involving children in 2022, according to the FBI. They identified at least 3,000 victims, primarily boys. Tragically, more than a dozen children committed suicide because they felt there was no way out from the sextortion scheme. FBI data shows a large portion of these cases originate outside the U.S., primarily in West African countries. That makes these cases extremely difficult

to investigate or prosecute. Prevention is the best way to keep children safe.

"Educating both parents and children is key," West said. "It doesn't matter where you live. If your child uses the internet, they are at risk. Family members and trusted adults are the first line of defense when your child is online. Talk with your kids about being safe, especially when meeting new people and sharing images or videos. Have open lines of communication. Children need to know they have somewhere to turn. If you believe a child has been victimized, please let them know they haven't done anything wrong and they can come to you if this or something like it happens to them. Let them know they are not in trouble, they are not alone, and there is help available."

The JPA with the BCA is expected to be finalized soon. However, Tribal Police can help now, and already has investigated similar crimes on the Reservation. If you believe a child in your care has been a victim in sextortion, or any other criminal activity, don't wait. Tribal Police can help now. Please contact Tribal Police at 320-532-3430.

The Minnesota Department of Public Safety posted a video of a Minnesota mom who learned that lesson firsthand just a few weeks ago when her son fell victim to a sextortion scheme. In the video, she recounts how quickly the criminals manipulated her son into sending explicit pictures of himself. Thankfully, he went to his parents for help. BCA Predatory Crimes agents are now investigating this case, along with many just like it involving families around the state. You can watch the video at <https://tinyurl.com/2p8bkhwx>.

The National Center for Missing and Exploited Children (NCMEC) has outlined steps parents and caregivers can take if their child falls victim to a sextortion scheme:

- Get help before deciding to pay. Cooperating with the demands rarely stops the extortion or harassment.
- Report the predator's account via the platform's safety feature.
- Block the predator but do not delete the profile or messages because they could be useful to law enforcement.
- NCMEC can help you get the images off the internet if they were posted.

Resources available:

FBI resources and conversation starters: [fbi.gov/sextortion](https://fbi.gov/sextortion)

NCMEC: [missingkids.org/theissues/sextortion](https://missingkids.org/theissues/sextortion)

Safe Harbor Regional Navigators (MN only): [health.state.mn.us/communities/safeharbor/response/navigators.html](https://health.state.mn.us/communities/safeharbor/response/navigators.html)

Suicide Crisis Line: Call 988 or visit [988lifeline.org/](https://988lifeline.org/).

## NATIONAL NEWS BRIEFS

### Super Bowl Protesters Demand Kansas City Football Team Change its Name:

Protesters demanded the National Football League (NFL) abolish race-based mascots and imagery, taking their disapproval to State Farm Stadium, where Super Bowl LVII was played on Sunday. The Philadelphia Eagles and Kansas City Chiefs played at the NFL's largest stage, in front of a sold-out crowd of 64,300 live spectators and millions of television viewers around the world. The protest was organized to challenge Kansas City to abandon its team name and mascot — the "Chiefs" — as well as the organization's fan-driven "tomahawk chop." "As Indigenous people, we will not be mocked," said Amanda Blackhorse, one of the organizers for the Arizona to Rally Against Native Mascots demonstration on Sunday. "Our culture is not for sale, and we must end cultural appropriation. Source: *Native News Online*."

### Stauber Chosen by Peers as Chairman of the Subcommittee on Energy and Mineral Resources:

Congressman Pete Stauber (MN-08) was named the Chairman of the Energy and Mineral Resources Subcommittee within the House Natural Resources Committee. Congressman Stauber is the first Representative from Minnesota's 8th Congressional District to both sit on and lead the subcommittee. "I am honored to Chair the Subcommittee on Energy and Mineral Resources," said Congressman Stauber. "It is a new day in the House of Representatives. Our House Republican majority is committed to restoring American energy and mineral dominance, and this Subcommittee will lead the charge. Whether it be unlocking our vast mineral wealth in northern Minnesota and across the country or unleashing American energy, I look forward to working with Chairman Westerman and the full Natural Resources Committee in delivering commonsense results for the American people. I recently introduced H.R. 209, the Permitting for Mining Needs Act, to update our outdated permitting process, and bills like this are a priority. We will also hold the Biden Administration accountable for choosing foreign energy and minerals instead of producing American energy right here at home with the greatest workforce in the world." Source: *Stauber Press Release*.

### Arizona police submit charges against art gallery owner seen on video insulting Indigenous performers:

Police have submitted charges against the owner of a Native American art gallery for disorderly conduct after he was shown on video "yelling" at Indigenous performers outside a shop in Scottsdale, Arizona, authorities say. The group was performing Tuesday at around 11:30 a.m. in the neighborhood of Old Town Scottsdale when Gilbert Ortega "began yelling at the performers causing a disturbance," the Scottsdale Police Department said in a Thursday statement. After an investigation, the department "submitted charges against Mr. Ortega for three counts of disorderly conduct, which is a Class 1 misdemeanor," the statement added. The charges were submitted to the City of Scottsdale Prosecutor's Office, which handles misdemeanor cases. Cody Blackbird, who told CNN he has been performing for 15 years and is of Dakota and Eastern Band of Cherokee descent, recorded the interaction on his phone. In the video, which has been seen widely on social media, Ortega can be seen standing in front of his shop apparently mocking Native American chants and pretending to hit a drum. Source: *CNN*.



## COMMUNITY RISK REDUCTION

CPR Training at the East Lake Community Center for Early Ed staff on Friday, February 3. 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.



## CELEBRATION OF TREATY DAY

# WHAT DO TREATIES MEAN AND WHY DOES IT MATTER



By MASHKODE-BIZHIKIGAHBAW BENJI SAM

Recently, it has been determined in the court of law that the Treaty Boundaries have been intact since the finalization of the Treaty of 1855, and the Mille Lacs Band of Ojibwe will forever be cemented as the “Non-Removables.”

Today, we Anishinaabe of Mille Lacs stand strong while numbering over 4800 enrolled tribal members on- and off-reservation. As much as the US government, the State of Minnesota, and the entirety of the Western Colonization has tried over these last 300-some years, we are still here, and we are still strong.

Pieces of our cultural backgrounds that were supposed to be stripped from us like language, cultural identity, independence, and our rights to hunt, fish, and gather are now and have always been an integral part of our being. Language is what makes the Anishinaabe who we are. Anishinaabemowin, the people’s language, has entered the forefront of our region’s

priority to revitalize and gain what was once lost, and access to language resources has never been better.

The Elders speak of the importance of language revitalization and maintaining that connection to the earth, because everything in the world has a spirit. Our ability to communicate with that world is as important as our offerings to it. Our right to hunt, gather, and fish comes with an incredible responsibility as stewards of the land and water. I was taught long ago that Asemaa, our language, and our appreciation for life and resource are what keep those spirits willing to help guide us in life, and how we treat those resources is what feeds our spirit after death.

Treaties also give us the right to self-govern, as an independent sovereign nation, within the boundaries of our Reservation. It gives us the right to create and amend the law of the land within our own Tribe for the purpose of improving life for our own people. Our ability to self-govern and regulate within our three-branch government is an integral piece of what those warriors fought for years ago.

Tribal government is a monumental piece in support and maintenance of our way of living but also maintains relations to the State and Federal level. Sometimes that involves lobbying against/for gaming rights and sometimes that means collaborative efforts in maintaining the health of our resources. We have so many great, passionate folks in place at multiple levels of our own government to support community relations, health care, housing, law enforcement, natural resources, education, and so many more pieces that a sovereign nation needs to thrive.

We owe it to ourselves to continue strengthening these systems to improve our region of the world while also keeping our cultural identity. To know where we are going, it is important to know exactly where we have been and the treaties our

relatives signed into law were established to help preserve the Anishinaabe way of life.

Come to think of it, even when our relatives were beaten, arrested, shamed, and forced to change their lifestyle while the world was dead set on erasing us from the history books, they did not give up on themselves and preserving their right to harvest. Even when tribal harvest was viewed as “illegal” our people maintained their integrity and identity, and stood tall against the oppression of our birth right as Anishinaabe people to hunt, fish, and gather in a land once promised to us.

We still stand here today, because of those people, and we will continue standing here because they never stopped

TREATY RIGHTS see page 7



## MOCCASIN TELEGRAPH

# IN TREATIES WE TRUST: HOW AND WHY THE UNITED STATES ACQUIRED LAND FROM INDIAN TRIBES

By Don Wedll

“I promise.” How quickly we learn the importance of these words. As kids, we might promise to clean up our rooms in return for an allowance or a trip to the ice cream stand. Later, as adults, we pledge to keep our word in many ways, big and small. Promising to “tell the whole truth” in a courtroom and promising to repay a mortgage over 30 years is, in essence, the same thing — we say we’ll do something, and then we keep our word.

We keep our word because it is the right thing to do. And we keep our word because we have to be able to depend on each other, to trust other people. Without trust, how could we leave our kids with a babysitter? How could we assume the treatment the doctor prescribes is the best course of action?

People are not the only ones who make promises. Governments also pledge to do certain things. Pave roads, for example, or oversee the health of our food supply.

The nearly 400 treaties that the United States made with Indian nations from the late 1700s until 1871 are examples of governmental promises. Most of these treaties had the same goal: acquire land from Indian nations for the growing American nation. The Indians did not always want to give up their land, but as the United States grew more powerful, tribes often had no choice.

However, tribes did try to ensure that the United States made certain promises in exchange for the millions of acres of land it acquired. For example, in some treaties, the United States promised to create permanent homelands, called reservations, where tribal members could live. Treaties also often detailed monetary payments that were to be made to tribes by the government, or goods such as twine and tobacco that were to be provided by the United States to the Indians.

*This article by was first published in the Mille Lacs Messenger. It is reprinted here to preserve his teachings and bring them to the next generation. In this role working for the Band, Don was instrumental in securing legal recognition of the Band’s hunting and fishing rights and forming tribal environmental policies at the national level.*

Tribes were told that the treaties they signed would last a thousand years or more. “As long as water flows, or grass grows upon the earth, or the sun rises to show your pathway, or you kindle your camp fires, so long shall you be protected by this Government, and never again be removed from your present habitations,” U.S. Senator Sam Houston told some tribes in 1854.

Unfortunately, those beautiful words — like so many others spoken or written during the years of treaty making — were not honored. Treaties were made, misused, remade, and forgotten, and tribes became understandably cynical about the United States’ desire to keep its promises to Indians.

The misuse of treaties also embarrassed and angered non-Indians who understood that by breaking its word, the United States eroded its own credibility and its ability to make meaningful agreements for its own benefit and the benefit of others. Former U.S. Supreme Court Justice Hugo Black, in a 1960 opinion about a case involving the Tuscarora Indian Nation, criticized the country’s poor record of supporting treaties, stating, “Great nations, like great men, should keep their word.” President Ronald Reagan used a similar quote in support of tribes.

At Mille Lacs, Indian treaties involving hunting and fishing rights have been upheld in the courts. A lawsuit to disestablish the Mille Lacs Reservation was dismissed because the courts found that the reservation boundaries did not harm anyone. These actions have caused controversy, no doubt about it. But sometimes doing the right thing after years of doing the wrong thing causes controversy, because we’ve grown used to the wrong way. The civil rights movement, the end of slavery, women getting the right to vote — all these things caused huge controversies during their time. But as a nation, we worked through them and are better for it. Hopefully, learning to keep our word regarding Indian treaties will have the same result.

## WHY TREATIES MATTER

“Those Elders/leaders traveled so far knowing these treaties would make a difference for future generations. That’s why they fought so hard to protect our cultural rights from harm for seven generations and beyond. It is up to us to restore and reconnect our youth to the outdoors and the Anishinaabe way of life.

“It is our job to share programs with the community to promote treaty rights to harvest food, fish, and medicines, and to connect those who need it with the physical world. Our Tribe faces so many social issues today, and because of our treaties, we have an opportunity to create a path to healing, cultural identity, language revitalization, self-sustainability, and so much more to create a healthy mind, spirit, and collective well-being.

“The rights maintained within our treaties are not given privileges — these are things we have always done. Our people scaled the landscape and adapted to life as a community. Some people harvested while others hunted, some fished while others collected medicine, some sewed while others built and repaired living space, and that’s what those Elders sought to preserve. Our ancestors believed that we had what we needed to survive right here, and because of them, we are able to continue our way of life on the Mille Lacs Band of Ojibwe Reservation and within our Ceded Territory.”

~ Kelly Applegate ~

Mille Lacs Band of Ojibwe

Commissioner of the Department of Natural Resources

### TREATY RIGHTS from page 6

fishing. We will stay standing here because those people never stopped collecting bark, tapping trees, hunting deer, duck, rabbits, and practicing those ways of life promised to them as Anishinaabe. Because of our treaties, our teachings, and our great appreciation, respect, and understanding of the Earth, wind, water, and woods, we will continue the Anishinaabe way for generations to come.

Many of us today set nets, harvest animals, collect birch bark, etc. because these activities make us feel connected, grounded, and well fed. Spiritually, these traditions give our souls guidance and keep our bodies fed enough to continue our own journey in this life.



Treaties matter because they allow us as Anishinaabe to do the things that make us an Indigenous people. And according to the rest of the world, we aren’t even supposed to be here. We owe it to ourselves, our children, our grandchildren, and our future to remember those who helped us get here and give the next generation the tools, the resources, the knowledge, and the desire in how to survive as a modern-day Anishinaabe.

While the world changes every year, we must continue to make efforts to preserve our teachings, history, cultural identities, and way of life. Treaties give us life. Treaties give us hope. It is up to us to continue walking that path for a better tomorrow so that the next generation can learn how to hunt, fish, and gather for themselves. So today, and every day, we celebrate life, our traditions, our ability to be a sovereign nation, and our connection to Mother Earth.

For a bond far stronger than any other contractual obligation holds us together as Anishinaabe people, and that can never be taken away from us for “...as long as the sun shines, the grass grows, and rivers flow...”

We are still here — unbroken, unbothered, and undeniable. We are the Mille Lacs Band of Ojibwe.

*Note: The author put out a call for community members to submit photos depicting Mille Lacs Band members exercising of treaty rights. All of the photos gathered are personal photos submitted by Mille Lacs Band community members and printed with their permission. See more photos at [www.lnaajimowin.com/galleries](http://www.lnaajimowin.com/galleries).*



## HISTORY TIMELINE

**1640** — The first known record of contact between Europeans and Ojibwe people in the U.S. in what is now known as Sault Ste. Marie, Michigan.

**1659** — Daniel Duluth negotiates an agreement with regional Ojibwe near Lake Superior and Dakota near Mille Lacs Lake to share hunting territory in Minnesota and Wisconsin, encouraging Ojibwe migration to continue further west.

**1727–1745** — Tensions rise between Ojibwe and Dakota due to the French fur trade market.

**1745–1750** — Ojibwe arrive to the Mille Lacs Lake area and force the Dakota further south and west, while establishing seasonal and permanent homelands around Mille Lacs Lake.

**1783** — Treaty of Paris establishes the Mille Lacs Tribal homelands reside within the American Territory.

**1825** — Treaty Council in Prairie du Chien is held to settle intertribal conflicts and establish boundaries.

**1837** — The Mille Lacs Band of Ojibwe signs a treaty with the U.S. government to protect rights to hunt, fish, and gather in the ceded lands, but allowing the land to be settled by non-Indians.

**1855** — A treaty establishes 61,000 acres as the Mille Lacs Band Reservation on the southern half of Mille Lacs Lake.

**1863–1864** — Treaty recognizing Mille Lacs’ good behavior during the Dakota Wars in protecting Native and non-Native people from danger, identifying the Mille Lacs Tribe as “Non-Removable.”

**1867** — Treaty creating the White Earth Reservation.

**1879–1880** — U.S. declares Mille Lacs Reservation land available for purchase and to adopt assimilation to conform to the lifestyle of the new western culture.

**1889–1902** — U.S. government again attempts to remove Ojibwe populations from across the state to relocate to White Earth; those who stood tall became known as “The Non-Removable” Mille Lacs Band of Ojibwe.

**1891–1970s** — Native American boarding schools are built and in operation to strip children of their culture, language, identity, and well-being on behalf of the U.S. Government.

**1911–1930** — Ojibwe homes are burned, and attempts made to further decimate the Ojibwe culture are made regularly.

**1960–1989** — Leaders within the Mille Lacs Band fight to establish tribal government to support the people, create more opportunities, expand economic development, and establish separation of powers to self-govern as a sovereign nation.

**1991** — The Mille Lacs Band opens Grand Casino Mille Lacs, strengthening the economic power, resources, and opportunity for the Mille Lacs Lake area.

**1990** — Mille Lacs Band files suit against the State of Minnesota defending Native rights to hunt, fish, and gather within the ceded territory.

**1994** — Mille Lacs Band returns to the court, defending treaty rights at the federal level. Judge Dianne Murphy rules in favor of the Band’s rights to hunt, gather, and fish on ceded lands.

**1997** — Six other tribes join the legal battles in front of a three-judge panel in the 8th District Court.

**1999** — The U.S. Supreme Court rules in favor of the Mille Lacs Band of Ojibwe to retain the right to hunt, fish, and gather on lands ceded to the federal government under the Treaty of 1837.

## BUILDING STEAM WHILE BUILDING LEGOS

# INSPIRING CREATIVITY, CRITICAL THINKING, CONFIDENCE

By VIVIAN LAMOOBE, INAAJIMOWIN EDITOR

*Abinoojiiyag students bring home breakthrough Award in Lego competition*

Nay Ah Shing fifth-grade students in the Science Technology Engineering Art and Math (STEAM) class at the Abinoojiiyag Elementary School participated in a First Lego League competition on January 14, 2023, in Otsego, Minn. This was the first competition this STEAM team had participated in and they came back winners bringing home the Breakthrough Award for their Innovation Project.

You may think of Legos — the small pieces of plastic bricks that can be stuck together to take different shapes and forms — as just a children’s toy set or game. While it is fun, and that is a big attraction for the fifth-graders, the Lego League offers an opportunity for students to develop skills in teamwork, math, science, and presentation. They also gain real-world problem-solving experiences through a guided, global robotics program, which in turn, is helping the students and teachers build a better future together.

The Lego league competition involves building a robot from the ground up, or one Lego piece at a time, as they learn coding and engineering skills. It is designed to inspire youth to experiment and grow their critical thinking, coding, and design skills through hands-on learning and robotics.

“It really is helping the kids learn how to be creative, develop confidence, and think outside the box,” Mary Pyawasit, NAS STEAM teacher/coach said.

The competition project involves different stages. The theme this year was on energy. The students first needed to come up with an idea to provide energy to the community incorporating core values. The students needed to research their ideas to be incorporated into reality, prepare and present to the judges a skit explaining their ideas and concepts, and finally perform the two-minute timed Lego course.

To research energy, Charlie Lippert from the Mille Lacs Band DNR office helped the students work through their concepts. The students wanted to be mindful to not take more natural resources than they needed. Lippert guided the students to develop an energy wheel that would conceptually provide enough energy for up to eight houses.

With their concept in mind, they got to work developing the plan to build the Lego robots that would navigate the missions of a robot game and skillfully move around a track, pick things up, and move them. Sometimes things go wrong, which may indicate a problem with the coding. But that doesn’t mean the project is a failure. Because the kids worked so well together and encouraged one another to use critical thinking skills, even when things did not work out as planned, they were able to quickly adapt, go back to the drawing board, so to speak, and solve the problem.

“When you see the kids have that ‘ah-ha’ moment, it is just so inspiring,” Pyawasit said. “And the kids all feed off each other’s positivity and confidence through that hands-on experience.”

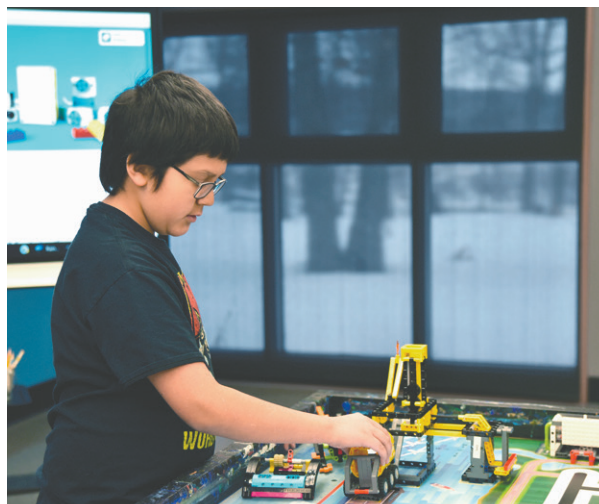
The competition course includes coding skills to include various speeds, directions, degrees of turns, obstacles, and other maneuvers that test the skills of the students. “It is fast and intense, and the kids all did a fantastic job,” Pyawasit said. The students received this year’s Breakthrough Award.

On February 14, the students presented their full program to the NAS School Board members. Suzanne Terry, the secondary coach for the STEAM class, was unable to attend. Students participating in this year’s competition are Jeremy Drumbeater, Marcus Bugg, Phoenix Potter, and Cass Sam.

Inspirational posters adorn the walls of the STEAM room at the Abi school with messages such as, “It is not failure because I haven’t given up yet,” and “FAIL is First Attempt At Learning.” The messages remind the students that they “can do hard things.”



Marcus Bugg (left) watches intently as he and his First Lego League teammates provide a demonstration of the Innovation Project to NAS school board members on February 14, 2023. Students learned design, coding, and engineering skills to program their robots to navigate around the course and skillfully pick up and move items and perform various tasks.



Phoenix Potter sets up his robot as part of the demonstration for NAS school board members.



Jeremy Drumbeater prepares his robot as part of the demonstration for NAS school board members.



## NAS RECEIVES BREAKTHROUGH AWARD FOR INNOVATION PROJECT

The 2023 First Lego League students Cass Sam, Marcus Bugg, Phoenix Potter, and Jeremy Drumbeater along with NAS STEAM teachers/coaches Mary Pyawasit and Suzanne Terry bring home the Breakthrough Award for their Innovation Project.



# YOUTH EMPLOYMENT OPPORTUNITY COMING SOON

## Become a Junior Ambassador

Grand Casino Mille Lacs is hosting the Third Annual Junior Ambassador Program beginning June 2023.

If you are a youth (age 15, 16, or 17) or know a youth who is interested in joining the Grand Casino Mille Lacs team, please watch for more information on how to jumpstart your work experience and gain knowledge and skills within Grand Casino Mille Lacs operations.

For immediate questions, please contact Lana Oswaldson, Grand Casino Mille Lacs Band Member Recruiter at Loswaldson@grcasinos.com or 320-532-8202.



# MILLE LACS TRIBAL POLICE DEPARTMENT SERIOUS HEALTH & PUBLIC SAFETY SITUATION



The Mille Lacs Tribal Police Department would like to alert the community of a serious health and public safety situation.

The Mille Lacs Tribal Police Department is sharing information to community members to assist in fighting the opiate problem by reducing accidental overdose from unknown substances.

Since the beginning of 2023, there has been an increase in accidental overdoses and overdose deaths statewide due to the distribution of synthetic fentanyl. Testing of substance samples by the Minnesota Department of Health Public Health Lab determined samples to contain: 4-ANPP, acetyl fentanyl, beta-hydroxy fentanyl, cocaine, Power Form Delta-9 THC, fentanyl, hydroxyzine, norfentanyl, oxycodone, para-fluorofentanyl. The combination of these substances has contributed to the increase of fatal overdoses.

The production and distribution of these man-made substances have varying potency and affect everyone differently. In the first week of February, Minnesota saw a total of 109 overdoses, of which six were fatal. Of the 109 instances, 43 were administered naloxone.

Mille Lacs Band Tribal Police would like to stress the importance of calling for help if you or an individual you know is experiencing a drug overdose. Minnesota Law 604A.05, the "Good Samaritan Overdose Medical Assistance Law," states that a person seeking medical assistance or a person experiencing an overdose is immune from prosecution of a crime. The statute also states that a person on pretrial release, probation, furlough, supervised release, or parole shall not be revoked based on an incident for which the person would be immune from prosecution. It is IMPERATIVE that the person experiencing the overdose gets immediate medical attention.

You may read the full statute at the following link: <https://www.revisor.mn.gov/statutes/?id=604A.05>

The Mille Lacs Tribal Police Department reminds community members that any unused, expired, or unwanted prescription pharmaceuticals (pills, liquids, patches) can be dropped off in the red drop-off box in the TPD lobby with no questions asked. We want and need to get these substances removed from the streets of our community. These substances will be collected for destruction. There will be no names mentioned and no questions asked to the individual bringing the item to the police department.

Send your news tips to [news@millelacsband.com](mailto:news@millelacsband.com).

# CHIMINISING ZIIGWAN POW W O W APRIL 23, 2023

## HOST DRUM

~RED WILLOW~

## INVITED DRUMS

~LITTLE OTTER~  
~NOIZY BOYZ~

First five drums  
will receive  
honorarium

## GRAND ENTRIES

1:00 PM & 7:00 PM



## MC

MIGIZI

SULLIVAN

## HEAD MAN

LUTHER SAM

## HEAD WOMAN

WENDY MERRILL

## REGISTRATION

### TIMES

12:00-12:45

6:00-6:45

## SPECIALS

JAYLENE WHITE  
MEMORIAL  
YOUTH SIDE STEP  
SPECIAL  
\$300, \$200, \$100

YOUTH TEAM DANCE,  
YOUTH JINGLE,  
YOUTH WOODLAND

1ST- \$300

2ND- \$200

3RD- \$100

WOMENS JINGLE,  
MENS WOODLAND,  
ALL AGES GRASS,  
3 PERSON HAND DRUM,  
RIBBON SHIRT,  
RIBBON SKIRT  
1ST- \$500  
2ND- \$400  
3RD- \$300

WENDY "BEBISKANEYAASHIIKWE" MERRILL MLB D2 REP

MEALS- CHIEF EXECUTIVE OFFICE

ISLE AIPAC

## CULTURE

# WINTER SPEARING OFFERS CONNECTION

By MASHKODE-BIZHIKIGAHBAW BENJI SAM

Spending time in a dark house has always been one of my favorite ways to spend time outside at the tail end of February and into March until the ice melts away. It's the perfect early and late winter activity as the fish are shallow in numbers and provide a great time to sit over a decoy. My favorite spearing days lay ahead when the maple sap is running, the walleye and pike are near the shorelines, and the ice begins to honeycomb. Heading down to the lake to dump buckets and spear fish — what more could an Anishinaabe ask for?

I recently set out for a quick sit in high hopes for an Ogaa for dinner, setting up in the same location my family and I had placed our seasonal spear house on for each winter when I was growing up. This happens to be the same stretch of shoreline my grandfather, and my grandfather's grandfather, overlooked on the lake all winter long in hopes of a successful fish hunt.

Our Anishinaabe relatives, in the not-so-distant past, would keep spear house lean-tos in these areas with a mix of slush and pine boughs in the holes to keep the ice open all winter long. It has been documented that many Native cultures across the world kept open holes in the ice for fish harvest in similar fashion. It always feels so surreal to be on the same water, fishing over the same rocks, and respecting the same lake that my ancestors did.

When I was young, my parents would make me tag along to help cut holes, scoop slush, pull ice chunks from the lake, and

**"WHEN YOU SPEND QUALITY TIME OUTDOORS YOU BEGIN TO UNDERSTAND THAT THE WOODS AND WATER HAVE A WAY OF HEALING OUR SOULS."**

work the decoy my dad made. The fish weren't always plentiful, but it always seemed that we got enough to eat. The last time I spent over a spearing hole, I sat in silence, alone, awaiting fish to swim by, and lost track of time. I fell into my memories of fishing with my dad, my brother, my cousins, and all the Elders who have taken that journey home. We owe it to those loved ones to continue spending time doing the things they loved, the things they fought so hard to keep, to honor them and their memory.

When you spend quality time outdoors, you begin to understand that the woods and water have a way of healing our souls. As Anishinaabe, our bodies draw energy from the earth around us, and when we treat that resource well, with gratitude, and make our offerings with our asemaa to those spirits that guide us in life, the earth has a way of bringing us what we need. Sometimes that means plentiful fish and other times it means acceptance, tranquility, and serenity.

That's the beauty of spending so much time on the water in your life — you begin to understand the power that water has. It gives us life, it keeps us well, and it will always be home to us as Anishinaabe people. Throughout the years of spearing, netting, fishing, hunting, gathering, etc., it has become less and less about the harvest and more about the process, the appreciation, and who you can spend time and share that with.

To some it may feel like just another day spent on the water, but to me, a lifetime of experience awaits.



Above: Benji at a young age shown spearing Mizay, eelpout, on Mille Lacs as they move into shore for spawning. Mizay are an Ojibwe delicacy and were often given as a sign of respect to the elders of the community.

Below: Teaching youth the passions of loving the outdoors helps them learn to love the Earth as well as themselves. Here Benji is holding a nice morning's harvest to feed his family dinner at just 7 years old — a tradition he seeks to keep alive every winter.



## PAYING IT FORWARD BY GIVING BACK

### District I gift card give-back program

By VIVIAN LaMOORE, INAAJIMOWIN EDITOR

Each year during the holidays, Band members in District I are gifted an extra appreciation from the District I Representative's Office in the form of a \$25 Walmart gift card. For some Band members, \$25 isn't a lot of money, but for others, that \$25 can make a big difference — especially for Mille Lacs Band member kids in foster care. In 2020, her first year as the Office Manager for the District I Representative's Office, Darla Roache and members of the Family Services Department collaborated on an idea to give Mille Lacs Band kids in foster care gift cards.

Roache began to work with the Health and Human Services Family Services Director, requesting a list of names of Mille Lacs Band enrolled children so that the District I office could give them a card. Unfortunately, due to HIPAA and Band privacy policies, rules, and regulations, Family Services is not allowed to share that information. Additionally disappointing, due to the Band policies on gift card distribution, each recipient must verify they are an enrolled Band member living in either District I or the Urban area. That combination put a stop to the foster care kids gift card idea for that year.

While it was disappointing to Roache, she understood the policies and appreciated them, yet she was determined to find a way to help the foster care kids. She did not give up. "The holidays are such a great time to donate, and I really wanted to do something within our own community for our kids," Roache said.

The following year, 2021, she began early collaborating with District I Representative Virgil Wind and Human Services Executive Director Carmen Kalk. Roache pitched the donation option to be done during the District I gift card distributions. Community members in District I and the Urban area could donate — or give back — the card they received, which would then be donated to Family Services to be used by the Foster Care program to purchase gifts for children in a Mille Lacs Band foster care home. Representative Wind and Executive Director Carmen Kalk were in agreement that this was a great idea and they decided to move forward with it.

"We were able to offer a couple of different ways for people to donate," Roache said. "They could do it in person at the distributions, or send me an email stating they would like to donate their gift card along with their address for confirmation. I wanted to make it convenient for people who wanted to donate, but were not able to do so in person. This worked great! I received most of our donations via email. The emails also served as their signature for their issued gift card, which is required."

This past year, 2022, was the second season of the gift card give-back option. Over the course of the last two years, District I, Urban, and in-state Band members donated over \$5,000 in Walmart gift cards for the Mille Lacs Band foster care children. In 2021, a little over \$3,000 was donated, and in 2022, slightly over \$2,000 was donated.

"I was thrilled with the amount of people who were willing to donate their card to be used to purchase a gift for a child in foster care. While a \$25 Walmart gift card may not seem like much to some, it may help make a child's Christmas a little happier," Roache said. "And that's the reason I really wanted to do this."

"I would like to give a huge shout-out to the 200+ people who found it in their hearts to give back. They took the time to make it a point to go out of their way for this special occasion," District I Representative Virgil Wind said. This is a great testament of the wonderful community that we live in."

Roache echoed that statement and added, "We would also like to express our gratitude to the Health and Human Services Family Services staff who also helped to make this happen. They were a tremendous help in purchasing the gifts and getting them to the kids in foster homes."

Rep. Wind wanted to make sure Roache received recognition for her ideas and follow-through developing and managing the process. "It wouldn't have happened without her thoughtful dedication," he said.

The District I Representative's office is looking forward to continuing this option with future holiday gift card distributions.



# MILLE LACS BAND DNR PARTNERING WITH U OF M TO STUDY CWD IN 1837 CEDED TERRITORY

NO POSITIVE RESULTS TO DATE

By VIVIAN LaMOORE, INAAJIMOWIN EDITOR

The Mille Lacs Band Department of Natural Resources has been partnering with the University of Minnesota Department of Fisheries, Wildlife, and Biology along with the Great Lakes Indian Fish and Wildlife Commission (GLIFWC) to assist in the study of Chronic Wasting Disease (CWD) in the deer population in Minnesota. The study includes testing of the prions in the lymph nodes from harvested deer to monitor the spread of the disease and locate areas with positive test results. Jordan Williams, Mille Lacs Band DNR biologist, and LeRoy Day, Mille Lacs Band Lead Licensing Agent, were tasked with gathering deer heads of harvested deer to be tested by the U of M on tribal lands.

Testing deer helps determine how prevalent and areas where the disease is. The more deer that are tested helps determine the best management actions to take. Every sample submitted helps to provide critical information to support the long-term health of wild deer populations.

According to the MN DNR website, 30 deer have tested positive in Minnesota from July 1, 2022, to present. The most positive results were from the disease management zone, with 27 positive results. This zone includes deer permit areas of 604, 605, 643, 645, 646, 647, 648, 649, 655, 661, and 679. Those results do not include results from Mille Lacs, as the Mille Lacs testing was conducted through the University of Minnesota.

## Mille Lacs Band sample submissions

In total, the Mille Lacs Band DNR received 47 deer heads for testing during the hunting season from September 4, 2022, through December 31, 2022.

The first batch collected from Mille Lacs Band members totaled 19 deer heads turned in. Results were returned in four weeks with no positive results.

The second batch collected from Mille Lacs Band members totaled 16 deer heads turned in. Results were returned in six weeks with no positive results.

The last batch collected from Mille Lacs Band members totaled nine deer heads turned in. The results have not been returned as of yet.

"This is good news for Band members who hunt on tribal lands and for Minnesota in general," Williams said.

To date, there are no positive results in the 1837 ceded territory. The closest positive results are two reported in MN DNR permit area 604, which is in Crow Wing County.

Williams explained the disease is transmitted through prions, which are abnormal proteins that self-replicate within an infected animal. Prions are highly resistant to disinfectants, heat, or freezing. There are no vaccines or treatments for TSEs, and they are always fatal. They are believed to be excreted and transmitted through urine, feces, and saliva of an infected animal.

CWD is a neurological disease affecting the cervid family — deer, elk, moose, reindeer, and caribou. It causes characteristic spongy degeneration in the brain of an infected animal.

The disease is hard to detect in live animals in the wild. "It is kind of like a cancer, where it takes years to develop where you can actually see the signs, like head bobbing, walking in



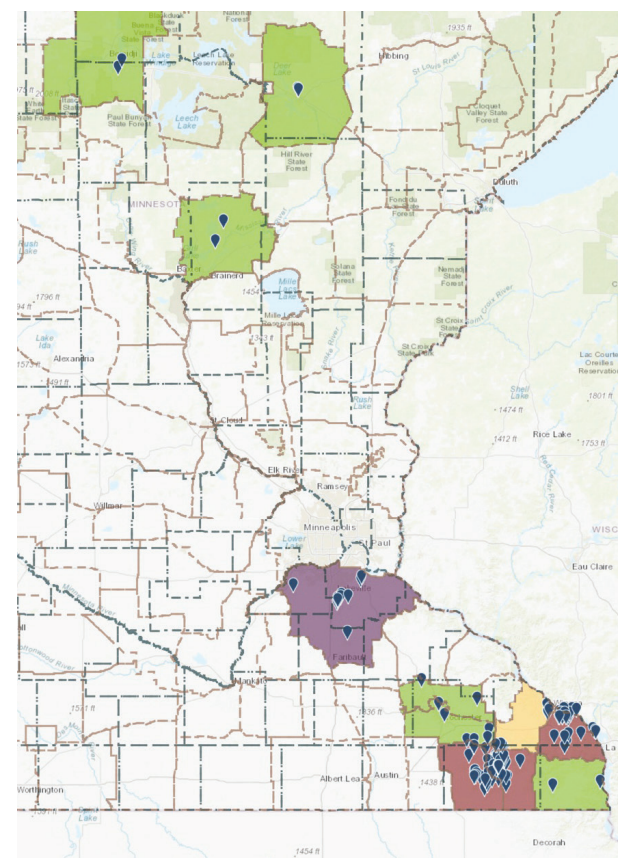
Adobe Stock photo.

circles, those types of things," Williams said. He added that symptoms can be seen in older, more mature deer, and not as much in younger deer. However, infected deer that are not showing symptoms can still transmit the disease to other deer.

"When you see a deer that is staggering a little bit, keeps the head down, and looks malnourished, or kind of sickly, that is when they are showing signs of CWD," Day said. The DNR asks that if you do see a deer exhibiting those signs, you can report it to the DNR or a conservation officer.

Because CWD is spread through a deer's contact with prions, understanding the natural social and movement behaviors of deer gives a better understanding of how the disease spreads between deer and to other deer populations. This information can help managers predict where the disease might show up next and plan management activities to minimize that spread.

The Centers for Disease Control (CDC) and other public health agencies have concluded there is no known link between CWD and any neurological disease in humans, and transmission to humans is extremely unlikely. However, an ongoing study by the Canadian Food Inspection Agency has demonstrated that by orally consuming muscle from deer naturally infected with CWD under experimental conditions, the disease can be transmitted to macaques (type of monkey). This unpublished finding has sparked renewed concerns about potential human health risks of eating CWD-contaminated venison. In separate work, also focused on susceptibility of macaques to CWD, Race et al. (2018) found no evidence of successful transmission. The reasons for this scientific ambiguity are unclear, but as a precaution, both the CDC and the World Health Organization recommend that humans do not consume any part of a known positive animal.



Blue pins indicate locations where the Minnesota DNR has identified CWD positive results in Minnesota.



# DAKOTA & OJIBWE LANGUAGE SYMPOSIUM

MIAC & Minnesota Humanities Center host 2-Day event at Grand Casino Mille Lacs

By NAZHIKE, MILLE LACS BAND MEMBER

The Minnesota Indian Affairs Council's Language Revitalization Working Group in partnership with the Minnesota Humanities Center, hosted a two-day Dakota and Ojibwe Languages Symposium at Grand Casino Mille Lacs on February 9 and 10. The goal of the symposium was to bring people together who are working in Dakota and Ojibwe language revitalization. They also used the time to celebrate successes of what some groups have done in the past, highlight what is currently going on in the field, and help shape future language revitalization efforts. The symposium elevates the visibility of Indigenous languages throughout the state of Minnesota to bring awareness of the efforts underway. By bringing people together, the symposium served as an opportunity for individuals to network with other Dakota and Ojibwe language professionals. The event was held in-person and broadcasted virtually.

Joe Nayquonabe Sr. opened the event by offering asemaa to the Manidoo and Timber Trails sang a song to begin the conference.

"[I] Heard one of the best presentations on language ever!" said Nikki Pieratos, Executive Director of the Tiwahe Foundation, "It was visceral and completely inspiring, converting intentions to actionable commitments. One of the guided and modeled questions that struck me was, 'When do you first remember realizing that you did not know your language?' When I was at Lac La Croix with my grandparents as a kid, I realized that Anishinaabemowin wasn't just spoken at funerals and powwows but was an everyday language. I've let so many years pass. The organization I'm proud to be a part of wants to support resources and will double down on the ways we support this event, and come spring, I'll rejoin language classes and take my babies. Chi Miigwech/Wopila Tanka."

She was talking about her experience listening to the Friday Keynote by Tipiziwin Tolman. Tipiziwin is Adjunct Faculty at Washington State University's Teaching and Development, as well as a graduate student for a Master's in Indigenous Language Revitalization from the University of Victoria, British Columbia. Among the discussions were ideas around the stresses of being a language learner and the tools to overcome them. Not only are we having to reintroduce our languages back to our families and communities, we also need to overcome traumatic barriers that block our language learning.

Mille Lacs Band Commissioner of Education Niiyo Gonzalez shared an overview of the challenges identified by a diverse team of professionals with experience in the Indigenous language revitalization field. There was time to discuss the potential strategies for addressing these challenges within our local language communities.

With most of the conversations revolving around language documentation, technology, and teaching, there was general excitement at the stage of language revitalization efforts in our Ojibwe and Dakota Communities.

We all have a part to play. It is our languages. Miigwech.



Bimwewe Serena Graves speaking about her motivation to become an Ojibwe language teacher.



## Biboon—When it is Winter

Biboong, giizhoo'oo. Agwajiing gigibabiinzikawaagane. Giizhootawage'oo dash gigiminijikaawane gaye. Abinoojiyag biitookizineewag, gisinaamagak. Odozhi'awaan a'aw goon-ininiwan. Omikaanaawaan odishkiinzhigoon. o'ow Odookaadaakijaane, miinawaa odoon. Omikaanaawaan omitiginikan. Odayaan miskaa-wiikawaan idash odayaan ozhaawashko-giizhoopizoonan. Minwendam zoogipong. Biiwang, niibawi. Zhoomingweni apane biboong.

(When it is winter, s/he dresses warmly. Outside s/he wears a coat. S/he wears earmuffs and s/he wears mittens also. Children they wear boots, when it is cold weather. They make him/her that snow-man. They find them, his/her eyes, carrot-nose, also his/her mouth. They find his/her stick arms. S/he has a red-hat and s/he has a blue-scarf. S/he is happy when it is winter. When it is a blizzard s/he stands up. S/he is smiling always, when it is winter.)

### Bezhig—1

#### OJIBWEMOWIN (Ojibwe Language)

Double vowel system of writing Ojibwemowin.

—Long vowels: AA, E, II, OO  
Waabooz—as in father  
Miigwech—as in jay  
Aaniiin—as in seen  
Mooz—as in moon

—Short Vowels: A, I, O  
Dash—as in about  
Ingw—as in tin  
Niizho—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.

**Proper names in Ojibwe**  
From *Survival Ojibwe* by Patricia M. Ningewance, Mazinaate Press, Winnipeg, Manitoba ISBN 0969782608

Elder speakers may speak English names by substituting Ojibwe vowels, consonants and consonant clusters. L, F, V and R are not used in Ojibwe. L, R are replaced by N, F, V are replaced by P, B. TH (unvoiced) is replaced by T. TH (voiced) is replaced by D.

Allan—Aanan  
Eugene—Yoojiin  
Charles—Jaanis  
Mary—Menii  
Jerry—Jenii  
Thomas—Daamas

### Niizh—2

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

A. Biboong, ningagwedwe, "Aaniiin ezhinikaazod wa'aw giizis?"

B. Gidikid, "Izhinikaazo Manidoo-giizisoon wa'aw giizis."

C. Ikido, "Gichi-manidoo giizis wa'aw giizis." Gichi-gisinaa!

D. Nindikid, "Daga gibaandiganaag ingiw animoshag idash gaazhagensag."

E. Ikidowag, "Izhinikaazo Namebinigiizis wa'aw giizis. Gegaa ziiwan!"

F. Azhigwa nindibaajimomin idash nimazinigwaasomin.

G. Nindikidomin, "Miigwech. Gichi-manidoo."

### Niswi—3

#### IKIDOWIN ODAMINOWIN (word play)

#### Down:

- S/he stands.
- S/he says.
- Spirit
- S/he dresses warmly.

#### Across:

- When it is cold....
- Come
- 2 (in counting)
- S/he sets a snare.
- Snow

### Niiwin—4

#### Proper Names

I say..., We say..., You say...

Alexander—Nindikid, "Aniksaandan."

Daniel—Nindikid, "Daaniyan."

Charlotte—Nindikid, "Zhaanat."

Andrew—Nindikidomin, "Aandanoo."

Nancy—Nindikidomin, "Naanisii."

Sharon—Nindikidomin, "Zhenan."

Katie—Gidikid, "Getii."

Jennifer—Gidikid, "Jinipen."

Matthew—Gidikid, "Maatiyoo."

John—Gidikid, "Jwaan."

Izhinikaazowin—Name

#### Goojitoon! Try it!

Translation below.

- \_\_\_\_\_ (Elizabeth) gii-ikido, "Waabooz bi-izhaa omaa."
- \_\_\_\_\_ (Kevin) gii-ikido, "Gaawiin bi-izhaasii. Izhaa imaa noongom."
- \_\_\_\_\_ (Mike) gii-ikido, "Ambe omaa Waabooz!"
- \_\_\_\_\_ (William) gii-ikido, "Gego bi-izhaaken!"
- \_\_\_\_\_ (Christopher) gii-ikido, "Ninga-agoodoo dash ninga-naandagoodoo ga-waabang."

#### Translations:

**Niizh—2** A. When it is winter I ask, "What is she named this moon (month)?" B. You say, "She is called the Little Spirit Moon (Dec.) this moon." C. She says, "She is named the Great Spirit Moon (Jan.) this moon. It is very cold. D. I say, "Please bring them in those dogs and cats." E. They say, "It is called the Sturgeon Moon (Feb.) this moon. Almost it is spring." F. At this time we tell stories and we do beadwork. G. We say it, "Thank you Great Spirit."

**Niswi—3** Down: 1. Niibawi 2. Ikido 3. Manidoo 4. Giizhoo'oo Across: 5. Gisinaamagak 6. Ambe 7. Niizho 8. Agooodoo 9. Goon

**Niiwin—4** 1. Anizibat did say, "Rabbit is coming this way here." 2. Gebin said, "No S/he isn't coming this way. S/he is going there now." 3. Ma'ik said, "Come here Rabbit!" 4. Wiiniyam said, "Don't come in this direction!" 5. Ganistapan said, "I will set a snare and I will check the snares when it will be tomorrow."

There are various Ojibwe dialects; check for correct usage in your area. Note that the English translation will lose its natural flow as in any world language translation. This may be reproduced for classroom use only. All other uses by author's written permission. Some spellings and translations from *The Concise Dictionary of Minnesota Ojibwe* by John D. Nichols and Earl Nyholm. All inquiries can be made to MAZINA'IGAN, P.O. Box 9, Odanah, WI 54861 [pio@glifwc.org](mailto:pio@glifwc.org).

Originally published in *Mazina'igan* Winter 2010-2011. Reprinted by permission. Miigwech to GLIFWC and Shelly Ceglar.



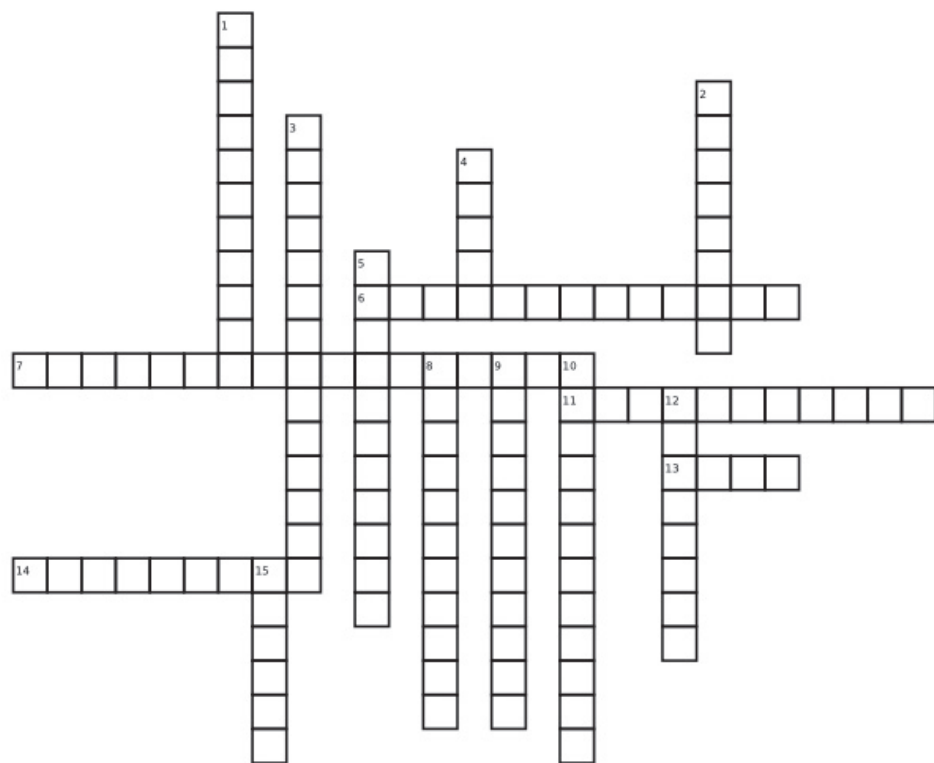
Mille Lacs Band Commissioner of Education Niiyo Gonzales.



Mille Lacs Band Elder NAS School Board member Joe Nayquonabe Sr.

# AAZHAWAAKWASING IKIDOWINAN ONAABANI-GIIZIS 2023

By NAZHIKE, MILLE LACS BAND MEMBER



## Down:

1. Ojibwe Language.
2. And.
3. Help me.
4. I want to.
5. that I know it.
8. My origin.
9. Anishinaabe.
10. I am offering
12. My clan. 15. Asemaa.

## Across

6. I am named.
7. So I am Anishinaabe.
11. Way of life.
13. Please.
14. know it.

# GOOKOOKO'OOG

By NAZHIKE, MILLE LACS BAND MEMBER

As Anishinaabe, we have developed ways for safety and preservation. Imagine all of the adaptation our people had to go through after living life a certain way for eons to all of a sudden having to migrate, settle in the area of the Dakota people and endure the Federal Indian Policies of the United States. Then, to endure the oppression as Minnesota became a state up until to this very date. In order to do so, we relied on messengers. Dreams, prophecies, visions, guidance, and direction based on a spiritual belief system. There are all the beings of the forests, rivers, lakes, and swamps that were placed their to help us. Some of them have been maintained in our everyday belief system. Some have been long forgotten, lost in an abyss attributed to trauma. Also, there were some that have taken on an identity that is outside the original intention.

One being that has taken on this alter-identity is Gookook'oo, the owl. Today, the owl is feared. From hearing or seeing an owl automatically leads Anishinaabe, along with members of different tribes, to believe that death is on the way. Also, if you see an owl, there is bad news coming. In what form? You'll only know when it happens. The owl gains the reputation of the bringer of bad news, misfortune, bad deeds, and death. What a stigma to have tied to your name. Much like the Anishinaabe having the stigma of beggars, thieves, primitive, and such. We see daily that is not so. Although some Shinaabe may have adopted the stigma as a reality, we are learning that our people are some of the most blessed. The owl is the same. We hold the owl to a stigma in which we have applied.

So, with the duty of bringing news, ALL news, the owl is

more like a messenger. It is just that sometimes we don't like the message. We developed a fear-based perspective of the owl due to the messages we receive not always being good. There are bad messages we must receive and accept as Anishinaabe receiving a gift. We became afraid of all messages because there are bad messages, sometimes. The more news the owl brings, some may be bad, but some are also good. Great news in fact. The owl is out doing what was agreed upon — to deliver messages, good or bad.

They also act as helpers. Imagine having an owl as your helper. Wisdom, tracking, ability to see in the dark. When an Anishinaabe is guided by an owl, there is great responsibility. Maybe to carry the same or similar messages. Maybe we can better use our ways to deliver the message as related to each other as Anishinaabe. The helper agrees to help the Anishinaabe in different ways, usually it is in a way that we need the most.

The owl does bring bad messages. But the manidoog must believe that we need to hear the messages. For whatever message the owl is trying to deliver may happen regardless if we get the message or not. Being unaware of messages doesn't usually save us from when the message comes into fruition. Relying on the owl as our source of messages must be like when we are having a dilemma in our personal lives and your cellphone buzzes. You anticipate the message as negative, it may be, but turns out it is good. Now, do you throw away your phone because it delivers bad news? Sometimes even the worst of all news? I think we can rely on the owl as the messenger much like we rely on our phones as a portal to messages.

Miigwech.

# GIDINWEWINAAN — OUR WAY OF SOUND

By Nazhike Mille Lacs Band Member

Offering tobacco everyday is what is highly recommended. It can also be an exercise of your language muscles. Working through this daily will allow you to commit it to spiritual memory and enhance your experience as an Anishinaabe. Using your language daily will set your mind on a path that aligns with your spiritual path. Use the following terms:

**Indizhinkaaz** = I am named.

(In dizh zhin nik kahz)

**Indoodem** = My clan.

(Gih ninj)

**Indoonjibaa** = My origin.

(In doon jib bahj)

**Nindatamawaa** = I am offering

(Nin dut tum muh wah)

**Asemaa** = Asemaa.

(Uh say mah)

**Ni-wii** = I want to.

(Nih wee)

**Gikendaan** = know it.

(Gik kayn dawn)

**Ojibwemowin** = Ojibwe Language.

(Oh jib waym mow win)

**Miinawaa** = And.

(Mee nuh wah)

**Anishinaabe** = Anishinaabe.

(Uh nish shin nah bay)

**Izhitwaawin** = Way of life.

(Izh itwah win)

**Daga** = Please.

(Duh guh)

**Wiidookawishin** = Help me.

(Nin dew skwun)

**Gikendamaan** = that I know it.

(Gih kayn duh mahn)

**Anishinaabewiyaan** = So I am Anishinaabe.

(Uh nih shin nah bay wih yawm)

*You can hear many words and sentences pronounced by native speakers at [ojibwe.lib.umn.edu](http://ojibwe.lib.umn.edu).*



## LESSONS FROM JOE SR.

# MAAJII-GIKENDANDAA GIDINWEWININAAN (LET'S START LEARNING OUR LANGUAGE)

**GAA-TIBAAJIMOD (told by) JOE NAYQUONABE SR.,  
WAABISHKINES**

**GAA-TIBAAJIMOTAWAAJIN (transcribed by)  
JAMES CLARK, OZAAWAANAKWAD**

This month, I would like to tell people of an amazing opportunity that has been brought to my attention. After that last article that I wrote, which was about speaking at the dances, and for dishes, I was made aware of something called Rosetta Stone (RS). I will tell you a little of how my experience went. I could speak to where I could communicate, and understand the subjects at hand. Yet, I quickly saw that I needed to know more, and so I started learning by listening to people that talked. It's almost like I went back to school. I participated in the RS language program along with several other Elders, and at times, I felt like I was a grade school kid while working with PhD level speakers. It was a great opportunity for me to learn more about my own language. It wasn't all work; there was a lot of Native humor that happened while we worked, which made all the work seem like the good old days. A special thanks to the higher education people that knew how to develop such a program who could be trusted with such an important task. I can't say for everyone, but this was a very special time in my life to be able to work and share time and language with the other Elders.

Now this program has started to come out so that people can both teach it and learn it. It is a great opportunity for those who have wanted to learn but were not able to in the past, partially because you can do it anywhere. It's important to note that there are people out there willing and able to assist should you find any difficulties.

Why use Rosetta Stone? Our ceremonies were given to us Ojibwemong, and thus we continue using Ojibwe during those times; some of these include while at funerals, namings, and various others that use the language. Early in my lifetime, a majority of people around me understood what was being said. Now, sadly, I am starting to see a massive shift the other way and not nearly as many people understand what is being said anymore. Personally, I would say we're getting close to 90 percent not understanding, but we will not give up.

Rosetta Stone is a way that we can slowly begin to change that percentage back to the way things used to be. I can remember when I worked for the Reservation Business Council (RBC). All those elected officials spoke the language. It just shows how times have changed and somewhere our language has fallen by the wayside. I remember going to some of the RBC meetings, and we'd converse little bits and pieces in Ojibwe. And again, at that time, the audience in attendance under-

stood when we did not use English. A lot of the conversation between the elected officials was in the language both at work and outside work; it was good to hear those conversations going on from time to time.

Now, you must note that in our constitution, it does say that our Band's official language is Ojibwe, yet 100 percent of Band members speak English. Should we thus alter our own constitution to reflect that? As mentioned at this past State of the Band (STOB), the very first STOB was not given in English, but in Ojibwe for those in attendance to understand. Regardless of if someone is giving a speech at STOB or sending someone home at a funeral, what is becoming common practice after said speech is finished? Translations.

In closing, countless hours were taken to develop Rosetta Stone by Mille Lacs Band members and speakers. Not only did the Band help support the program, but other Anishinaabeg came from other communities to assist and make sure this is available to not only Mille Lacs Band members but all Ojibwe people. We owe it not only to our ancestors, but to those that haven't come yet. When those future generations come into the world, Rosetta Stone will make it possible that they will have a fighting chance to learn their identity, culture, and language.

Miigwech, mii go iw.

### NOTES FROM JOE:

Aaniin Anishinaabedog! Waabishkibines omaa. (Hello fellow Anishinaabe!) Joe Sr. here. With the times we live in, I must tell you about the article I have submitted. This article is full of my words, observations, and experiences that I have encountered throughout my life, and it is time to have these subjects written down. Understand not everything needs to be written, but various teachings cannot be lost.

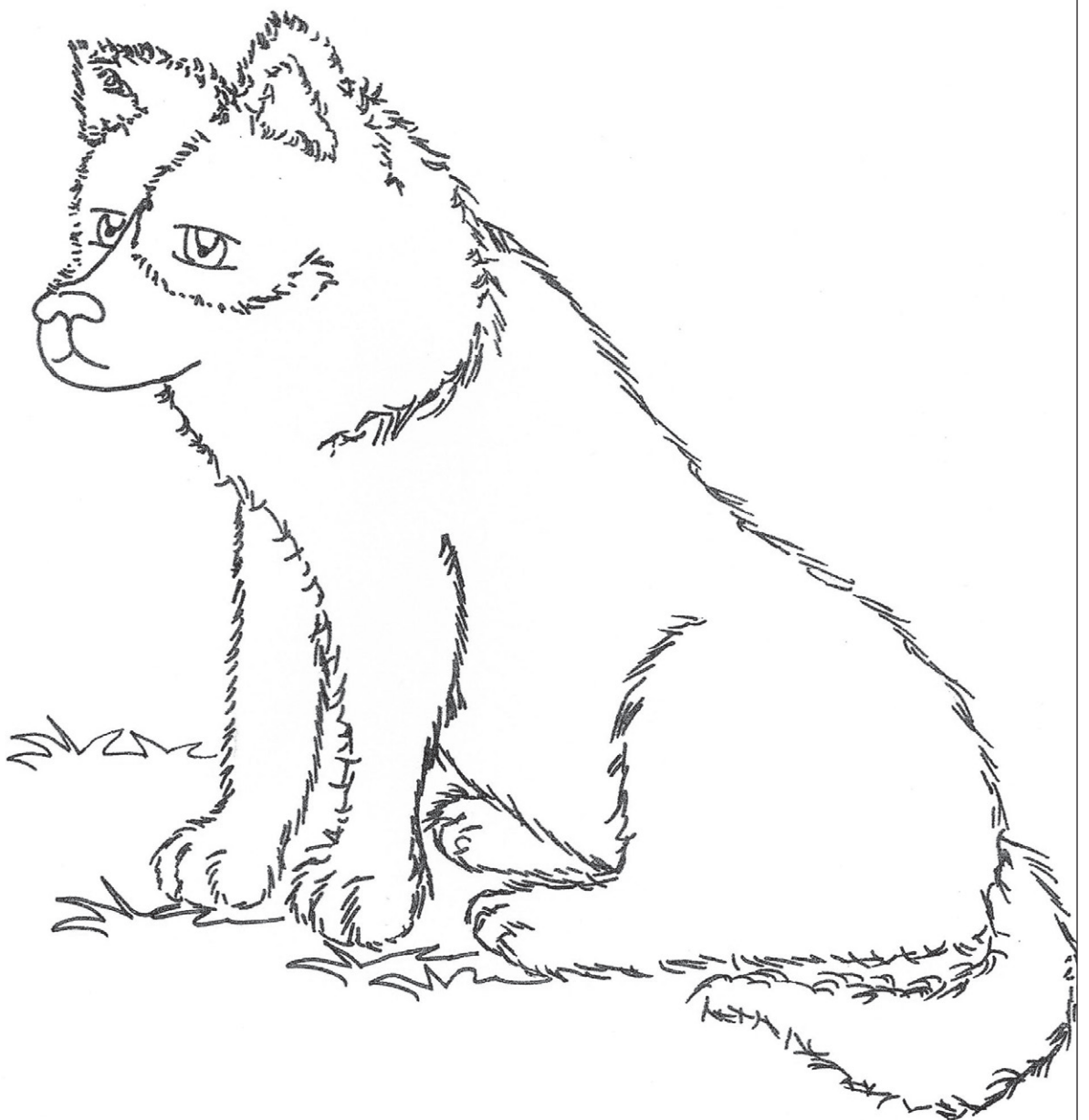
That being said, as Anishinaabe, we all experience life differently. This disclaimer is needed for all intents and purposes as the goal of this article is: to better equip our people who'd like to learn, and for topics people may not have the ability to ask an Elder about. If these teachings are not as you learned them, that is okay. It is not our way to blame and criticize but to teach and show compassion.

Any comments, questions, or further discussion, please feel free to reach out to me and I'd be happy to have a conversation. Miigwech.



## KIDS COLORING CORNER MAINGAN

By JANET SWIERCZEK, BAND MEMBER



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## BAND MEMBER VOICES

# STRONG INDIGENOUS WOMEN I ADMIRE

### MARCH IS WOMEN'S HISTORY MONTH

By **DIBIKWE, VALERIE HARRINGTON-WIND**

Women's History Month is a celebration of women's contributions to history, culture, and society and has been observed annually in the month of March. Women were often overlooked historically, and in researching and compiling information for this article, it was disappointing to not find much of a celebration of Indigenous women in history. There were lists of top Native American Women you should've learned about in history.

I recognized Wilma Mankiller, Pocahontas, Sacajawea, Winona LaDuke, Elouise Cobell, Deb Haaland, and Ashley Callinbull. I read about all of these amazing women who have done so much for Indigenous people and learned so much about these overlooked Indigenous Ojibwe. Reading about these women that I really don't know made me think of the overlooked Indigenous Ojibwe in our area.

For me, growing up, I could always look up to the women in my family. The moms, the aunts, the grandmas, great-grandmas, sisters, and even cousins that were like my sisters. I grew up with an amazing strong-spoken Auntie Christine Sam, and I remember how passionate she was about women's rights and the safety of women in domestic violence. I remember her being unafraid of anything.

My great-grandma Starry Skinaway showed me the importance of holding the family together and that the woman is the backbone of the family. She would also show me the importance of checking on your neighbors and always asking our neighbors if they need anything. One of her teachings was to never judge other people and to remember that no one is below us and we are not below anyone either; we are all equal.

My grandma Agnes always taught me the importance of family, too. She has a quote hanging in the museum that brings me to tears whenever I read it, and it says, "When my mother was alive, she kept everybody together. That's what we do here — keep the families together."

I grew up looking up to a different list of ladies who I think are overlooked and should be on the top lists. On my top list would be my mom, my grandmas, my great-grandmas, my aunts, my sisters, my cousins, and some amazing Ojibwe I looked up to as a youth and young woman growing up on the Rez.

I would put the late former Chief Executive Marge Anderson on my top list, as she was an amazing leader. I admire her for her strength. She was a powerful pioneer for women. She opened so many doors for women as being the first woman to lead our Tribe and any Minnesota tribe. She knew how to speak our language fluently. She successfully dedicated herself to our Tribe. I've always seen her as a leader, and I remember seeing her at the dance hall and she was the sweetest, friendliest woman.

Growing up, I knew current Chief Executive Melanie Benjamin as the Commissioner. She spoke to us during a tour of the government center. She stressed the importance of giving back to our Tribe and getting an education. I commend her devotion to our Tribe and our community. Her representation at the tribal, state, and federal level is powerful and unique. I truly admire her success and her work with women's empowerment. I also admire her devotion to our culture and language.

Former District I Representative Sandi Blake is an inspiration, as she has given so much of her time, commitment, and passion not only for District I, but for all of our Tribe and our community. She is a very kind woman.

Former Secretary-Treasurer Carolyn Beaulieu became the first female elected to hold that position for the Mille Lacs Band opening the doors for future women. I admire her for her commitment to our people and most of all her commitment to education and caring for Band members while working for Band Member Development.

A most recent leader is District II Representative Wendy Merrill. She would be on my top list due to her passion and commitment not only to District II and III, but to all of our Tribe and community. I admire her knowledge and her willingness to better our community. What I admire most is her role in her family and her commitment to ceremony and roundies.

I would add all the Elder women, as they have so much experience and wisdom, especially the Elders who share their knowledge and teach our language.

I can't overlook all the women I work with or have worked

**WOMEN IN HISTORY** see page 17

## GRA UPDATE

# HOW TO ASK FOR REVIEW OF LICENSURE

The Gaming Regulatory Authority (GRA) wants to help Band members who may not be comfortable in applying for casino positions due to their criminal history. GRA Licensing Employees are always happy to assist Band members with questions regarding their background. Band members who have faced licensing issues in the past are encouraged to contact our staff about eligibility and options. Don't hesitate to reach out for confidential assistance:

Mille Lacs: Sally at 320-532-8253 or Krista at 320-532-8135  
Hinckley: Lori at 320-384-4742 or Joleen at 320-384-4774

You can find Employee Gaming License Background regulations on the GRA page of the Mille Lacs Band website; see "Gaming Regulations and Resolutions" for DGRs 7 and 7a. If you would like to have the Board look at a previous licensing action, please use the "Request for GRA Board Review" from the GRA page.

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 of the Gaming Enterprises. More information and contact numbers can be found at <https://millelacsband.com/home/indian-gaming-regulation>.

### GAMING REGULATORY AUTHORITY



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

GRA Board meetings are open to the public. Meetings are currently being conducted remotely using Microsoft Teams. This month's meetings are at 9 a.m. on March 9 and March 23.

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 of the Gaming Enterprises. More information and contact numbers can be found at <http://www.millelacsband.com/government/gaming-regulatory-authority>. You can also LIKE us on Facebook at Mille Lacs Band GRA.

## AROUND THE RESERVATION

Hi Auntie,

My question is about our treaty rights. I'm a sophomore in high school. I am really into sports. Lately, my dad has been after me about learning to net and spear. He keeps saying how important it is for us to practice our treaty rights. He says our ancestors fought hard for us to have what we do today. He has left me alone before because I spend most of my time and energy on sports and practice. Lately he has made me feel a little shame as a young man to not be interested in something he says is so important. Auntie, why are our treaty rights so important and what are our treaty rights? Please help so I can understand my dad and hopefully I can start practicing our treaty rights.

Thank you,

Reluctant Treaty Rights Nephew



Aaniin Nindoozhim,

Lililili this is the most amazing question and I am so thankful for this. First, I want to affirm that your interest in sports is an amazing gift and I hope you continue your passion for sports. Also, I want you to know that I may not have all the answers, but I hope I can share with you some of my experience and some facts and tools for treaty rights.

First, the number one thing I know about treaties is that they matter. The treaty I believe your dad is speaking about is our 1837 treaty that we fought a nine-year legal fight to have our treaty rights recognized. Our fight ended on March 24, 1999, when the United States Supreme Court ruled in our favor along with seven other Chippewa bands. The decision upholds the Treaty of 1837, which grants the bands the right to hunt, fish, and gather on land in east-central Minnesota. Our band website has an abundance of information on treaties.

We all could have many different opinions on why our treaty rights are important. I think you researching treaties and learning about the 1837 treaty and the case briefs will help you find your own opinion. I think the reason your dad is so passionate about it is because he may have been part of the beginning to exercise our rights when we had people who were not so friendly to us. There were some non-Natives that were upset about us being able to practice our treaty rights. Some thought we were going to take all the fish and harm the environment. Some of it resulted in violence and they chanted racial slurs. It was a very tough time to be an Indigenous warrior/warriorette practicing your right to hunt, fish, and gather. As a young man in order to understand where your dad is coming from, imagine that non-Natives are against you playing any kind of sports. Imagine you show up to play and people are mean and say hurtful things. They think you have no right to play, and that you are harming the sports. How would that make you feel? Would you want to play more? Would you want to make sure your children play? I think your dad wants you to show interest so later on in life you can teach your children and it will be passed on from generation to generation.

We as Indigenous people have a strong spiritual connection with the land. Maybe right now you don't have an interest in hunting, fishing, or gathering, but your spirit will always have a connection to those things. I bet that you would be a natural since you are an athlete.

If you want to know more, you have an amazing teacher in your dad. You can read about the treaties on our website. You could go to our Department of Natural Resources (DNR) and ask someone to talk to you about the treaty rights. You could attend the yearly Treaty Rights Day celebration that is put on by DNR. Once the student is ready, the teacher appears and there are many Elders and warriors who can teach you whenever you are ready to learn, just offer your asemaa and ask your dad.

Miigwech, Eager Treaty Rights Nephew,  
Auntie.

# MEKWENIMINJIG

## THE ONES WHO ARE REMEMBERED

### WAABISHKIGAABOWIIKWE, ROSA ARLENE WINSOR

Waabishkigaabowiikwe, Rosa Winsor, age 25, of Hinckley, Minn. passed away on January 26, 2023.

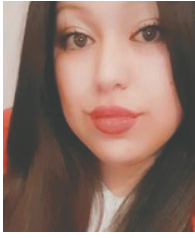
Rosa was born in St. Paul, Minnesota, on December 15, 1997. She lived in both Burn, Kansas, and Hinckley, Minnesota, and attended high school in both towns.

She was a stay-at-home mom, and her kids were her world. Anything that involved her kids she did. She was active with the 420 community. She enjoyed getting dressed up and doing hair and makeup. She loved getting the family together.

She is preceded in death by her grandfather Roy Shabaiash Sr., adoptive father Orville Earl Winsor, and cousin Dylan Shane Benjamin.

Rosa is survived by her children Daniella and Dylan of Hinckley, Minnesota, her adoptive mom, Doris Winsor of Table Rock, Missouri, mother, Gloria (Myles) Shabaiash of Hinckley, Minnesota, father Jose (Nicole) Garcia of Wichita, Kansas, sisters; Britney (Jessy) Winsor of Marion, Kansas, Anjelica (Emma) Winsor of Pine City, Isabella, Connie, and Emma Garcia of Wichita, Kansas, brothers; Fredrick (Carlee) Winsor of Burns, Kansas, Jose Jr. of Wichita, Kansas, William Jr., Airon and Arik of Sandstone, grandmother Elena (Todd) Simonson of Nevis, Minnesota, aunts; Delphine (David) Shabaiash of Hinckley, Minnesota, and Daphne (Bradley) Shabaiash of Onamia, Minnesota, uncles; Roy Jr. (Sherry) Shabaiash of Hinckley, Minnesota, Marco (Robin) Shabaiash of Hinckley, Minnesota, John (Brandy) Shabaiash of Sandstone, Minnesota, and John Robertson of Minneapolis, Minnesota, many cousins, nieces, nephews, great aunts and great uncles, and numerous other family, friends, and loved ones.

Funeral service was at 10 a.m. Tuesday, January 31, 2023, at Aazhoomog Community Center, with visitation Monday, January 30, 2023, starting at dusk. Burial was at Stevens Lake Cemetery with Nazhike, Brad Harrington officiating the services.



### AMIKIGAABAW, KEENAN LEE DARNELL WEYOUS

Amikigaabaw, Keenan Lee Darnell Weyaus, age 32, of Onamia, Minn., passed away on February 6, 2023. Visitation was at 6 p.m. on Thursday, February 9, 2023, at the District I Community



Center on the Mille Lacs Band of Ojibwe Reservation. A Funeral Ceremony was held at 10 a.m. on Friday, February 10, 2023, at the District I Community Center on the Mille Lacs Band of Ojibwe Reservation, with Nazhike officiating. Interment will be in the Vineland Burial Grounds. Arrangements are with the Shelley Funeral Chapel of Onamia.

Amikigaabaw, Keenan was born on February 7, 1990, in Saint Cloud, Minnesota, to Randy and Tracy Weyaus. He loved playing video games with his son, reading, and chess. He looked forward to enjoying his ice cream. Keenan liked to spend his time working on cars, fishing, and being with his friends and family.

Keenan is survived by his parents, Randy and Tracy Weyaus; children, Nathaniel Wimmer, Jason Michael Weyaus; sisters, Tala (Kevin) Clark, Aren (Eric) Brown, Naomi (Ray) Kristiansen, Jessie Weyaus, Randi Weyaus, Krista Knutson; uncles, Allen Weyaus, John Helms, Martin Otto; aunts, Michelle Repke, Jonelle Sam, Cynthia Ten Bear, Krystal Luek; grandparents, Herb Weyaus Sr., Rosalie Noonday, William Davis; and many relatives and friends.

He was preceded in death by his uncles, Herb Jr., Phillip, Eric; cousins, Tanya, Kaia; grandparents, Lonna, Conrad, and Dianne.

### MIGIZI, WAYLON BOYD

Migizi, Waylon Boyd, age 30, of Onamia, Minn., passed away on January 27, 2023. Visitation was held at 6 p.m. on Monday, January 30, 2023, at the District I Community Center on the Mille Lacs Reservation. A Funeral Ceremony was held at 10 a.m. on Tuesday, January 31, 2023, at the District I Community Center on the Mille Lacs Reservation, with Obizaan officiating. Interment was in the Vineland Burial Grounds. Arrangements are with the Shelley Funeral Chapel of Onamia.

Waylon James Boyd was born on March 23, 1992, in Brainerd, Minn. to Donald Boyd and Deanna Sam. He was a proud father and loved being with his son. Waylon enjoyed repairing and restoring cars, and he was especially proud of his Chevy Chevelle. Hanging out with friends, listening to music, and cooking was how he liked to spend his time.

Waylon is survived by his mother, Deanna Sam; son, Rory Boyd; sisters, Stacy Boyd, Priscilla Boyd, Alysia Boyd, Marissa Sam, Natasha Sam, Josie Sam; brothers, Clayton Boyd, Delaney Boyd; nieces, Raquel, Kiley, Tehlisse, Kaylee; nephews, Jesse, Quentin Jr.; grandparents, Delores Boyd-Hegland, Larry Hegland; and many loving relatives and friends.

Waylon was preceded in death by his father, Donald; sister, Christina Boyd; uncle, Kevin Boyd; niece, Kiley Jones; grandparents, Charlie and Clara Sam.

*Please note: The funeral announcement for Waylon Boyd was made in the February issue of the Inaajimowin; however, the full obituary was unavailable as of press time. It is printed here in remembrance.*



### GIIWEDINOO-BINESHII, MARCUS WILLIAM BOYD

Giiwedinoobineshii, Marcus William Boyd, age 31, of Onamia, Minn., passed away on February 7, 2023. Visitation was at 6 p.m. on Saturday, February 11, 2023, at the District I Community Center on the Mille Lacs Band of Ojibwe Reservation. A Funeral Ceremony was held at 10 a.m. on Sunday, February 12, 2023, at the District I Community Center on the Mille Lacs Band of Ojibwe Reservation, with Baabiitaw officiating. Interment was in the Boyd Burial Grounds. Arrangements are with the Shelley Funeral Chapel of Onamia.

Giiwedinoobineshii, Marcus William Boyd was born on April 4, 1991, to Stefanie Nickaboine. He enjoyed music, cleaning, exploring new places, and meeting new people. Marcus loved making people laugh with his jokes and crazy sense of humor. He loved his family. Family to Marcus was everything, especially being with his nieces and nephews. Marcus will be missed by all.

Marcus is survived by his mother, Stefanie Nickaboine, and his step-father, Paul Nickaboine; sisters, Kristin Boyd and Jaime Boyd; brother, Ricky Boyd; nieces, Danita, Chasity, Madeline, Janiya, Elicia; nephews, DJ, Chance, Richard, Bradley, Ricky Jr., Michael; uncles, Jamie (Emily) Short, Jeremy Boyd, Bradley Weyaus Sr., Chad Weyaus; and many aunts, cousins, and friends.

He was preceded in death by his grandparents, Juanita Weyaus, Ernest Kegg Sr.; brother, Dwayne Kegg Sr.; nephew, Abel Kegg-Nickaboine; cousin, Renae Short; uncle, Richard Weyaus, Jr.; and other loving relatives.



### WAABISHKAA AANAKWAD IKWE, CLARABEL KRUSE

The family of Clarabel "Clara" Kruse nee Schaaf sadly announces that on Sunday, February 19, 2023, Clara passed away surrounded by her loving family at the age of 80. Clara was born on May 1, 1942, in Cass Lake, Minn. to Susan and Ambrose Schaaf.

Clara was preceded in death by her mother Susan, her father Ambrose, son Christopher Jones, and sisters Maryann Shedd, Dolly Granger, Nancy Arnoux, and Karen Applebee. Also preceded in death by her brothers Alexander and Ronald Schaaf, and grandson Gage Kruse.

Clara left home early in life to obtain an education by attending Haskell Nations University where she studied business and office management, earning a degree in 1958. Clara then joined the Indian Relocation Act where she relocated to Oakland, Calif. to begin her career. Clara sought further education and attended the University of California Berkeley where she studied and became an activist in Native American sovereignty and treaty rights, participating in the Occupation of Alcatraz in 1969. Clara also participated in the American Indian Movement, AIM protest in 1970 creating awareness surrounding the illegal arrests occurring in the Leech Lake Band of Ojibwe Reservation where the State of Minnesota illegally arrested natives on the Leech Lake reservation for hunting, fishing, and wild rice harvesting. This protest sanctioned by the then tribal council resulted in the state of Minnesota, Supreme Court Decision Leech Lake Band of Chippewa vs. Herbst, ordering the state to cease all legal actions against Leech Lake Band of Ojibwe which generated self-regulation over inherent tribal rights.

Clara was employed for several years at Mille Lacs Band Casino in the slot department. She enjoyed playing bingo with her sisters and was an avid reader of books.

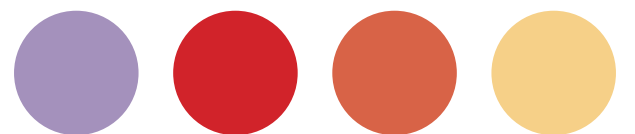
Clara is survived by her daughters D.D. Simula (Erik) and Jane Harstad, her sons Patrick (Terri) and Martin Kruse, brothers Bill (Barb), and Frank Schaaf, and sisters Suzanna Schaaf and Marilyn Whitney. Clara is also survived by Grandchildren Kevin Fairbanks Jr., LeAnn Fairbanks, Brian Fairbanks, Timothy Braford, Shannon Thomas (Jeremy), Jacob Harstad, Jessica Ahlers, Josette Harstad, Devlin Moose, Kendrick Kruse and Conner Kruse. Great Grandchildren Aubree Villeneuve, Danica Fairbanks, Trey Fairbanks, Jayden Fairbanks, Kaydence Fairbanks, Keenan Fairbanks, MaKenzie Fairbanks, MaTaya Fairbanks, MaCoy Fairbanks, MaKai Fairbanks, MaKotah Fairbanks, Paxton Fairbanks, Greyson Fairbanks, Nikaan Blackwell, Julian Harstad, and Great Great Grandson Zander Geving. Visitation for Clara will be held at the Mille Lacs District I Community Center on Tuesday, February 28, 2023, starting at 6 p.m., and her funeral will be held at the same location starting at 10 a.m. on Wednesday, March 1, 2023.

## FUNERAL NOTICE

### OZHAAWASHKOGIZHIGOOKWE Winifred "Winnie" LaPrairie

Ozhaawashkogizhigookwe, Winifred "Winnie" LaPrairie. A wake was held at dusk on Monday, February 27, 2023. A traditional funeral was held on Tuesday, February 28, 2023, at 10 a.m. with Skip Churchill officiating. The wake and funeral were held at Brookston Community Center, Cloquet.

A full obituary was not available as of press time and will post when available.





# MMIR RALLY HELD IN MINNEAPOLIS

*No more stolen sisters*

PHOTOS By VICKI FLOR-BEHRENS AND NATE SABREE

Hundreds of people gathered at a rally for missing and murdered Indigenous women and relatives in Minneapolis on Tuesday, February 14, 2023.

Mille Lacs Band Victim Services staff Vicki Flor-Behrens, Shelter Manager, and Nate Sabree, Community Advocate, were able to attend on behalf of the Mille Lacs Band Victim Services department.

Speakers at the rally included Sen. Mary Kunesch, DFL-New Brighton, and Reps. Jamie Becker-Fin, DFL-Roseville, Heather Keeler, DFL-Moorhead, and Alicia Kozlowski, DFL-Duluth. Lawmakers in attendance pushed for more funding for the Office of Missing and Murdered Indigenous Relatives. Other proposals in the Legislature include creating license plates to fund the

office's work and offering reward funds to encourage tips on cold cases. Lt. Gov. Peggy Flanagan, who is a citizen of White Earth Band of Ojibwe, was invited but was unable to attend.

Following the speakers, participants marched in the rain in support of and to bring awareness to the facts of missing and murdered Indigenous women and relatives. Indigenous people represent approximately one percent of the population of Minnesota, yet are seven times more likely to experience violence, including murder. Oftentimes, the cases are not resolved.

According to the Centers for Disease Control and Prevention, murder is the third leading cause of death for Indigenous women. A separate report from the National Institute of Justice found that more than 84% of Indigenous women have experienced violence.



## WOMEN IN HISTORY from page 15

with as they go above and beyond for our Band members, programs, and branch. I learn so much from my team members. I admire their work ethic and professionalism. I would add all my friends, as they truly support and love without expecting anything in return, and they give everything they have for their families and our community. Special shout-out to Tammy Smith, Biidaana LeAnn Benjamin, and Shannon Porter for always listening and supporting our work with the community.

This may be a little biased: I married into a woman-strong family. My mother (I don't use in-law) Rose Wind and my Aunt Christine Kegg have an abundance of woman power. They show so much of the "woman is the backbone of the family." They are truly there for their family no matter what time or where they are. Family is not only a priority, but family is first. They go above and beyond helping our community not only through their jobs, but through volunteering and helping anyone in the community. They are known for their amazing gifts and talent, and the most amazing thing is they are willing to teach and share their gifts of making fry bread and sewing. They are always willing to lend a helping hand to anyone who

needs one. They share whatever they have; they are so giving. They care about the importance of a healthy life and they support so many people no matter what journey they are on. They shine so bright and have the most amazing humor. The thing I love about them the most is that they have so much compassion and empathy for all our people; a family can be going through the most difficult time and these two are there. They care so much for our culture and language and especially our people, they are truly the backbone of the community.

I would also add all the Ogitchidaakwe who help with the ceremonial drums and all the women who speak fluently or are second language speakers, all the women that help at funerals, and especially the women who officiate funerals.

There are so many leaders in our community who lead without the title. I would have so many on my list for so many amazing reasons. I'm sure I could name any woman in our community and have an amazing reason for her to be on a top list.

I applaud all the women in our community and I look forward to seeing your name on an Indigenous Women History top list in the future.

## RESERVATION BRIEFS

### SEARCH EFFORTS CONTINUE

Over 45 volunteer Mille Lacs Band community members along with government employees and Mille Lacs Corporate Ventures associates gathered and deployed in search efforts for Dylan James Sam Sr., led by District I Representative Virgil Wind and Tribal Police Chief James West on February 9. The volunteers trudged through deep snow in windy conditions. Tribal police utilized drones and other techniques to search the area as well.

If you have any information regarding Dylan James Sam Sr., please call Tribal Police at 888-609-5006 or 320-532-3430. Your tips can remain anonymous.



## AROUND THE RESERVATION

### THE NEXT GENERATION



The District I Representative's Office welcomed Robert David Oswaldson IV with a baby basket of gifts. Little Robert was born on December 22, 2022, weighed 6 lbs., 4 oz., and was 19 inches long. Welcome to the Mille Lacs Band, little one! Kelsie Kay and Robert Oswaldson III are pictured with their children, Caroline (oldest sister), Ruby (younger sister), and baby brother Robert held by District I Representative Virgil Wind.

The Celebration of Life baby baskets are offered through the Office of District I Representative Virgil Wind to District I Band members who have recently had a newborn baby. If you have any questions, please contact the District I Office at 320-362-0793.

# TRIBAL NOTEBOARD

## MARCH ELDER BIRTHDAYS

Gerald Applegate  
 Ramona Anne Applegate  
 Debra Rose Barge  
 Cynthia Eileen Beaulieu  
 Marie Ann Bengtson  
 Laurie Marie Benjamin  
 Randy Elmer Benjamin  
 Andrew Clarence Boyd  
 Patricia Lorayne Christofferson  
 Curtis Anthony Cody  
 Francis Charles Colton  
 Dean Russell Davis  
 Laureen Gay Davis  
 Lucille Deborah Doffing  
 Robert Allen Dorr  
 Raymond Eugene Doust  
 Thomas William Drumbeater  
 Bonnie Elaine Dumler  
 Darrell James Erickson  
 Dawn Renee Fahrlander-Peel  
 Mary Flores  
 Terry Duane Frye

Cheryl Darlene Garbow  
 Donald Anson Graves  
 Kathleen June Hill  
 Kristine Renee Hines  
 Bernadette Melissa Johnson-Clark  
 Bradley Allen Kalk  
 Curtis Lero Kalky  
 Leslie Roger Karsjens  
 Sandra Arlene Kegg  
 Jeffrey Jay Keller  
 Gary Wayne Kuntz  
 Barbara Jane LaBlanc  
 Ursula Lynn LaFave  
 Lorelei Lee LaFave-Nygren  
 Mert Elaine Liebgott  
 Wanda Roxane Mendoza  
 Anita Ann Misquadace  
 Lester Lee Nelson  
 Jeffrey Sheldon Nickaboine  
 Michael James Nickaboine  
 Marie Esther Paschke  
 Marlene Ruth Poukka  
 George Wilbur Premo  
 Curtis Lee Pryce  
 George Wayne Rea

Debra Jo Sam  
 Fred L. Sam  
 Kathryn Mary Sam  
 Sharon Lee Sam  
 Francis Dean Schaaf  
 Susanna Lee Schaaf  
 Thomas William Schleeve  
 Merle Lee Skinaway  
 David Smith  
 Terrance Lee Smith  
 Harvey Joseph St. John  
 Gloria Ann Starkey  
 Tawnya Mary Lynn Stewart  
 Toya Lynn Stewart Downey  
 Sami Thomas  
 Robert Tibbetts  
 David Fredrick Tonogan  
 Dawn Rose Toth  
 Bernard Leroy Weyaus

Birthday **Jayla** on March 18 with love from Dad, Lileah, Papa Brad, Grannie Kim, Papa Kyle, Auntie Val, Dan, Kev, Pie, Myla, Auntie Randi, Auntie Rachel, Rory, Uncle Jay, Taylor, Adam, Uncle Brad, Daphne, Braelyn, Payton, Eric, Wes, Waase, Brynley, Galli, Bam, and Binesiiikwe • Happy birthday brother **Bruce** on March 19 with love from Sissys and Brothers • Happy birthday Dad, on March 19 with Love from Jayla and Lileah.

If you would rather not have your name included in the Elder birthday list, please 320-630-8195 or email news@millelacsband.com before the 15th of the month preceding your birthday.

## HAPPY MARCH BIRTHDAYS

Happy birthday **Jarvis Jr.** on March 5 with love from the Harrington family • Happy

## IN LOVING MEMORY

### Clarence Tarz Boyd

It's hard to believe it's been a year you went away. We still hold you close in our hearts and there you will remain watching over us until we meet again. For love never dies or goes away, in our hearts is where you'll stay. We think of you always, and talk about you still. You haven't been forgotten and you never will.

Your loving wife Irene, Judy, grandchildren, and great grandchildren.

## 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](mailto:news@millelacsband.com) or **320-630-8195**. The deadline for the April issue is March 15. Photos may be included if space allows.

## SEND US YOUR EMAIL ADDRESS!

Looking for more updates? Send your email address to [news@millelacsband.com](mailto:news@millelacsband.com) so we can add you to the list!

# IMPORTANT TRIBAL GOVERNMENT PHONE NUMBERS

**Mille Lacs Band Government Center:** 320-532-4181  
**Mille Lacs Band Tribal Police:** 320-532-3430  
**Non-Emergency Phone:** 320-630-2994

**Chief Executive's Office**  
 320-532-7484

### Commissioners:

Administration: Samuel Moose: 320-630-2607; Assistant Commissioner: Maria Costello: 320-630-7643, or 763-260-0164  
 Community Development: 320-630-7643, or 763-260-0164  
 Education: Niiyogaabawiikwe, Brooke Mosay Gonzalez: 320-362-4245  
 Finance: Mel Towle: 320-532-7475  
 Health and Human Services: Nicole Anderson: 320-364-9969  
 Natural Resources: Kelly Applegate: 763-221-0320

### Housing Emergency On-Call

Districts I and IIa: 320-630-2498  
 District II: 320-630-2492  
 District III: 320-630-2497  
 Dan Boyd, Housing Director: 320-630-2620

### Public Works

Brian Schienost, Public Works Director: 320-630-2624  
 Tony Pike, Roads/Solid Waste Supervisor: 320-980-5367  
 Sean Racelo, Waste Water Supervisor: 218-838-8391  
 Mike Moilanen, Director of Planning: 320-630-2623  
 Chad Dunkley, Earthworks: 320-630-4763

### Health and Human Services

24/7 Nurse Line: 320-630-0855  
 Provider appointments: 320-532-4163 option #2  
 Nurse Line Clinic: 320-630-0397  
 Mental Health appointments: 320-532-4163 option #2  
 Mental Health call line: 320-674-4385  
 Substance use assessments and counseling: 320-532-7773  
 Pharmacy: 320-532-4770  
 Dental emergencies: 320-532-4779

Commodities: 320-630-8362

**Emergency Services:** 320-532-1755 or 320-532-1756. After hours: 320-362-4672

Family Violence Prevention 24/7 Crisis Line: 866-867-4006; or Kristen Allord: 320-630-2677  
 Elder Advocate: 320-630-4395

### Other frequently requested phone numbers

**Court Administrator**  
 Gilda Burr: 320-532-7401

### Legislative Inquiries

Brianna Boyd, Legislative Affairs Director: 320-532-7536 (work); 320-630-8702 (cell); 320-532-7506 (fax)

### Band Assembly Inquiries

Darcie Big Bear, Parliamentarian/Clerk of the Assembly: 320-532-7420; darcie.bigbear2@millelacsband.com

### Department of Motor Vehicles (DMV) Inquiries

Deanna Sam at 320-279-0178 or 320-532-7498 to make an appointment.

### Aanjibimaadizing Case Managers

District I — Candace Benjamin, Director of Case Management: 320-362-0014; Kaari Weyaus: 218-316-2437, Rosa Sam: 320-364-3187; Julie Peterson: 320 290 8729; Camille Smith: 320-982-0836  
 District II/IIa — Winona Crazy Thunder: 320-364-3049; Autumn Ballinger: 320-674-0655; Mary K Boyd: 320-630-1307  
 District III — Renee Allen: 320-591-0559; Kathy Nelson: 320-630-2671  
 Urban — Winona Spaulding: 612-360-7219

### Office of Management and Budget

Economic Support and Per Cap: Katy Radunz: 320-532-7471, or Per Cap: 320-532-8928

**Enrollments:** 320-532-7730



## CARBON MONOXIDE DETECTORS SAVE LIVES

The Emergency Management Community Risk Reduction program received 233 carbon monoxide (CO) detectors from a Native Health Organization to be given to Band members for privately owned homes at no cost. (The Housing Authority also provides CO detectors for Band owned homes.) The CO detectors are available for pick up in each district and the urban office while supplies last.

Carbon monoxide is a colorless, odorless, and poisonous gas that claims over 430 lives a year. It's a byproduct of burning carbon fuel like the natural gas in your stove and the gasoline in your car. Even small doses of carbon monoxide can cause permanent damage or death. Early symptoms of carbon monoxide poisoning are: headache, nausea, vomiting, dizziness, shortness of breath, and fatigue. Because these symptoms are similar to cold or flu-like symptoms that are easy to ignore — shortness of breath, nausea, and mild headaches. However, disorientation and unconsciousness can occur when levels of carbon monoxide reach 150 parts per million (ppm). Eventually, the symptoms turn lethal without treatment.

Make sure you have a properly installed CO alarm/detector in your home.



## 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.



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p><b>The Rez NA</b> 6 p.m. regularly held in the Aanjibimaadizing building is temporarily being held at the 17222 Ataage Drive location while Aanjibimaadizing is under construction.</p> <p>Send calendar items to news@millelacsband.com or call 320-630-8195.</p> <p><b>ELDERS NEEDED!</b></p> <p>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 video interview to share your memories, please email news@millelacsband.com or call 320-630-8195.</p>			<p><b>1</b></p> <p><b>Red Brick NA Meeting</b> 6 p.m. at Red Brick.</p> <p><b>Zooming towards Recovery NA</b> 8 p.m. via Zoom conference.</p>	<p><b>2</b></p> <p><b>Men's group</b> 6 p.m. Old District I Community Center</p>	<p><b>3</b></p> <p><b>Zooming towards Recovery NA</b> 8 p.m. via Zoom conference.</p> <p><b>On the RedRoad</b></p>	<p><b>4</b></p> <p><b>Zooming towards Recovery NA</b> 8 p.m. via Zoom conference.</p>
<p><b>5</b></p> <p><b>Wellbriety Talking Circle</b> 10 a.m. via Zoom conference.</p> <p><b>Zooming towards Recovery</b> See above</p>	<p><b>6</b></p> <p><b>Migizi Meeting</b> 7 p.m. via Zoom conference.</p> <p><b>Zooming towards Recovery NA</b> 8 p.m. via Zoom conference.</p> <p><b>Women's group</b> 5:30 p.m. Old District I Community Center</p>	<p><b>7</b></p> <p><b>First Tuesday SNAP</b> see page 7</p> <p><b>Zooming towards Recovery NA</b> 8 p.m. via Zoom conference.</p> <p><b>Sa Miikana</b> See above</p>	<p><b>8</b></p> <p><b>Red Brick NA Meeting</b> 6 p.m. at Red Brick.</p> <p><b>Zooming towards Recovery NA</b> 8 p.m. via Zoom conference.</p>	<p><b>9</b></p> <p><b>Men's group</b> 6 p.m. Old District I Community Center</p> <p><b>Wellbriety</b> 6 p.m. via Zoom conference.</p> <p><b>Zooming towards Recovery NA</b> 8 p.m. via Zoom conference.</p>	<p><b>10</b></p> <p><b>Zooming towards Recovery NA</b> 8 p.m. via Zoom conference.</p> <p><b>On the RedRoad</b></p>	<p><b>11</b></p> <p><b>Zooming towards Recovery NA</b> 8 p.m. via Zoom conference.</p> <p><b>Zooming towards Recovery NA</b> 8 p.m. via Zoom conference.</p> <p><b>On the RedRoad</b></p>
<p><b>12</b></p> <p><b>Wellbriety Talking Circle</b> 10 a.m. via Zoom conference.</p> <p><b>Zooming towards Recovery</b> See above</p>	<p><b>13</b></p> <p><b>Migizi Meeting</b> 7 p.m. via Zoom conference.</p> <p><b>Zooming towards Recovery NA</b> 8 p.m. via Zoom conference.</p> <p><b>Women's group</b> 5:30 p.m. Old District I Community Center</p>	<p><b>14</b></p> <p><b>Zooming towards Recovery NA</b> 8 p.m. via Zoom conference.</p> <p><b>Sa Miikana</b></p>	<p><b>15</b></p> <p><b>Red Brick AA/NA Meeting</b> 6 p.m. at Red Brick.</p> <p><b>Recovery NA</b> 8 p.m. via Zoom conference.</p>	<p><b>16</b></p> <p><b>District III Community Mtg.</b> 5:30 p.m. Grand Casino Hinckley</p> <p><b>Men's group</b> 6 p.m. Old District I Community Center</p> <p><b>Wellbriety</b> 6 p.m. via Zoom conference.</p> <p><b>Zooming towards Recovery NA</b> 8 p.m. via Zoom conference.</p>	<p><b>17</b></p> <p><b>Zooming towards Recovery NA</b> 8 p.m. via Zoom conference.</p> <p><b>On the RedRoad</b></p>	<p><b>18</b></p> <p><b>Zooming towards Recovery NA</b> 8 p.m. via Zoom conference.</p> <p><b>On the RedRoad</b></p>
<p><b>19</b></p> <p><b>Wellbriety Talking Circle</b> 10 a.m. via Zoom conference.</p> <p><b>Zooming towards Recovery</b> See above</p>	<p><b>20</b></p> <p><b>Migizi Meeting</b> 7 p.m. via Zoom conference.</p> <p><b>Zooming towards Recovery NA</b> 8 p.m. via Zoom conference.</p> <p><b>Women's group</b> 5:30 p.m. Old District I Community Center</p>	<p><b>21</b></p> <p><b>Zooming towards Recovery NA</b> 8 p.m. via Zoom conference.</p> <p><b>Sa Miikana</b></p>	<p><b>22</b></p> <p><b>Chiminising Community Mtg.</b> 5:30 p.m.</p> <p><b>Red Brick AA/NA Meeting</b> 6 p.m. at Red Brick.</p> <p><b>Recovery NA</b> 8 p.m. via Zoom conference.</p>	<p><b>23</b></p> <p><b>Minisinaakwaang Community Mtg.</b> 5:30 p.m.</p> <p><b>Men's group</b> 6 p.m. Old District I Community Center</p> <p><b>Wellbriety</b> 6 p.m. via Zoom conference.</p> <p><b>Zooming towards Recovery NA</b> 8 p.m. via Zoom conference.</p>	<p><b>24</b></p> <p><b>Zooming towards Recovery NA</b> 8 p.m. via Zoom conference.</p> <p><b>On the RedRoad</b></p>	<p><b>25</b></p> <p><b>Zooming towards Recovery NA</b> 8 p.m. via Zoom conference.</p> <p><b>On the RedRoad</b></p>
<p><b>26</b></p> <p><b>Wellbriety Talking Circle</b> 10 a.m. via Zoom conference.</p> <p><b>Zooming towards Recovery</b> See above</p>	<p><b>27</b></p> <p><b>Migizi Meeting</b> 7 p.m. via Zoom conference.</p> <p><b>Zooming towards Recovery NA</b> 8 p.m. via Zoom conference.</p> <p><b>Women's group</b> 5:30 p.m. Old District I Community Center</p>	<p><b>28</b></p> <p><b>Zooming towards Recovery NA</b> 8 p.m. via Zoom conference.</p> <p><b>Sa Miikana</b></p>	<p><b>29</b></p> <p><b>Red Brick AA/NA Meeting</b> 6 p.m. at Red Brick.</p> <p><b>Last Wednesday first aid CPR</b> see 7</p> <p><b>Recovery NA</b> 8 p.m. via Zoom conference.</p>	<p><b>30</b></p> <p><b>Men's group</b> 6 p.m. Old District I Community Center</p> <p><b>Wellbriety</b> 6 p.m. via Zoom conference.</p> <p><b>Zooming towards Recovery NA</b> 8 p.m. via Zoom conference.</p>	<p><b>31</b></p> <p><b>Ceremonial Dance Mille Lacs</b> Mick &amp; Syngen</p> <p><b>Zooming towards Recovery NA</b> 8 p.m. via Zoom conference.</p> <p><b>On the RedRoad</b></p>	<p><b>1 APRIL</b></p> <p><b>Ceremonial Dance Mille Lacs</b> Mick &amp; Syngen</p> <p><b>Zooming towards Recovery NA</b> 8 p.m. via Zoom conference.</p> <p><b>On the RedRoad</b></p>



**MILLE LACS BAND OF OJIBWE**  
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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](http://millelacsband.com/services/tribal-enrollments).

## ABOUT US

Ojibwe Inaajimowin is produced monthly by the Government Affairs Department of the Mille Lacs Band's Executive Branch. Please send questions, comments, corrections, or submissions to [news@millelacsband.com](mailto:news@millelacsband.com) or call 320-630-8195. 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:  
Family Violence Prevention.**

District I: 320-532-4163 ext. 7793

District II: 320-630-7666

District III: 320-630-2691

**24-Hour Crisis Line:** 866-867-4006

**Batters Intervention:** 320-532-4163 ext. 7793

**Elder Services:** 320-532-7854

**Emergency Services Loans:** 320-532-4163 ext. 1755 or 1757

**Food Shelf:** 320-362-4672

**Waivered Services:** 320-362-0027

**Heating, water, or other home-related maintenance problems:** If you live in a Mille Lacs Band Housing-maintained home, call our Customer Service Representative at one of the following on-call numbers:

District I and IIa: 320-630-2498.

District II: 320-630-2492.

District III: 320-630-2497.

**Mille Lacs Band Family Services:** 320-532-4163, ext. 1714

On-Call Social Worker/After Hours Emergency 320-630-2444.

O J I B W E

I N A A J I M O W I N

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

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