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T H E R E I S N O H O N O R I N R A C I S M



REMEMBERING LEONARD SAM

By Amikogaabawiikwe (Adrienne M. Benjamin) Mille Lacs Band Member

Photos Provided By Kelly Sam Mille Lacs Band Member

Leonard Sam was a guardian of the natural world, a keeper of cultural knowledge, and an avid defender of treaty rights who exercised them regularly. A deep believer in the Anishinaabe cultural ways of hunting, fishing, and gathering, Leonard could always be found outdoors. He grew up in the smallest of the four original communities in the Mille Lacs Reservation, Chiminising (Isle). He was one of many children to John and Maggie (Armstrong) Sam.

From a young age, Leonard was groomed to be an accomplished and revered ricer. He would talk about how after his parents got in from their daily haul on the rice beds, they would allow Leonard and his sister Marie to take the rice boat and challenged them to go out by themselves and get what they could. All of this practice led to Leonard and Marie being pretty darn good ricers in their day. There are legends that exist about them and how many pounds they could pick in a day's time. It's clear that from a young age, he not only lived the customs and lifeways of the Anishinaabeg, but grew to be an important part in carrying them forward to future generations as well.

Leonard worked for the Mille Lacs Band Department of Natural Resources for a number of years up until his retirement. Even after that, he took part in an elder work program that allowed him to serve that same department as a mentor. It also gave him the ability to continue to do the things that he loved and be in the outdoors. His granddaughter Kelly Sam said, "He was always on the move and knew the importance of hard work and work ethic. Whether it was being outdoors

with Perry Bunting, other DNR employees, or a tribal youth summer worker, he understood the impact that he was giving to them by teaching them what he knew; teaching and living by example and showing anyone who wanted to learn just how important those treaties were to the Mille Lacs Band of Ojibwe. He was so active with anything natural resources. He wanted to explain to those working for the Band and youth why each specific natural resource was important."

Aside from his presence in the DNR and in hunting and gathering, Kelly also remembered those acts by her grandfather as more than what they represented on the surface, saying, "I think what he understood and loved about those activities more than anything was the act of being with people and loved ones throughout the process. Spending family time while being in nature; he knew that is was a connecting force. All of my favorite memories of him are of being outside."

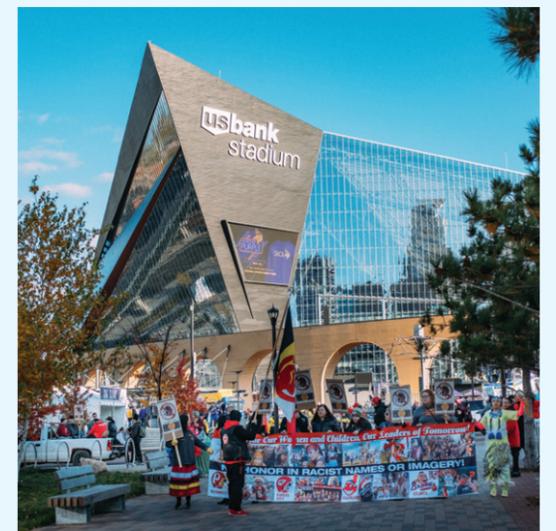
Many times, we often think about treaty rights in a sense of them being things that we are privy to or have a right to, but we often forget what those traditions meant for us as Anishinaabe people. It meant time together with family, it meant celebrations, it meant joy. These were things that were the life blood of our people and things that kept us alive. We did things together as a way of life. They were never viewed as rights, but as the way that we lived our lives and thrived in this world.

Remembering Leonard Sam continued on page 6

THERE IS NO HONOR IN RACISM

Story by Li Boyd. Photos by Bradley Roache Jr. and Chad Germann

On October 24, the Minnesota Vikings faced off against the NFL's Washington D.C. team. A coalition of Minnesota federally recognized Indian tribes, along with the National Coalition Against Racism in Sports and Media and the National Congress of American Indians, organized the 'There is No Honor in Racism' march and rally to address the Washington team's name. The name and brand have been under scrutiny for decades with very few concessions made by the Washington ball club. Current team owner Dan Snyder has even said, on record, "We'll never change the name. It's that simple. NEVER — you can use caps."



The team got the name in 1933 when new owner George Preston Marshall renamed the Boston Braves the Boston Redskins. Four years later, Marshall moved the team to Washington, D.C., and they have been the team we know today ever since. Marshall and the Washington ball club maintain a history that the name was given to the team to honor its first coach, William "Lone Star" Dietz, who claimed to be American Indian. Recent research indicates that Dietz may have been lying about his heritage in order to avoid being drafted, but more significantly, team owner Marshall told the Associated Press in 1933 that he changed the name only because "Braves" was already in use by a professional baseball team.

There Is No Honor In Racism continued on page 11

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

Boozhoo! Dagwaagin (Autumn) has been very beautiful, even with an early snowstorm in October. I hope Band families have been enjoying the fall harvest and activities and that everyone had a safe and happy Halloween!

This month included many meetings with Band members on a wide range of topics and began with a meeting of the three branches of tribal government on October 2. This three-branch meeting was an opportunity for Band officials to engage in collaborative discussion and planning. Issues discussed included the General Welfare Exclusion Act, which is a federal law passed in 2014 that allows a portion of payments made to tribal members, their spouses, or dependents to be excluded when calculating a person's gross income for federal income tax purposes, so long as this portion of money is only used for "general welfare purposes," such as housing or utilities.

In 2016, I proposed to the Band Assembly that we move forward with hiring experts in this field to assist the Band with developing a General Welfare Exclusion Act program for the Band, but that proposal was significantly altered by the Commissioner of Finance at that time and ultimately did not progress. At our recent three-branch meeting, we discussed finding a path forward for this program. We are currently working on a new proposal to bring to the Band Assembly in the near future.

Other issues discussed included the Band's completion of the biennial budget process, which required significant cuts across the Executive Branch. These cuts are necessary in order to keep pace with per capita payments. While our casinos continue to profit, our enrollment continues to grow each year, which increases the amount of per capita the Band needs to budget for, and has required government cuts. In response to growing enrollment, the Band Assembly and I have been working on revisions to the Net Revenue Allocation Plan (RAP), which is our plan filed with the federal government that stipulates how our gaming revenue must be spent.

Other topics discussed during the three-branch meeting included Secretary/Treasurer Boyd's plans for conducting a formal review of the Band's investments and investment policy, electric fines, revisions to Band Statutes regarding the Corporate

Commission, and Minnesota Chippewa Tribe matters.

Immediately following the three-branch meeting, the commissioners and I began our 1.5-day cabinet meeting to discuss current and emerging issues and engage in strategic planning. We developed a building use plan for the reservation and made significant progress on the Band's overall strategic plan. On the following day, October 4, the Office of the Chief Executive hosted a Drumkeepers' meeting at Big Sandy Lodge.

On October 7–9, several Mille Lacs Band officials and I attended a meeting of the Native American Finance Officers Association (NAFOA), which was held this year in Minnesota at Mystic Lake Casino. This was an outstanding conference that provided critical information about managing tribal investments, planning and implementing the General Welfare Exclusion Act, as well as information on federal legislation that would impact tribal economies. As a board member of NAFOA, my role was to

"CHI MIIGWECH TO EVERYONE WHO IS COMMITTED TO STANDING UP TO RACISM NOT JUST AT EVENTS LIKE THESE, BUT EVERY DAY."

— MELANIE BENJAMIN

interview Chairman Neel Kashkari, of the Federal Reserve Bank in Minneapolis, about the Bank's policies toward Indian tribes.

Nationally, there is a push for tribes to get into sports betting, which the Mille Lacs Band of Ojibwe, the Minnesota Indian Gaming Association, and many other tribes across the country have concerns about. On October 14 (Indigenous Peoples' Day), I served on a panel with Chairman Mark Macarro of the Pechanga Band of Luiseno Mission Indians and NIGA Chairman Ernie Stevens Jr. to talk about our concerns regarding sports betting at the Global Gaming Expo (G2E), an international

gaming conference. The audience was mainly non-Indian gaming interests — and many had no understanding of Indian tribes — which made for a very feisty question-and-answer session with uninformed audience members who want to tell us what to do. Moderator Victor Rocha handled this discussion very skillfully. But these are important conversations to have, especially with other non-Indian interests with their own legislative agendas, and just illustrates how critical it is that we continuously educate others about tribal sovereignty and our rights.

I attended the 76th Annual Convention of the National Congress of American Indians (NCAI) in Albuquerque on October 20–22. NCAI serves as a Congress for tribal nations, and is where we consider and vote upon resolutions that direct NCAI's advocacy work in Washington D.C. We have received important updates from several federal agencies. As a Self-Governance tribe, I attended a Listening Session with the federal Department of Transportation (DOT) about a new law that expands Self-Governance into DOT. This means that tribes are now able to enter into Self-Governance funding agreements with the Department of Transportation to administer federal funds for our tribal roads. I was required to leave early to attend to business at home, so Speaker Sheldon Boyd served as the Band's delegate for the remainder of the convention.

As I write this column, we are preparing to attend the "Not Your Mascot" rally on October 24 outside U.S. Bank Stadium before the Vikings play the Washington team. Band Member Chad Germann produced a powerful TV ad that aired the week of the game. The ad can be viewed at <https://redcircleagency.com/NotYourMascot/>. The term which the team is named after does not refer to the color of our skin — it actually refers to the bloodied scalps of Indian people killed by bounty hunters in the late 1800s. In this day and age, it is horrific that these racial slurs are still used against us by a major sports franchise who sees us as something from history that is invisible. A large turnout at the rally showed we are proud, strong, a major economic engine in our regions, and still here! Chi Miigwech to everyone who is committed to standing up to racism not just at events like these, but every day. Miigwech!

APPLE CRUNCH TIME!



Farm to School and the Mille Lacs Band Division of Agriculture brought over 300 pounds of apples from Lenny's Orchard to the students at Nay Ah Shing Schools for the Great Lakes Apple Crunch event on Wednesday, October 9. Miigwech to DNR, HHS, and staff at NAS who helped the students get their crunch on.

Photos By Vivian LaMoore

LEGISLATIVE HOSTS 3-BRANCH MEETING

By Brett Larson Inaajimowin Editor



Secretary/Treasurer Sheldon Boyd and Chief Executive Melanie Benjamin shared ideas at the three-branch meeting October 2.

More than 20 representatives of the Legislative, Executive, and Judicial branches of the Mille Lacs Band government met at Grand Casino Mille Lacs on October 2 to discuss issues of importance to all three branches and how best to meet Band members' needs.

The Legislative Branch hosted the meeting, with Chief Communications Officer Val Harrington leading the group in an ice breaker before jumping into the agenda.

First on the agenda was the issue of \$50 reconnection fees charged to Band members whose power has been cut off. That discussion led to a broader conversation about energy, including an update from Commissioner of Corporate Affairs Joe Nayquonabe on a proposed solar array that will help power Grand Casino Hinckley — while saving the Band \$4.1 million over the lifetime of the panels.

Secretary/Treasurer Sheldon Boyd recommended using Band member financing to lower power bills.

Second on the agenda was a proposed General Welfare Exclusion Act, which would allow Band members to save taxes on per capita payments by using them for mortgages and other necessities.

Sheldon gave updates on two of his priorities: improved oversight of Band investments, and a proposed Open Meetings and Data Security Act.

Sheldon said the investments have grown at a faster pace than the Band's ability to monitor them. A Request for Proposals has been published, seeking a company to review the

Band's assets and come up with a management plan, possibly including the creation of an investment board.

Sheldon didn't want to point the finger at anyone or assume that things are not as they should be. "We've done pretty good, but there's room for improvement, and that's what I'm looking for," he said.

Sheldon also ran on a platform of transparency, and as a step in that direction, he shared a draft of a proposed legislation: Title 27: The Open Meetings and Data Security Act. He said he is looking for input from commissioners to determine how their departments may be affected, and areas that need to be addressed to protect confidentiality while providing access to information.

Finally, the group discussed biennium budget increases and decreases. As membership has grown and casino revenue has leveled off in recent years, government departments have had to cut back, which results in fewer services and staff. Commissioners have been tasked with putting together two-year budgets that hold to the last biennium's totals. That is a challenge given the increased costs of doing business and the desire to provide improved services and facilities for Band members.

Despite some clear frustrations, it was a productive meeting that allowed each branch to better understand the interests and challenges faced by the other branches.

Three-branch meetings will continue to be held quarterly through the year.

LEGISLATIVE BRIEFS

Band Assembly held a three-branch meeting on October 2 at Grand Casino Mille Lacs. Much discussion was focused on budgets — ways to save money, to invest wisely, to supervise investments, to budget fairly and responsibly, are just a few of the items discussed.

Tribal Electric Sovereignty

Mille Lacs Corporate Ventures is looking at exploring energy options with solar power. Currently, a project is in the very genesis stages for a solar field to be located in Hinkley. While there are still a lot of steps to go through before the project is off the ground, having this field in Hinkley could provide an energy savings in the first year alone estimated at roughly \$9,000. MLCV is also digging into exploring other potential savings ideas.

Biennium Budget

Budgets for fiscal year 2020 are nearly complete. Government spending was on the table for discussion, and several areas made hard cuts to the budget. One area that is expected to be particularly higher than average is the Office of the Solicitor General due to the opioid lawsuit and the federal lawsuit between the Band and Mille Lacs County over the law enforcement agreement. While the costs of these lawsuits are high, they are for the benefit of the entire Band. The OSG is looking for options for funding the pipeline lawsuit.

Other areas of the budget under discussion are wastewater and high garbage bills. Officials discussed cutting costs in more areas and possibly cutting programs and positions to tighten the budget.

General Welfare Exclusion Act

Band Assembly discussed a joint resolution to the General Welfare Exclusion Act and are in the review process looking for red flags. The OSG is looking at previous cases and the history to learn from other court cases.

TEC

Tadd Johnson gave a presentation to the Band Assembly regarding the TEC.

BAND EMPLOYEES ATTEND NAFOA CONFERENCE

Honorable Speaker of the Assembly and Secretary/Treasurer Sheldon Boyd traveled with other members of the Legislative office to attend the 2019 Fall Finance and Tribal Economies Conference held by NAFOA (Native American Finance Officers Association) on October 7 and 8 at Mystic Lake Casino Hotel in Prior Lake. Also in attendance was Shakopee Mdewakanton Sioux Community Secretary/Treasurer Rebecca Crooks-Stratton, Mille Lacs Band Chief Executive Melanie Benjamin, Mille Lacs Band Legislative Branch Chief Communications Officer Valerie Harrington, and Minnesota Lieutenant Governor Peggy Flanagan (pictured below) as well as Mille Lacs Band Commissioner of Natural Resources Bradley E. Harrington, Deputy Assistant to the Chief Executive Arlyn Sam, Chief Legal Counsel for the Legislative Branch Christine Jordan, and Assistant to

the Commissioner of Finance Chris Waite.

The Lieutenant Governor spoke about where she came from, her experiences in her journey to the position she holds today, and the direction she is steering her office in for the future. This session and many others provided opportunities for band members and other attendees to gain new perspectives on fiscal management, learn about what other tribes have been doing, and network with other financial managers and tribal leaders. Breakout sessions covered everything from managing per capita payments to making good investment decisions.

Valerie Harrington says she was "very thankful and honored to be able to attend with other Mille Lacs Band employees to gain knowledge to bring back and use for our government."



Left:
Rebecca Crooks-Stratton, Shakopee Mdewakanton Sioux Community Secretary/Treasurer
Melanie Benjamin, Mille Lacs Band Chief Executive
Valerie Harrington, Mille Lacs Band Legislative Branch Chief Communications Officer
Peggy Flanagan, Minnesota Lieutenant Governor

Right:
Steven McSloy, Indian Law Professor at Columbia University
Sheldon Boyd, Secretary/Treasurer
Christine Jordan, Chief Legal Counsel for the Legislative Branch
Chris Waite, Assistant to the Commissioner of Finance
Valerie Harrington, Chief Communications Officer for the Legislative Branch
Bradley E. Harrington, Commissioner of Natural Resources
Arlyn Sam, Deputy Assistant to the Chief Executive



STATE AND LOCAL NEWS BRIEFS

Department of Justice Grants Awarded in Minnesota:

On October 16, 2019, the U.S. Department of Justice announced that it will award more than \$4.6 million to Minnesota tribes to fight violent crime and help victims in American Indian communities. These funds will come from part of a \$273.4 million package disbursed to American Indian and Alaska Native communities across the country. The Mille Lacs Band of Ojibwe has been awarded \$624,180 in grants to fund public safety efforts.

Minnesota U.S. Attorney Erica MacDonald said in a statement that the money will go toward the “most pressing public safety needs, including violence against women, opioids and substance abuse.” Since taking office last year, MacDonald has identified combating crime on reservations as a key priority for her office. *Source: startribune.com*

Mille Lacs Band Joins Opioid Lawsuit:

In mid-October, the Mille Lacs Band of Ojibwe filed multiple federal lawsuits against pharmaceutical industry interests. The suits seek damages for the opioid crisis, making allegations that manufacturers and distributors of opioid medications utilized deceptive trade practices.

The lawsuit names 20 defendants, including manufacturers and distributors, alleging that they “flooded the market with false statements designed to persuade both doctors and patients that prescription opioids posed a low risk of addiction. Those claims were false.”

At 164 pages, the suit also seeks an injunction that would prevent drug companies from using the same or similar marketing tactics to sell high risk medications again. The Band will also seek compensation for the harm that has already been done, including the cost of interest and attorneys’ fees. *Source: startribune.com*

Judge Diana Murphy’s Legacy Remembered:

In 1994, in a landmark case, U.S. District Court Judge Diana Murphy handed down the initial ruling in favor of the Mille Lacs Band of Ojibwe retaining the rights guaranteed by the 1837 Treaty it entered into with the United States. Murphy passed away in 2018, but a ceremony held this October honored her legacy by naming the downtown Minneapolis federal courthouse after her. This is only the sixth federal courthouse to bear a woman’s name, which is fitting for Murphy, who was the first woman appointed to a federal bench in Minnesota and the first woman to sit on the 8th Circuit Court of Appeals. Murphy had expertise in intellectual property and employment discrimination, and tribal treaty rights knowledge. *Source: mprnews.org*

Native American Leaders and others protest NFL team name:

Several hundred protestors including state and local leaders attended the “Not Your Mascot” rally in Minneapolis prior to the Minnesota vs. Washington NFL game on Thursday, Oct. 24. In attendance were Minnesota Lt. Gov. Peggy Flanagan, Minnesota state Reps. Mary Kunesh-Podein and Jamie Becker-Finn and Minneapolis Mayor Jacob Frey, an Oakton High graduate. D.C. Council Member David Grosso (I-At Large), an outspoken critic of the team name, also attended. The rally received a plethora of print and TV media coverage across the state.

2020 CENSUS UPDATE — BE SURE TO CHECK THE BOX

Every 10 years, everyone residing in the 50 United States, Puerto Rico, and the Island Areas must be counted as mandated by the U.S. Constitution (Article 1, Section 2). The first census was done in 1790 and has been done every ten years since then. However, American Indian and Alaska Natives were not counted in the first six censuses from 1790 through 1850. Since that time, they have been at risk for undercounts for various reasons, including: miscategorizing mixed-race American Indians, language barriers, resistance to federal government activities, and lack of culturally knowledgeable census takers.

Up until 1970, it was the census enumerators who determined a respondent’s race, and that’s when the Self-Determination Act became law, recognizing that our sovereignty allows us to determine our own tribal membership and enrollment standards.

The Census Bureau has estimated that American Indians and Alaska Natives who are living on reservations or in Native villages have been undercounted by 4.9 percent nationally in the 2019 census according to Indian Country Counts. That is more than double the undercounted rate of the next-closest population group.

Although the census does not officially begin until 2020, the Mille Lacs Band has been taking a leading role in Minnesota to ensure that Indian Country counts.

THE ONLY WAY TO ENSURE THAT YOU ARE INCLUDED IN ALL THE COUNTS AS AMERICAN INDIAN OR ALASKA NATIVE IS TO JUST CHECK ONE BOX ON THE FORM. CENSUS ANSWERS ARE PRIVATE AND CONFIDENTIAL.

Shelly Diaz is the Urban Liaison and Project Coordinator for the Chief Executive’s Office. Chief Executive Melanie Benjamin directed her to take the lead in the census efforts, both for the Mille Lacs Band and to partner with the other 10 sovereign nations in Minnesota to develop a plan and partnership to ensure that we are all counted.

The Minnesota Tribal Coalition for the U.S. census is comprised of the sovereign nations in Minnesota working together to develop a plan to educate our communities about the U.S. census and to increase participation in completing the surveys. Shelly has taken on the role as the Tribal Coordinator for a Tribal Hub; this is being established to support the tribal nations in Minnesota in their efforts to Get Out the Count.

Why does it matter?

The year 2020 will be an important year. It will be critical for all tribal citizens to be counted for the upcoming state redistricting processes — that means the number of congressional seats and Electoral College votes each state gets are determined by census numbers. With 2020 being an important election year, the Indian Country count can be a major influencer in that determination. That, factored in with the Native Vote initiatives, has the potential to significantly impact the election.

Being counted as Native will directly benefit you, your family, and your tribal community. Each year, an estimated \$880 billion in federal funding is distributed for schools, roads, and other public services, according to George Washington



University — GW Institute of Public Policy. Of that, it is estimated that \$1 Billion is dedicated to Indian Country. The allocation of those funds is directly related to the census numbers. Checking the box as American Indian or Alaska Native and filling in your tribal affiliation can directly impact your tribe for programs such as Head Start and tribal housing.

Check the box

One of the most important ways for a person to be counted as American Indian or Alaska Native is by checking the box that says “American Indian or Alaska Native” on the Census form. The box is under the question about the person’s race.

Saying that you’re American Indian or Alaska Native on the 2020 Census form is a matter of self-identification. No proof is required. No one will ask you to show a tribal enrollment card or a Certificate of Degree of Indian Blood (CDIB).

There is an option to check more than one box on the race question. This option to check off multiple races means that an American Indian and Alaska Native person can identify as both Native and as a member of another race, such as white, Black, or Asian.

If a person checks off only the American Indian or Alaska Native box on the form, the person counts as American Indian or Alaska Native “Alone,” meaning that this is the person’s only race. If the person checks the American Indian or Alaska Native box and one or more boxes for another race, the person is included in the count as American Indian or Alaska Native “Alone or in Combination” (with one or more other races).

The Census Bureau does publish information on the “Alone or in Combination” population. However, according to Indian Country Counts, many standard profiles of the population lump those who check American Indian or Alaska Native and another racial group into a single category as “Two or More Races,” along with all non-Indians who also report multiple races, meaning you are not counted as an American Indian on many standard profiles.

It is important to note, the only way to ensure that you are included in all the counts as American Indian or Alaska Native is to just check one box on the form.

Census answers are private and confidential. By law, the Census Bureau cannot share an individual’s or a household’s answers with any person or agency; e.g., not the IRS, not law enforcement entities, nor tribal housing authorities, and not even within your own tribe. We encourage all Mille Lacs Band members to answer all questions honestly.

More information will be provided in the coming weeks and months before the count takes place. Each and every person counts and Indian Country Counts.



Photo by Li Boyd, Band Member

View of the Iskigamizigan Powwow grounds on a bright crisp fall day.

MILLE LACS RECOGNIZED AS OFFICIAL SCENIC BYWAY

By Amikogaabawiiikwe (Adrienne Benjamin),
Mille Lacs Band Member

The Mille Lacs Lake area has officially become the state's 33rd scenic byway. To commemorate this, a celebratory event was held at Eddy's Resort on October 15, the intent of which was to showcase the Mille Lacs Band's culture as a main staple of what makes the Mille Lacs area historic and special.

Timber Trails drum group (Percy Benjamin, Spud Gahbow, Erik Gahbow, John P. Benjamin, and Amik Brooks) were invited to sing, while Anangookwe Darcie Big Bear was called on to showcase old-style jingle dress dancing. Niigaanigwaneb (Byron Ninham) and Amikogaabawiiikwe (Adrienne Benjamin) shared the original Four-Color Mille Lacs jingle dress story as originally told by Larry "Amikogaabaw'iban" Smallwood. They also talked about the significance of that story to this area and the impact that the jingle dress has had in Anishinaabe communities as a source of healing and how it came to be known for that. Erik Gahbow shared his take on the significance of the jingle dress and how much it has changed and grown since its inception. He talked about the contemporary version of the dress that is common to see now, and how he was grateful for dancers like Darcie that still dance in that old style. Adrienne shared an artistic viewpoint on the jingle dress and the process that goes into making one and how it can be a community-building event for those who sew and dance together.

During Darcie's dance demonstration, event participants were invited to join in on the intertribals and side steps. The setting for this event couldn't have been more perfect, as the event was held in the beautiful Eddy's conference area that overlooks the lake. As the sun set on the evening and the event, it was truly a beautiful sight to see community members and neighbors, native and non-native, side-stepping together and sharing a bit of food and culture together.

At the end of the demonstration, the scenic byway coalition gave the performers and orators a standing ovation and were

incredibly gracious and grateful for the demonstration.

After the event, many event-goers stayed to ask questions about the story and about the jingle dress, and to share how happy and grateful they were to be included in the sharing of the Mille Lacs Band's culture.

An excerpt from the Minnesota Department of Transportation Website:

A Scenic Byway can be defined as a road corridor that has regionally outstanding scenic, natural, recreational, cultural, historic or archaeological significance. These corridors offer an alternative travel route to our major highways and daily travel patterns, while telling a story about Minnesota's heritage, recreational activities, or beauty.

It's a public road and its corridor recognized through legislation, or other official declaration, as a unique resource worth preserving. In addition, a Scenic Byway corridor is managed to protect this outstanding character and to encourage economic development through tourism and recreation.

For more information on this, visit: <http://dot.state.mn.us>

NATIONAL NEWS BRIEFS

Indigenous Peoples' Day Adopted in More Localities Nationwide: American Indians and other indigenous groups have always known that Christopher Columbus did not discover America. He and other colonizers were invaders, many of whom committed atrocities that began over 500 years of genocide of indigenous people. In the last five years, other Americans have started to understand this as well, and many local and city governments have thrown out Christopher Columbus Day and instituted Indigenous Peoples' Day. The City of Minneapolis first marked Indigenous Peoples' Day in 2014, and St. Paul followed suit in 2015. *Source: startribune.com*

Lawyers Seek Special Consideration for Newborn Victims of Opioid Crisis: As lawsuits against opioid manufacturers and distributors increase nationwide, lawyers from 20 firms representing more than 200,000 children are seeking a separate trial to consider the long-term effects of children born with "neonatal abstinence syndrome." Children born with this syndrome, which is withdrawal from illicit drugs in the days after birth, will likely require years of physical and mental health monitoring and treatment, which is not currently being factored into restitution amounts by the ongoing court cases. Attorneys are seeking a delay in order to review data that could help them certify infants as a class in order to file a class-action lawsuit on their behalf, all in an attempt to ensure that affected children and youth will receive a fair amount of any award granted from the multitude of cases. *Source: startribune.com*

U.S. Senator Kamala Harris Prioritizes Native Issues During Presidential Campaign: U.S. Senator Kamala Harris has announced a plan to honor tribal sovereignty and invest in Native American communities to secure lasting prosperity. This goes hand in hand with the campaign's Tribal Leadership Council, which has just announced its co-chairs, including Navajo Nation Leader Kinsale Hueston, Pechanga Band of Luiseño Indians Chairman Mark Macarro, and Santa Ynez Band of Chumash Indians Chairman Kenneth Kahn. Senator Harris' plan has set a goal of placing 500,000 more acres of land into trust for federally recognized Indian tribes, reaffirming the United States' government-to-government relationships with tribes, and ensuring meaningful and frequent consultation with tribes. Says Harris, "I have always stood with Native communities, and as President, I will stand shoulder-to-shoulder to solve the challenges they face and ensure our nation respects the sovereignty of Native tribes." *Source: newsmaven.io/indiancountrytoday/*

Judge hears Keystone XL arguments: A Montana judge must decide whether to block the proposed Keystone XL oil pipeline or side with U.S. government attorneys who want him to uphold President Donald Trump's permit to cross the U.S.-Canada border. U.S. District Judge Brian Morris heard arguments by environmental groups seeking to halt the 1,184-mile pipeline and by government attorneys who say the presidential permit isn't subject to environmental laws. A separate lawsuit by American Indian tribes alleges Trump's approval did not take into consideration the potential damage to cultural sites. *Source: startribune.com.*

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

FIRE PREVENTION AND SAFETY



The students at Nay Ah Shing Lower school enjoyed some time outdoors while they were learning hands-on about fire prevention and safety from professionals. Representatives from Garrison Fire Department, DNR Wildland firefighters, Mille Lacs Ambulance Service, Mille Lacs Energy Coop, and more gave the students a chance to learn about safety. Miigwech to all who helped make the day a success.

NIIYAWEN'ENH

By Ben Sam Mille Lacs Band Member

Death is always something I have a particularly difficult time talking and opening up about. Yesterday, after 80-plus great years in this life, the Sam family had to say goodbye to an absolute legend. Leonard Sam was my niyawen'enh (namesake/Godfather) whom I was named after when I became a man, my adopted uncle, unofficial grandfather, and biologically my second cousin once removed.

Len taught me many things in life both as direct and indirect lessons in verbal and nonverbal teachings.

Len taught me how to be a man.

Len is the one who showed me how to provide for my family how our ancestors once did and how we must in the modern world.

Len taught me to value any and every life taken as an Ojibwe outdoorsman, whether it's plant, fish, or critter. Everything is placed and taken from this world for a reason and to only keep or kill what you will use and eat — no exceptions.

Len taught me how to live well, strong, as if someone is always watching. To put others in line when they need help finding the path. He taught me what it means to be respected and the power that comes as a leader.

Len taught me to care for my family and stay strong in my faith — even though that faith was different than his. He taught me how to listen, when to speak, and when to know the difference.

Len taught me how to remember — sharing stories of hunting, fishing, and the days of playing ball. In the last few years, Len taught me how to be together with someone you love. I learned that togetherness matters, even if it means sitting in silence while Gunsmoke silently plays in the background.

I loved this man with everything I am and I wish I would've spent more time visiting him when I had the chance. He was there for me for my entire life and it was an honor to carry him to his final resting place. I strive to show my family and my community the kind of unconditional love Lenny did. When we meet again, I hope to be able to tell him I lived exactly how he taught me to and to one day be half the man he was to me.

If you haven't seen your elderly loved ones in a while, take the time to stop by and say hello to just be with them. You'd be surprised how much it means to them.



Remembering Leonard Sam continued from page 1

Another piece of cultural practice that Leonard was adamant about continuing was the practice of setting dishes in memory of loved ones and in thanks and gratitude for the coming and going of the seasons. "There were so many things that he would say during those family dish ceremonies, and they were always profound. Every single time, he would stress the importance of us continuing to do those ceremonies as a family and why they were so important. He always said that it was about giving thanks for those things that are changing, blooming, or tucking away for the winter, so that they may come again and continue to give us life and sustenance," Kelly remembered.

When asked what she learned and will remember and miss the most about her grandfather, she replied, "He instilled his hard work ethic in me for sure. I'll always remember him humming. They used to talk about him being a good singer back in the day. His humming was always so soothing. I will always cherish his purposeful nature about staying connected with family and taking care of each other. He was strong in his beliefs. Whatever it was, he really kept strong ties to his morals and the functions of the world around him."



MOCCASIN TELEGRAPH

HUNTING — AN IMPORTANT WAY OF LIFE

By Leonard Sam

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

I started hunting with my dad when I was very young. At that time, I didn't have my own gun, so I tagged along like a puppy dog. When I finally got a gun, my mom would buy me shells and I would burn them up. Hunting started to grow on me. "I would hate to be an animal in the woods, son, because you kill everything," my mom used to say.

As I got older, I would hunt with my brother Earl. We had a lot of good times together. Once we were out hunting and Earl shot a deer. We started to approach, and Earl said not to get too close to the deer because they kick hard. Suddenly I heard a thump. Earl's son Geno got too close to the deer and the deer knocked Geno down. I still remember that moment when I'm out in the woods today.

As I got older, I started to hunt by myself and eventually got very experienced. Back then, hunting deer and other animals was a way of life. We grew up in the woods and did a lot of hunting and trapping. I used to have my own trap line. I would always do trapping before I went to school. Back then, we didn't have a lot of time to sit around or play. We had to haul water, chop wood, and work hard. We didn't have much money, so hunting and

trapping were ways to add to our income. Mostly, we trapped weasels, muskrat or mink.

Now, under the Treaty of 1837, I hunt a lot on the treaty lands in Minnesota and Wisconsin. These are open to all Band members once they get a hunting license. I usually hunt with about six to eight guys. Hunting with a larger group is difficult. It's going to be hard for me to slow down, and right now I try to get out to the woods as much as I can. It feels good, and I don't make hunting hard on myself. Sometimes I get my four-wheeler and go by myself. Often I hunt and give the animals to other people. As always, I put out tobacco and say a prayer before hunting or fishing.

I also hunt with my kids and other kids who don't have the opportunity to hunt with their dads. We hunt hard, sometimes from morning till night, and it's a good group effort. I took my kids hunting individually until they got old enough to hunt alone. When I see my kids hunting, it's great to be able to say I taught someone new skills. They look to me to lead them and it makes me proud.

IT IS ALWAYS A CHOICE

SHIFTING THE PARADIGM OF LEARNED BEHAVIOR IS THE GOAL OF THE BATTERERS' INTERVENTION PROGRAM

By Vivian LaMoore

He was living life as he knew it to be — as he and other young boys just like him had learned from watching parents, grandparents, aunts, and uncles. It was a life of male-dominated power and control — until his life went spiraling out of control.

"I was convicted of domestic abuse by strangulation. That is a felony charge. I also got caught using meth and my brother got taken away, all at the same time," said Joseph Charette, a Mille Lacs Band member. "I was not in a good place with my life."

That was five years ago. Joseph's life has drastically changed, and as he put it, "I made a choice to change my life — to change my behaviors and take responsibility for my actions. I learned to be accountable. I'm going to be honest — it wasn't easy. I had to work at it, and I knew if I didn't change and didn't put in the work, it would be the same all over again like a merry-go-round."

"It is always a choice," said Desiree Montonye, M.S., the Mille Lacs Band Behavioral Health Department's Batterer's Intervention facilitator. "The use of violence and power and control tactics over another person is always a choice. These are learned behaviors and they can be unlearned. Domestic violence is caused by a belief that you have; it is not caused by alcohol, drugs, and anger — those just make it easier to do and to validate the behavior."

Desiree explained that BIP is focused on keeping women, children, and families safe while working with the community to create an environment free from violence through education, awareness, and social change, and return to communities of equality and respect between one another. It is a 28-week group education program that meets one time a week for two hours. It began with a grant from the Violence Against Women Act with training and curriculum used from the Duluth Model that has been implemented all over the country. After the initial three-year grant was over, the Mille Lacs Band Health and Human Services Department saw the value in the program and continues to provide funding. The Mille Lacs Band program is designed with the Mending the Sacred Hoop program material, which is specific to the American Indian communities.

"The program is open-enrollment," Desiree said. "Participants can start anytime, beginning with an orientation to the program. Orientation walks them through what the group will look like. We want them to be comfortable, because they have to participate fully. They have to share and talk about the violence they were convicted of and also the violence that maybe nobody has ever been told about — not just the things they got caught for. This is a no judgment zone. But they have to participate and they have to be respectful to one another."

She continued by saying most of the group members who are participating are also currently in the Mille Lacs County Domestic Violence Court, or are under ISR (Intensive Supervision

Release), regular county probation, Department of Corrections Probation, or are self-referrals.

Don't put it off

After Joseph was arrested, charged, and released from jail, he was living in a half-way house in September 2014 and trying to live a sober life, he said. "I kept putting it off [enrolling in the BIP] because I was trying to get all that other stuff done. At the time, I didn't think it was very important, you know?" He said with a smile. "Then I started the class in October and I didn't like it. I did not like the fact that she was telling me my beliefs were wrong. I felt attacked because that was what I believed my whole life. I was told by all the females in my life — my mom, grandma, aunts — that if she is man enough to hit you, she is man enough for you to hit her back, or do anything I want to her, like strangle her."

Desiree explained that children who witness domestic violence while growing up may repeat the pattern of abuse by becoming a victim or an abuser themselves when they get older. The group discusses the Equality Wheel (healthy relationships), the Power and Control Wheel (unhealthy relationships) and focuses on Action, Intent, Belief, and Effects through group discussions and role playing, Desiree said. "We also discuss cultural history and social influences that contribute to domestic violence.

We focus on the belief that violence is a learned behavior and it can be unlearned. We learn that we each need to be held accountable for our actions and be responsible for our behaviors — that it is always a choice and we have to be responsible for our choices."

Joseph kept going back to the group. "I was going through the classes and staying sober at the same time. I thought to myself, I just have to do the class and do it to the best of my ability. It forced me to look at my behaviors and take responsibility. Sometimes you don't like to look at the bad stuff you did. But it is an important part of change."

Joseph admitted he did have a relapse. "I'll be honest. I got a DANCO violation. And I kept minimizing it, saying it wasn't that big of a deal," he said, shaking his head. "Apparently I didn't learn my lesson the first time. And I was almost done with the program."

"If you miss more than two classes or re-offend, those are rules for termination," Desiree said. "That is part of the accountability."

"I made the decision to hop right back in. I knew I had to start the class over because of one mistake," Joseph said. "I

"I HAD TO WORK AT IT, AND I KNEW IF I DIDN'T CHANGE AND DIDN'T PUT IN THE WORK, IT WOULD BE THE SAME ALL OVER AGAIN LIKE A MERRY-GO-ROUND."

— JOSEPH CHARETTE



Joseph Charette and Desiree Montonye spoke with Band members about the Batterers' Intervention Program and the district health fairs this fall.

VIOLENCE AGAINST WOMEN IS NOT TRADITIONAL

NATIVE WOMEN ARE THE HIGHEST VICTIMIZED POPULATION IN THE UNITED STATES BY PERPETRATORS OF ALL RACES

— BIA Crime statistics, U.S. Department of Justice, American Indians and Crime Report. Washington 1999.

"VIOLENCE AGAINST WOMEN IS ONE OF THE MOST PERVERSIVE HUMAN RIGHTS ABUSES. IT IS ALSO ONE OF THE MOST HIDDEN."

— AMNESTY INTERNATIONAL

went straight to Desiree to talk to her about it."

As he finished up the program in 2015, Desiree encouraged him to consider becoming a co-facilitator in the class. "What I saw in him was he didn't hide it. He owned it. It's not easy. I always tell the groups, 'You are more than what brought you here, but because what brought you here was kind of ugly, we have to talk about it and work on it.' And it can be done. Joseph also has a way of connecting with people that is real. He is very polite and appropriate with other group members."

Stepping up

There have been times in class where other members try to make excuses for their behavior, Desiree said. "But Joseph steps up and says, 'hey, I went through the same thing. It is always a choice. You have a choice to come here every week. You have a choice to be sober. You may not always like to hear it, but it is always your choice. It's all on you.' He doesn't call them out, he simply reminds them of their choice."

About six months after he finished the class, Joseph agreed to go through the training to become a co-facilitator and went through the vetting process. "I felt like I was missing something — like I was incomplete," he said. After he was approved, he went through training in the Duluth model and continuing education with OJP conferences.

"You have to be willing to really look at yourself and do the work you need to do to change. Yes, there is some shame. What I did was shameful," Joseph said. "But I am not going to hide it. I know I have to take responsibility for my own actions."

Joseph said his outlook has shifted. He realized that he had been using all of the tactics of power and control most of his life and he didn't realize he was doing it. "I do now," he said. "You can't go back. You don't get a do-over. There is nothing magic about it. It is easier to go back to your old beliefs. Change is hard. But it's worth it."

"It is all about shifting that paradigm and looking at things through another's eyes," Desiree said. That paradigm shift is the change that happens when the usual ways of behavior and beliefs are replaced by a new and different way.

Joseph said his mission is to continue to grow and to share his experience. "Everything I went through, and the help I got from this class...I hope I can return that and help others — anyone who wants to get help."

BIP meets two days a week at the Public Health building in D1 and in Hinckley in D3. For more information, contact Desiree at the Behavioral Health Department at 320-532-8909.

INDIGENOUS PEOPLES' DAY EVENT IN MINNEAPOLIS DRAWS RECORD CROWD AND TOP STATE LEADERS

Story and Photos By Toya Stewart Downey

More than 700 people from different cultures, races, and backgrounds spent part of Indigenous Peoples' Day 2019 at the American Indian Center sampling delicious foods created by local Native American chefs.

The Indigenous Food Tasting was sponsored by Dream of Wild Health, an organization whose mission is to "restore health and well-being in the Native community by recovering knowledge of and access to healthy Indigenous foods, medicines, and lifeways."

Minnesota Governor Tim Walz and Lieutenant Governor Peggy Flanagan (a member of the White Earth Band of Ojibwe) were also at the event.

"It is a good day to be Indigenous and a good day to be at the American Indian Center," the Lieutenant Governor told the crowds of people as they stood in long lines that snaked around the gym.

"This day is about celebrating who we are, our culture, and the diversity of native folks across the nation," she said. "It's also about visibility. And about acknowledging that as Native people, we are still here. We still exist and we continue to exist within a contemporary context."

"TO ME, INDIGENOUS PEOPLES' DAY IS ABOUT CELEBRATING WHO WE ARE, BUT IT'S ALSO ABOUT UNDOING THE CENTURIES OF ERASURE OF NATIVE PEOPLE. BOTH IN MINNESOTA AND ACROSS THIS COUNTRY."

— LIEUTENANT GOVERNOR PEGGY FLANAGAN

She added that part of the significance of the gathering was that it preserved and uplifted the significance of indigenous foods, languages, "traditions, ingredients, and techniques."

Those chefs, some of whom have made national headlines for their work, included: Vern Dafoe and the Sioux Chef team, Austin Bartold with Austin Catering, the DWH Youth Leaders and Gatherings Cafe, Elena Terry and her team from Wild Bearies, and Howasta Means from Spirit Dish Catering.



Minnesota Governor Tim Walz and Lieutenant Governor Peggy Flanagan

The bite-sized morsels and small plates included sunflower cookies, wild rice and buffalo salad, three sisters soup, squash bars, "sass-squash" custard cups, wild rice blue corn cakes with mixed berry wojapi, and braised bison with wild rice and greens.

While the lines deterred some, they moved quickly and the food was totally worth the wait.

The Governor welcomed attendees and gave remarks, but it was the Lieutenant Governor who stole the show with her impassioned speech that honored Native people everywhere.

During Peggy's remarks, she also read a proclamation from the Governor that identified October 14, 2019 as Indigenous Peoples' Day across the state.

"To me, Indigenous Peoples' Day is about celebrating who we are, but it's also about undoing the centuries of erasure of Native People. Both in Minnesota and across this country," Peggy said.

She also shared with the audience that there were many people, including some of her former colleagues in the Minnesota State Legislature, who didn't know that Native

people still exist.

"Much less that there are 11 reservations in the state of Minnesota and a robust, amazing, urban American Indian community right here in Minneapolis," she said.

"The reality is, Indigenous Peoples' Day isn't about Indigenous people celebrating Indigenous people. It's about everyone recognizing our shared history. And by shared history, I mean realizing that the erasure of our Native people was not something that only affected Native people; it has affected the way our state and entire country has developed."

Peggy added that both she and the Governor are committed to dedicating each day in October as Indigenous Peoples' Day and will do so with a proclamation annually. But, she added, the Governor (who she called her buddy and partner in social justice) would quickly and happily sign a legislative bill that would permanently change it from Columbus Day to Indigenous Peoples' Day.

Governor Walz heartily agreed. He also praised the event organizers and volunteers who made the space welcoming for all.

He said the American Indian Center and the event was the "antidote for the message of hate and exclusion," that happened when the U.S. President visited the Twin Cities.

"This place is a connection to those who understood what it meant to be stewards of the land and what it meant to create community," he said. "So today, as we do our small part, that's only the beginning. Our administration is committed to doing this better, to honor nation-to-nation relations and government-to-government relations."



Nay Ay Shing students visit local college

Students from the Nay Ah Shing Upper School visited St. John's University and the University of St. Benedict as part of the St. John's Outdoor U Program on Friday, October 18. Students had the opportunity to meet with college students and professors who are doing ecological research. Students also attended a student panel discussion and toured the university.



MENDING BROKEN HEARTS — THE TRAUMA STOPS HERE

By Li Boyd *Mille Lacs Band Member*

When it comes down to it, says Briana Michels of the University of Minnesota Extension, American Indian people have a lot of mending to do. That's what the Mending Broken Hearts program hopes to address as it, and Briana, visits communities throughout the region. The program's subtitle is "Healing from Unresolved Grief and Intergenerational Trauma." The content is generated by The Wellbriety Training Institute which operates under White Bison, Inc., a 501(c)3 American-Indian-operated non-profit organization that "offers sobriety, recovery, addictions prevention, and wellness/Wellbriety learning resources to the Native American/Alaska Native community nationwide."

Mending Broken Hearts in particular examines how historical persecution of American Indian people has had a ripple effect on later generations. Indian Boarding Schools in particular have created deeply traumatic impacts that are so long-lasting that they are still felt in American Indian communities today. Mending Broken Hearts uses discussion, sharing, and video presentations to help identify where past traumas have led to present difficulties.

The training utilizes the film "The Wellbriety Journey to Forgiveness," a White Bison production that the organization considers a "giveaway." The video can be found on YouTube by searching for the title and begins with permission for it to be "copied, borrowed, loaned, distributed, Given Away," so long as there is no attempt at sale or other similar personal gain from the sharing of the video. This is a gentle indication of the trust inherent in Wellbriety's programming and also Mending Broken Hearts.

Before participants in the training even get as far as viewing "Journey to Forgiveness," they must collaborate to come up with a Group Agreement that lays out the ground rules for commitment to the workshop and creating a safe and confidential space for everyone involved. Parts of the Group Agreement can contain things like "Be nonjudgmental" or "It's okay to cry." Mending is about healing, and healing involves a lot of sharing.

"Journey to Forgiveness" sets the precedent for this sharing, as the first half of the video contains statements from Elders and their relatives about what was experienced at Indian Boarding Schools and what later generations — those who had never been to a boarding school and some who never even knew their Elders had suffered this trauma — experienced in the aftermath. Some of the stories told had never been shared before the filming of Journey, and the film moves back and forth between the often-difficult testimonials and commentary on how these traumas rapidly spread and manifested in additional ways.

This identification of the roles the United States Government and Christian churches played in historical trauma is important because it points out the specific strategies that were used to undermine native communities, family structure, and culture and how that altered everything from the way parents and children communicated with one another to the accessibility of traditional medicine and ceremony for spiritual healing.

The second half of the film focuses on the work

that's central to what Mending Broken Hearts is all about. While the first step is to acknowledge trauma, Mending's goal is to let the trauma and grief go to be left behind. The next step is validation or acceptance, which is where sharing comes in. Whether it's one other person or a group, talking about a traumatic experience, while exhausting, is where the weight of that experience begins to lighten. It's an opportunity to no longer go on carrying that trauma alone. According to Ben Nighthorse Campbell, member of the Council of Chiefs of the Northern Cheyenne Indian Tribe and former U.S. Senator, "Truth is a precondition for justice." Victims of trauma deserve to know that they have been heard, believed, and understood — that their trauma has been recognized and acknowledged.

It can also be said that truth is a precondition for perhaps the hardest but most important part of Mending Broken Hearts: Forgiveness. The Wellbriety Movement emphasizes four types of forgiveness. There is basic forgiveness, which must be practiced daily on all the small things, such as forgiving someone for forgetting to turn off a light. Then there is forgiveness of others even for hurtful things. Harder still is forgiveness of self. Most people find that they are their own worst critics, and

"THE ELDERS HAVE TOLD US THAT IN ORDER TO HEAL, WE MUST FORGIVE. FORGIVENESS IS THE PATHWAY TO GETTING RID OF THIS TRAUMA AND HATE."

— WHITE BISON FOUNDER DON COYHIS

in order to promote healing, one must get out of the practice of self-blame.

The greatest challenge, and also the greatest freedom, comes with learning to Forgive the Unforgiveable. Don Coyhis, a member of the Mohican Nation and White Bison, Inc. founder and president, says the following in the training: "The Elders have told us that in order to heal, we must forgive. They said that we are carrying around the trauma handed down to us from the generations before, from one generation to the next, and we don't know it. Forgiveness is the pathway to getting rid of this trauma and hate."

Early on the first day, Briana will point out to participants that, "Hurt people hurt people." Forgiveness often means forgiving the perpetrator of trauma within the context of their own trauma. This is different than excusing them. Forgiving the Unforgiveable must not be mistaken for removing a person or institution's accountability for what they have done. However, as a victim looking to heal and break the trauma cycle, forgiveness becomes the act by which the connection to that perpetrator, and therefore to the trauma itself, is severed.

This step is the hardest and the most important, for every individual, their family, and future generations. Mending Broken Hearts, at the core of its teaching, is about not just identifying intergenerational trauma or healing oneself from unresolved grief. It's ultimately about bringing about the end of intergenerational trauma. It gives individuals a safe place to begin their healing journey and skills they will use to declare that the cycle ends with them. With Mending Broken Hearts, the trauma stops here.

VAPING ILLNESS OUTBREAK UPDATE



By Alyssa Enno *Mille Lacs Band Member*

The **Center for Disease Control** reports, as of October 8, 2019, there have been 1,299 lung injury cases associated with the use of e-cigarettes, vaping, and related products that have been reported to the CDC from 49 states, the District of Columbia, and 1 U.S. territory. There have been twenty-six deaths that have been confirmed in 21 states. All affected patients have a reported history of using e-cigarettes, vaping, and using related products.

While there is no known cause of the lung injuries in these cases, the commonality among all affected are the use of e-cigarettes, vaping, and related products.

Affected patients report a history of using THC products. The latest national and state findings suggest products containing THC, particularly those obtained off the street or from other informal sources (e.g., friends, family members, illicit dealers), are linked to most of the cases and play a major role in the outbreak.

The CDC recommends:

- Refrain from using e-cigarette products that contain nicotine.
- Refrain from using e-cigarettes, vaping, or using products that contain THC.
- Do not modify or add any substances to e-cigarettes, vaping, or adding or modifying products that are not intended by the manufacturer, including products purchased through retail establishments.
- E-cigarettes should not be used by youth, young adults, pregnant women, and adults who do not currently use tobacco products.
- If you are attempting to quit, you should use evidence-based treatments. If you need help quitting tobacco products, including e-cigarettes, contact your doctor.



Briana Michels

NOT YOUR MASCOT

Photos by Bradley Roach Jr. and Chad Germann *Mille Lacs Band Members*

"We need to tell the NFL not to make a profit off this racial slur," said U.S. Representative Betty McCollum concerning the name of the Washington football team. Hundreds marched in protest of the name which has a bloody past, such as being the term used by the federal government to dehumanize American Indian people when it offered to pay bounty money to anyone who brought an American Indian's scalp to them as proof of death. The Washington team has been asked to change the name many times, but current team owner Dan Snyder has been very clear about his intent to keep the name. Many speakers from all over Minnesota, including Lieutenant Governor Peggy Flanagan, offered Snyder and the team a few words on why that is a bad call. "When you take humanity away from people you don't have to pass policies that are supportive of our people and communities. You don't have to invest in our communities. You can roll right over our communities as big corporations." Speakers said that the Washington team perpetuates this kind of dehumanization, and all the protestors declared, "We are Not Your Mascot."



Marshall himself was a staunch anti-integrationist. He was the last NFL team owner to refuse to hire African American football players, and it was only the threat of losing a stadium to play in that forced him to eventually integrate his team. Even in death, Marshall's racism was unrelenting, as he set up a foundation in his own name with the stipulation that no money be spent toward "any purpose, which supports or employs the principle of racial integration in any form."

The Washington team today insists that its use of the name "redskin" and the stereotypical imagery it uses, such as the caricature of an American Indian in profile with a braid and two feathers in his hair, is meant to honor America's indigenous peoples and show respect. The team's administrative history as well as the history of the word itself make that difficult to believe for some observers.



The history of the term "redskin" is a murky one, but many American Indians as well as the Merriam-Webster Dictionary define it as derogatory slang. The earliest documentation of the word starts as far back as the late 1700s and can be found in various historical documents that contain many references to indigenous leaders using the term to describe themselves and their people within the context of their relationship with whites. Linguistically speaking, there is no basis to

believe that any tribe used the term redskin in any translation as their own name for what they were. Ojibwe people such as those from the Mille Lacs Band of Ojibwe, for example, have always used the term Anishinaabe to refer to themselves. One interpretation of this word is that it means "the original people." A more literal translation is closer to "life that came from nothing." In the Ojibwe language, most things are recognized by whether they are animate, that is, imbued with life, or not. It is certain that things, especially human beings, were not defined or identified by their skin color.

"Redskin" was a term invented by colonizers seeking to place indigenous people in a category that made them something other than human. At the October 24 rally, U.S.

Representative Betty McCollum reminded attendants that "Even in our state, at one time, it was \$250 for a 'redskin.'" McCollum referred to the common practice of government-funded bounties for American Indian scalps. McCollum along with many other speakers at the rally in the Commons at the U.S. Bank Stadium, called on the Washington team to change its name and mascot. "We need to tell the NFL not to make a profit off this racial slur," McCollum emphasized.

Lieutenant Governor Peggy Flanagan, the highest ranking American Indian woman elected to Executive Office in the United States, led speakers at the rally by pointing out that, "It's important that we stand up against racism wherever we find it." Flanagan talked about her daughter, who was dismayed when she saw a Washington team advertisement on TV. Flanagan reports her daughter telling her, "Mommy, that's not right. We're not animals. We're people. We're not mascots." Flanagan said that this was her answer to anyone who wants to know what she would say to Washington team owner Dan Snyder given the chance. "I would make Dan Snyder talk to my six-and-a-half-year-old little girl who would tell him how inappropriate and racist it is to have this Washington team name. This racial slur that he profits from is not right."

The issue, Flanagan went on to explain, is that the imagery of the team mascot dehumanizes American Indian people. It's not about hurt feelings or being sensitive. It directly affects policy-making. "When you take humanity away from people," Flanagan said, "you don't have to pass policies that are supportive of our people and communities. You don't have to invest in our communities. You can roll right over our communities as big corporations. You have to see us. You have to value us. And you have to respect our people. We are here, we have always been here, and we will always be here."

Other speakers at the event included Minneapolis Mayor Jacob Frey, Minneapolis Deputy Police Chief Henry Halvorson, Minnesota Representative Mary Kunesch-Podein, Prairie Island Indian Community President Shelley Buck, Shakopee Mdewakanton Sioux Community Secretary/Treasurer Rebecca Crooks-Stratton, and Mille Lacs Band Chief Executive Melanie Benjamin.

Chief Executive Benjamin criticized commonly heard calls for American Indian communities to "get over it" or "deal with it" when it comes to racial slurs, offering the reply, "As a mother, as a grandmother, I have a few things for them to deal with. Good intentions mean nothing when you are causing real harm. That name is stained by genocide. It is the 21st century, and we will not be silenced in the face of racism. It is time for them to deal with that. As Indian people, we are proud, we are strong, we are united, and We Are Not Your Mascot."

"I WOULD MAKE DAN SNYDER TALK TO MY SIX-AND-A-HALF-YEAR-OLD LITTLE GIRL WHO WOULD TELL HIM HOW INAPPROPRIATE AND RACIST IT IS TO HAVE THIS WASHINGTON TEAM NAME. THIS RACIAL SLUR THAT HE PROFITS FROM IS NOT RIGHT."

— LT. GOV. PEGGY FLANAGAN





MILLE LACS
CORPORATE VENTURES

**Mille Lacs Corporate Ventures
Invites You**

20th Annual Feast for all Mille Lacs Band Members
Thursday, November 21, 2019

Doors open and Seating begins at 5 p.m.
Invocation and Welcome at 5:30 p.m.
Dinner and Program at 6 p.m.

Grand Casino Mille Lacs Events & Convention Center
seating on a first come, first served basis

Great Food! Fun Prizes! Good Conversation!

A FAMILY OF WARRIORS

By Alyssa Enno Mille Lacs Band Member

Throughout history, Native people have been left out of the historical narrative, which means there are many stories that are untold and unheard. Native people have been protecting this land since time immemorial. Native participation within the military are stories that deserve recognition. Native Veterans fight for two countries: the American Country and Indian Country.

For Native veterans, service is special. They have the opportunity to serve in the military that not only honors the USA but honors our tribe. Band member veterans protect our sovereign immunity and our rights to self-govern. They are putting their lives on the line for a country that has actively fought to remove them for hundreds of years. We celebrate their sacrifice as they become role models for our tribe and people. They are a special part of tribal history and American history.

We are always taught our ancestors fought for us to be here. We acknowledge their past, their wisdom, and their sacrifice. Everything we do today will impact future generations as we will become ancestors that future generations look to for wisdom, guidance, and honor. Anishinaabeg have always been protectors and givers; these traits are what make a warrior. These attributes that are woven into our culture are what people aspire to be.

Family members Leana DeJesus, Lana Oswaldson, and Ira Standingcloud are Mille Lacs Band members who have impacted the tribe, its history, and American history by serving in the Army throughout their lives.

Leana DeJesus served in the Army; she started with basic in Fort Jackson, South Carolina, then went on to AIT in Fort Gordon, GA. The first duty station was in Ansbach, Germany, then Fort Knox, KY, and back to Nuremberg, Germany. During this tour in Germany, Leana was deployed to Iraq for Operation Desert Shield/Operation Desert Storm for a year.

Leana enlisted for a couple reasons: "First, I wanted to follow in my father's footsteps. Plus, the Army has a lot of benefits like job stability, giving me responsibility, and providing an opportunity for self-growth. I knew if I stayed in my current environment after high school, I would likely struggle finding my path."

The Army allowed Leana to travel, develop new job skills, and meet and learn about people from varying cultures. Leana would definitely enlist again and is proud to have served our

"I WANTED TO FOLLOW IN MY FATHER'S FOOTSTEPS."

— LEANA DEJESUS



Leana DeJesus



"WE NEED WARRIORS THAT ARE COMMITTED TO PROTECTING THE MILLE LACS BAND OF OJIBWE'S NON-REMOVABLE STATUS AND SOVEREIGN POWERS SO WE CAN CONTINUE TO PROTECT MOTHER EARTH AND OUR RESERVATION, AND IMPROVE THE LIVES OF OUR COMMUNITY MEMBERS."

— LANA OSWALDSON

Lana Oswaldson, their late father Robert (Pops) Oswaldson Sr. and Leana DeJesus.

country.

The hardest part of Leana's military career was making the decision to re-enlist or leave. Leana chose against re-enlisting. "I knew when I enlisted that being deployed to a war zone was a possibility and that was what I was being trained for, but at that point, I felt I had fulfilled my military obligations and never wanted to be separated from my daughters again."

Lana Oswaldson comes from "a proud family of ogichidaakweg and ogichidaag. Many members of her family have all proudly served in the military, like her grandpa, dad, uncles, aunts, brothers, sisters, cousins, nieces, and nephews." Lana described these relatives as "givers who displayed strong values; they wanted to protect Mother Earth, our land, and our cultural values."

Much like her sister Leana, Lana was inspired and influenced by her family. "I wanted to be just like them." They served as her motivation to join, so once she graduated high school, she took the natural step and joined the military. Lana served four years in Army Active Duty and four years Army Ready Reserve. Army Ready Reserve allowed Lana to be a civilian and train near home. She was stationed in various places throughout the U.S., including Fort Jackson, SC, Fort Sam Houston, TX, and Fort Bragg, NC. Lana was also overseas and served a one-year hardship tour in Seoul, Korea.

Reflecting on her time in the Army, Lana feels blessed to have served in the military. "My military experience still plays an important part in my life. I attribute it to me having worked for our Tribe for almost 28 years. I am grateful that it's led to leadership opportunities within our Government and Businesses."

"As a Band member, mother, grandmother, and member of the Midewin family, I highly encourage our young up-and-coming tribal member women and men to enlist, as it supports our cultural way of life and duty to protect our land, and will help develop our future leaders of tomorrow. We need warriors that are committed to protecting the Mille Lacs Band of Ojibwe's Non-Removable status and sovereign powers so we can continue to protect Mother Earth and our Reservation, and improve the lives of our community members."

An Iraqi War Veteran, Ira Standingcloud served in the Army for a little over six years on Active Duty and was deployed

twice to Iraq. During his time overseas, Ira's role was a 19K-M1 Armor crewman, a tanker.

Ira shared his story of joining the Army and how it has shaped his life and continues to impact his life today. When asked if he would enlist again, without hesitation, Ira said, "Absolutely. It made me the man I am today." Before enlisting, Ira wasn't in a good place. He needed structure, discipline, and a purpose. Ira knew that he had to do something with his life and make a decision soon. With several family members being in the Army, it was easy to take advantage of those connections to see if joining the Army would lead him on a better path.

As expected, bootcamp was tough. "The discipline and structure can be too much for some people. Some people don't want to listen and obey authority. When you do something like this, you have to commit and be ready for that experience." Ira was committed and determined. This is all part of the experience, and he welcomed the challenge.

Ira was deployed to Iraq, and being a tankerman in an active war was no easy feat. In the midst of the war, Ira found himself at a crossroads. He had to make a decision: come home or re-enlist and serve another tour in Iraq. His duty to his brothers, his country, and himself led him to re-enlist and serve an additional 15-month tour in Iraq. After the tour ended, Ira came back home.

The Army provided benefits that Ira was able to take advantage of, like attending college and graduating from Metropolitan State University, where he earned a Bachelor of Arts Degree in Business Administration. Because the Army provided a pathway for him, Ira suggests that this is an opportunity for others to take advantage of if they find themselves not knowing what to do, where to go, and when to start.

Ira is proud to be a Native veteran, he shared. "This is still our country." To be a Native veteran means not only fighting for and protecting American citizens, but also representing the Mille Lacs Band of Ojibwe and Native people.

The Army served this family well by providing opportunities with direction, employment, and personal growth, and giving them the encouragement to become the strong leaders and warriors their families, friends, and community know and love. These three have impacted the Mille Lacs Band history and will be honored and remembered for generations. They are each a living testament of what it means to be a true warrior.

"IT MADE ME THE MAN I AM TODAY."

— IRA STANDINGCLOUD



Lana Oswaldson



Ira Standingcloud

OSHKI-BIINDIGED A'AW ABINOOJIIYENS IMAA NIIMI'IDING FIRST TIME A BABY IS BROUGHT INTO A CEREMONIAL DANCE

By Lee Staples *Gaa-anishinaabemod Obizaan*

and Chato Gonzalez *Gaa-anishinaabebii'ang Ombishkebines*

This article was originally published in the October 2014 issue of Ojibwe Inaajimowin. It is reprinted here to give Band members a chance to reflect further on Obizaan's teachings. For Part I, see the September 2019 issue of Ojibwe Inaajimowin.

Mii dash imaa wii-ni-dazhindamaan oshki-biindiganind a'aw abinoojiiyens imaa niimi'iding apii aabajichigaazod a'aw Manidoo-dewe'igan. Ashi-bezhig ingiw Manidoo-dewe'iganag niganawendamaagemin omaa Misi-zaaga'iganiing ezhiwiinjigaadeg.

I am going to talk about the first time a baby is brought into a dance where a ceremonial drum is being used. We take care of eleven ceremonial drums here on the Mille Lacs reservation.

Ishke dash inow ogitiziiman a'aw abinoojiiyens ezhichigenid,

mii inow asemaan miinawaa i'iw wiisiniwin baandigadoonid omaa apii baakishimind a'aw Manidoodewe'igan. Mii-go omaa miinawaa gaabige achigaazonid odasemaan a'aw abinoojiiyens. Mii dash iwidi da-oshki-dagoshimoononid miinawaa iwidi enabiwaad ingiw Manidooog. Ishke imaa gayat niizhing gii-inikaawan inow odasemaan gaatamawimind 'aw abinoojiiyens iwapii gii-oshki-daangishkang i'iw aki miinawaa iwapii gii-miinind odzhinikaazowin.

What the baby's parents do is bring in tobacco and food when a ceremonial drum is uncovered to be used. Here the tobacco goes out right away for the baby again. The baby's tobacco newly arrives over there again where those Manidooog sit. Prior to this the baby's tobacco went to those Manidooog on two different occasions, with the ceremony where the baby's feet were first placed on the earth and when the baby was given a name.

Geget minochige a'aw Anishinaabe gaabige asaad asemaan mino-doodawaad inow onijaanisan inow noomaya igo gaa-in-endaagwadinig gii-pi-dagoshimoononid. Geget ominwendaanaawaadog ingiw Manidooog gaabige ani-mikwenimindwaa. Mii imaa ge-onjikaamagadinig a'aw abinoojiin da-naadamaagoowizid oniigaaniing.

It is good when Anishinaabe puts tobacco right away. They are doing well by their baby who just recently arrived. The Manidooog must be happy that they are being remembered right away. It is from here that the baby will be helped in his future.

Mii dash omaa nising weweni doodawaawaad inow Manidooon wenijaanisijig inow abinoojiiyensan. Geget gii-shawendaagozi a'aw Anishinaabe gii-miinigoowizid o'ow akeyaa da-ni-naadamaagoowizid inow onijaanisan. Ishke dash i'iw wiisiniwin baandigadoowaad, mii imaa boozikanaaganing achigaadeg. Mii i'iw wiisiniwin inow oniinjin aayaabajitood zhakamoonindizod awiya imaa echigaadeg boozikanaaganing.

This is the third time the parents are doing good to the Manidooog on behalf of their baby. The Manidooog really showed compassion to their Anishinaabe when they were given these ceremonies from which the baby is helped. Food that is brought in is put in a bowl. It is finger food that is put into that bowl.

Mii dash a'aw bezhig inow ogitiziiman eni-izhichigenid, akawe omaa ogizhibaashkawaan inow Manidoo-dewe'iganan, mii dash imaa asemaan asaad inow Gimishoomisinaanan asemaa-onaaganing. Mii dash eshkosed a'aw asemaa, mii iwidi o-ininamawaad waa-kanoodamaagowaaain. Mii dash imaa gaye a'aw Oshkaabewis atood anaakan awasaya'ii desapabiwining iko wawenabiwaad ingiw niimi'iwewiniwag ningaabii'anong iwidi akeyaa.

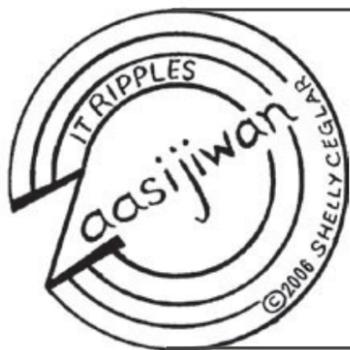
This is what one of the parents does; he or she walks around the drum, and places the tobacco in the drum's tobacco dish. They will then hand the remaining tobacco to the person they have selected to talk on behalf of their baby. The Oshkaabewis places a mat on the other side of the bench where the singers sit on the west side of the drum.

Mii dash i'iw wiisiniwin baandigadoowaad minikwewin gaye ogijayi'ii achigaadeg imaa anaakaning. Mii dash a'aw eni-gaagiigidod, mii iw ani-apagizondamawaad inow Manidooon wayaakaabiitawaanijin inow Gimishoomisinaanan inow asemaan naa wiisiniwin gaa-pi-biindigadoonid inow ogitiziiman a'aw abinoojiiyens.

The food that they have brought in along with the drink is placed on top of that mat. Then the one that is doing the speaking sends the tobacco and the food brought in by the parents of the baby off to the Manidooog that sit around the ceremonial drum.

Mii dash imaa nanaandomindwaa ingiw Manidooog da-maamawinikeniwaad da-niganawenimaawaad inow abinoojiiyensan weweni da-izhi-ayaaniid oniigaaniing, mino-ayaawin miinawaa mino-mamaajiiwin da-miinigoowizid inow abinoojiiyensan. Miinawaa inow ogitiziiman da-waawiingeziwaad da-ganawenimaawaad inow onijaanisensiwaan da-ni-manezisigwaa gegoo oniigaaniimiwaang, dazhawendaagoziwaad gaye omaa bi-waabanda'iwewaad ezhi-apiitendamowaad gaazhi- miinigoowiziyang anishinaabewiyang.

The Manidooog are asked to put their hands together to help the child be given good health and movement. He also asks that the parents be efficient in taking care of their child and that they are not lacking anything in their future, he also asks that the parents be helped for showing their appreciation for what the Manidooog have given us as Anishinaabe.



Dagwaagin—It is Fall

Agwajiing, baatayinoway mitigoog. Besho endaayaan niibawiwag. Gichi-Zhingwaak idash Okikaandag idash Wiigwaai-mitig idash Wiigoobaatig, izhinikaazowag. Ganawaabamaag ingiw mitigoog, niwaab. Ninisidotam. Gigichi-giiwenamawigonaanig. Bagidanaamowag mii dash gibagidanaamomin. Bimaadiziwag mii dash gibimaadizimin. Gaye gakina-awiiya manidoosag bimaadiziwag. Mitigoog, ozhizhoobii' aanaawaa akiing. Bimaaji' a'aw mitig!

(Outside, they are many trees. Nearby my house they stand. Great White Pine and Jack Pine and Birch and Basswood they are named. When I look at them those trees, I see. I understand. They give great gifts to us. They breathe and then we breathe. They live and then we live. Also, everyone of the little spirits they live. Trees, they paint the earth. Save that tree!)

Bezhig—1

OJIBWEMOWIN (Ojibwe Language)

Double vowel system of writing Ojibwemowin.
—Long vowels: AA, E, II, OO
Wiigwaas—as in father
Miigwech—as in jay
Wiigob—as in seen
Mitigoog—as in moon

—Short vowels: A, I, O
Dash—as in about
Ikwe—as in tin
Wiigob—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.

Nouns Animate

These are living beings.
Inini (wag)—Man (men)
Ikwe (wag)—Woman (women)
Ikwezens (ag)—Girl (s)
Gwiizwizens (ag)—Boy (s)
Abinoojiiyens (yag)—Baby (babies)
Asemaa—Tobacco
Asin (iig)—Rock (s)
Miigwan (ag)—Feather (s)
Opwaagin (ag)—Pipe (s)
Dewe'igan (ag)—Drum (s)
Mitig (oog)—Tree (s)
Awesii (yag)—Wild Animal (s)
Manidoos (ag)—Insect (s)
Bineshii (yag)—Bird (s)
Giigoo (yag)—Fish (plural)

Niizh—2

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

A. Bimosedaa! Giwii-pimosemin megwaayaak.

B. Apane ininaatigoog, miskoziwag dagwaaging.

C. A'aw gaawaandag odakonaan wadiswan iwidi.

D. Nindaabijitooon wiigob dakobidooyaan makak.

E. Nindoozhitoon wiigwaasi-makak, nooskkaachinaagan.

F. Inashke! Makwa ayaaw iwidi mashkiigwaatigong.

G. Nimbindaakoonaa a'aw zhingwaak.

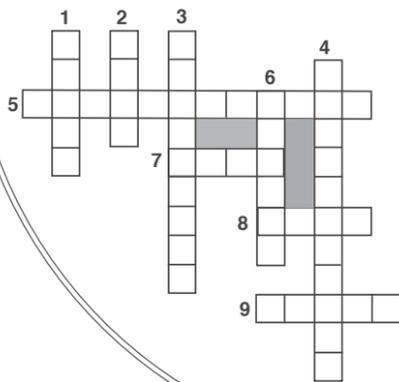
O T M I
Z N E L A P
H T G W Z S B
I M W I I G O B
N A A A Q I R C S
G K A Y D X G T G R
W W Y M E I I W I D I
A A A N R D S W A E N F
A M A K A K E W I A H S
K P K I L T J O A I S K
A I N A S H K E U N V I

Niswi—3

IKIDOWIN ODAMINOWIN (word play)

Down:

- over there
 - please
 - Try it!
 - I understand.
 - tobacco
- Across:
5. basswood tree
7. woman
8. rock
9. tree, stick



Niiwin—4

VTA-Verbs-Animate-Transitive

Root/Command VTA, then conjugate VTA.
Waabam!—See him/her!
Bimaaji!—Save his/her life!
Wiidookaw!—Help him/her!
Ganawenim!—Take care of him/her!
Njwaabama.—I see him/her.
Gibimaaji'aa.—You save his/her life.
Qwiidookawaan.—S/he helps him/her.
Giganawenimin.—I take care of you.
Giga-waabamin.—I shall see you.
Naagaj.—Later.

Goojitoon! Try it!
Translation below.

- _____ganawenim_____aakoziyan noongom.
- _____waabam_____a'aw bineshii ishpemiing iwidi.
- Daga _____bimaaji'_____wa'aw mitig.
- _____wiidookaw_____ikwewan adaawewigamigong.
- Ojibwemowin! Miigwech! _____-waabam_____naagaj.

Translations:

Niizh—2 A. Let's all take a walk in the woods. B. Always the maple trees are red when it is fall. C. That white spruce holds a bird's nest over there. D. I use the inner bark of the basswood when I tie/lace a basket. E. I make a birch bark basket, a winnowing tray. F. Look! A bear is there by the tamarack tree. G. I make an offering of tobacco to him/her that white pine.

Niswi—3 Down: 1. Iwidi. 2. Daga. 3. Goojitoon! 4. Ninisidotam 6. Asemaa Across: 5. Wiigoobaatig 7. Ikwe 8. Asin 9. Mitig

Niiwin—4 1. I am taking care of you when you are sick today. 2. I see him/her that bird in the sky over there. 3. Please you save the life of him/her this tree. 4. S/he helps her the lady at the store. 5. Speak Ojibwe! Thanks! I shall see you later.

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.

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Continued on page 14

MIIGWECH TO OUR PAST AND PRESENT WARRIOR VETERANS!

Amik
Fred Anderson
Robert D. Anderson
Ronald Anderson
Floyd Ballinger
Marvin Beaulieu
Maurice Benjamin
Mike Benjamin
Oliver Benjamin
William Benjamin
Steven Berger
Donivon Boyd
James Boyd
James Boyd
Lewelyn Boyd
Raining Boyd
Russell Boyd
Dan Bugg
Harold Bush
Clifford K. Churchill
Dan Churchill
James Clark
Randall Clark
Jim Cook
Bradley G. Davis
Cynthia Renae Davis
Eugene Davis
John Davis
Denise Day
Howard Day
Simon Day
Leana K. DeJesus
Raymond E. Doust, Jr.
James Dowell
Robert Dowell
Eugen E. Dunkley
Pete Dunkley
Roger L. Dunkley
Roger Durant
Wesley Eagle
Sean Fahrlander
Robert Fox
Arthur Gahbow
Dale Garbow
Joe Garbow
John Garbow
Sam Garbow III
Myron Garbow
Roger Garbow
Johnny Goodman
Steve Hanks
William T. Hanks
Allen W. Hemming
Dennis Hill
Vincent Hill
Shawn Houle
Sam Garbow III
Harry Jackson
Louis Jones
Richard Jones
Wesley Jones
Bradley Sam, Jr.
Fred Sam, Jr.
George Dorr, Jr.
Henry Davis, Jr.
Jim Hanks, Jr.
Jimmy Hill, Jr.
Laurance Boyd, Jr.
Tom Bugg, Jr.
Curtis Kalk
Darryl Kalk
Arvella Sam Kegg
Darrell Kegg
Donald Kegg
Jesse Kegg
Manfred Kegg
Kurt D. Keller
Manuel Martin
Robert Martin
Robert L. Matrious
Eugene Merrill
Mike Merry
Ralph Mitchell
David Mitchell
Gerald Mitchell
Harry Mitchell
Jim Mitchell
Sanford Mitchell
Simon Mitchell
Carol Boyd Mojica
Basil Moose
Charlie Moose
Darren Moose

Fred Moose
Leonard Moose
Paul Moose
Tony Moose
Joe Nayquonabe
Johnson Nayquonabe
Alfred Nickaboine
Alvin Nickaboine
Diane Nickaboine
Kalen Nickaboine
Lawrence Nickaboine
Michael Nickaboine
Fred Noonday
Lana Sue Oswaldson
Gregory A. Peel
Katherine A. Peel
Rebecca T. Peel
William L. Peerl
Rodney Pendegayosh
Dale Pendegayous
Melvin Pewash
Charlie Pewash
George Premo
William Premo
Maria Rea
George D. Reynolds
Charlie Roach
Bernadine Roberts
Ben Sam (Isle)
Bruce Sam
Calvin Sam
Christopher E. Sam
David Sam (Mosay)
Dora Skinaway Sam
Doran F. Sam
Eugene Sam
Fred L. Sam
Henry Sam
Jack Sam
Leonard Sam
Ronald Sam
Stanley Sam
Carolyn Hegland Shaw
Jamie Short
Lisa Jackson Siverd
Emery Skinaway
Fred Skinaway
Larry Smallwood
Charles Smith
Fred Smith
Wallacs J. Smith, Jr.
Ira Standingcloud
Bill Nickaboine Sr.
Charlie Houle, Sr.
David Smith, Sr.
Donald Pewash Sr.
Frank Shingobe, Sr.
Henry Sam, Sr.
Jim Hill, Sr.
John Thomas Sr.
Sam Garbow Sr.
Bah wah sung
Charles W. Sutton
Cheryl A. Sutton
George Sutton
George Sutton
Larry J. Sutton
Larry Sutton
John W. Suttun
David L. Thomas
John H. Thomas
Joseph R. Thomas
LeRoy P. Thomas
Michael D. Thomas
Richard H. Thomas
Richard H. Thomas Jr.
Terry Thomas
Olaf W. Thomas, Jr.
Troy Verkennes
John Wadena
Robert Wadena
Maynard Wakanabo
Carl Weous
Tony Weous
Allen Weyaus
Kenneth Weyaus
Robert Weyaus
Spencer Weyaus
Clyde Wind
Larry Wind
Sam Yankee
Sam Yankee

These are the veterans honored on the walls at the government center in District 1. We are compiling a complete list of Band members who have served. To add a name, please email news@millelacsband.com.

Ojibwemowin continued from page 13

Mii dash imaa da-onjikaamagadinig da-zhawendaa-goziwaad miinawaa weweni da-ganawenjigaazonid onigaaniiming inow onjijaanisensiwaan. Weweni gaye odaa-wii-gikinoo'amawaawaan onijaanisiwaan o'ow akeyaa gaa-inendaagozid Anishinaabe da-ni-bimiwidood i'iw obimaa-diziwin.

It is from here they will be given compassion and also from which the baby will be well taken care of in his future. They will also be given help to teach their child the way that the Manidoog intended the Anishinaabe to live their life.

Mii-go imaa gaye ani-miigwechiwi'indwaa ingiw Manidoog weweni omaa gii-pi-dagoshimoonod a'aw abinoojiyens. Geget chi-ina'oonwewizi a'aw Anishinaabe miinigoowizid onijaanisan. Ishke dash mii imaa nanaandogeng ingiw Manidoog da-wiidookawindwaa ingiw wenijaanisijig da-wawiingezi-waad da-gikinoo'amawaawaad inow onijaanisensiwaan i'iw akeyaa gaa-izhimiinigoowiziyang anishinaabewiyang. Mii ingiw gidabinoojiinyiminaanig ge-nibimiwidoojig niigaan gaa-izhi-miinigoowiziyang anishinaabewiyang.

It is also here that the Manidoog are being thanked for the safe arrival of this baby. It is quite the gift for Anishinaabe to be given a baby. It is here also that help is requested from the Manidoog to help the parents be efficient in teaching their child the ways that we as Anishinaabe were taught to live our lives by the Manidoog. It is our children who will carry on the teachings we were given as a people.

Ishke niin omaa ani-gaagiigidooyaambaan, mii imaa da-gii-nanaandomagwaaban ingiw Manidoog da-naad-amaagoowizid inow ogitiziiman da-ni-ayaangwaamitoowaad dagikinoo'amawaawaad inow onijaanisensiwaan da-ni-mamanaajitoonid gakina omaa eyaamagak omaa akiing biinish gaye inow owiiji-bimaadiziiman miinawaa weweni da-bizindawaad naa weweni da-odaapinang egod inow ogitiziiman naa-go gaye inow gechi-aya'aawinijin nanaginogod owapii gegoo ani-maazhichiged.

If I were doing the talking at this particular time, it is here that I would have asked the Manidoog to help the parents to work hard at teaching their child to respect everything on this earth and also their fellow human beings, and also for the child to listen carefully and to accept what he is being told by his parents and elders when he or she is being scolded for their wrong doings.

Mii-go gaye oda-wii-kikinoo'amawaawaan inow onijaanisensiwaan zakab dawii- izhi-ayaanid bizaan imaa da-nanaamadabinid aaniin igo apii ani-naazikaminid ani-manidooked a'aw Anishinaabe. Mii iw noongom wenitooyang. Mii iw nesidawinaagwak noongom, gaawiin a'aw Anishinaabe ogikinoo'amawaasiin inow onijaanisan i'iw akeyaa gaa-izhigikinoo'amawaawaad mewinzha.

That they also teach their child how to be calm within and to sit quietly as they attend ceremonies. That is what we are missing today. It is apparent today that the Anishinaabe are not teaching these things to their children as it was done years ago.

A'aw bezhig akiwenziyiban gaa-ni-gaagiigidod, ogiitazhindaan ishpiming imaa ombinind mamaajigaadenid a'aw abinoojiyens, mii imaa waabanda'iwed ezhi-aanoodizid wii-niimid. Ani-giizhiitaad ani-gaagiigidod, mii dash a'aw Oshkaabewis ani-maajidood i'iw wiisiniwin, mii dash imaa ani-maada'ookiid da-ni-naabishkaagenid imaa eyaanijin. Weweni ani-gizhibaashkaamagadini i'iw wiisiniwin, weweni inikaamagadinig iwidi ingiw Manidoog wayaakaabiitawaajig inow Manidoo-dewe'iganan.

One of the old men that spoke at this ceremony talked about when you lift a child up you can see his legs kicking, which shows how anxious he is to dance. When the talking is finished, the Oshkaabewis takes the bowl of food and passes it around to the people present to accept the food on behalf of the Manidoog. The food is passed around the circle of people attending and in turn it goes to the Manidoog that sit in a circle around the drum.



Photos by Bradley Roach Jr. *Mille Lacs Band Member*

On October 11 2019, The Minnesota Boxing Hall of Fame held their 10th annual induction banquet at Mystic Lake Casino in Prior Lake. Referee Mark Nelson, the Band's lead official, was inducted to the Hall of Fame after 27 years of service (and still counting). Mark is the most accomplished referee in Minnesota boxing history. He has refereed over 700 professional fights (and around 100 title fights) across the globe. Boxing Promoter Cory Rapacz, who is the promoter for Grand Casino Hinckley, was also honored by the MNBHoF for his role in keeping the sport of boxing alive and well in Minnesota, as well as putting Grand Casino Hinckley on the map as a premier boxing venue. Special Recognition will be given to Boxer Rob Brant, who won the WBA Middleweight World Title last October. Twelve of his 27 bouts were held at the Grand Casino Hinckley.



JAMIE EDWARDS

HIP-HOP AND POLITICS

By Toya Stewart Downey Mille Lacs Band Member

A series of conversations between a couple of friends about the current state of politics and how to engage others — particularly Native Americans and people of color — has left their living rooms and become public in the form of a weekly radio show.

Called “Beats, Rhymes and Democracy,” the radio program, which started as a podcast in February 2018, is the brainchild of Band member and Band Lobbyist Jamie Edwards and his politically savvy friend, Brett Buckner.

“The show started as a podcast in Jamie’s living room as more of a therapy session for us regarding all the craziness that was going around 1600 Pennsylvania Avenue,” said Brett. “It gave us time to decompress, to theorize, and to begin to mobilize ourselves and our friends around how to respond and to prepare for getting people politically engaged in 2020.”

“Beats, Rhymes and Democracy” airs each Monday from 6 to 7 p.m. on KFAI, a volunteer-based community radio station that exists to broadcast information, arts, and entertainment to an audience of diverse racial, social, and economic backgrounds.

The Twin Cities-based station lives on the FM dial at either 90.3 FM or 106.7 FM, or visit: kfai.org/program/beats-rhymes-and-democracy/ to listen online. Past episodes are also available on the site, and the podcast plays across multiple channels.

“We began recording weekly segments for the podcast called ‘Hip-Hop & Politics,’ and some suggested we change the name to something more eclectic or catchy, but we resisted,” said Jamie. “Instead, we continued to record our segments and also began utilizing Facebook and Facebook Live to post pictures of graffiti, footage of hip hop concerts, and videos of interviews with politicians.

“Our strategy with the politicians was that we purposefully peppered them with questions about their knowledge of Hip-Hop music and the needs of the Hip-Hop community (which we defined as mostly people of color — Hip-Hop heads in their teens through age 50-plus, and in some cases even their 60s).”

One point that Jamie stresses is that the myth of Hip-Hop being reserved for the younger generations is false. In fact, Hip-Hop’s origins date back to the 1970s, and many middle-aged people still listen to the art form.

“Hip-Hop is a culture with urban roots and a history of connectivity with social-justice-centered movements. Hip-Hop remains an underutilized tool of organizing,” said Jamie. “At its core, Hip-Hop is more than just a genre of music — it’s a



Jamie Edwards, right, broadcasts “Beats, Rhymes and Democracy” on Mondays from 6 to 7 p.m. on KFAI in Minneapolis.

culture, a way of life, a consciousness.”

To that end, Jamie was recently featured on a segment of the HBO news show, *Vice*, as he was in Sioux City, Iowa, in August for the Frank Lemare Native American Presidential Candidates Forum.

The opportunity to be featured on *Vice* came through Jamie’s work with the radio show. People, he said, were paying attention to the radio show and the trail led to him when the news magazine program was looking for an entry point to the happenings in Sioux City.

“This helped put me on the radar from a broadcast radio perspective,” said Jamie, adding that people are now seeing another side of him that they didn’t know existed — “me as a Hip-Hop head.”

“HIP-HOP IS A CULTURE WITH URBAN ROOTS AND A HISTORY OF CONNECTIVITY WITH SOCIAL JUSTICE-CENTERED-MOVEMENTS. HIP-HOP REMAINS AN UNDERUTILIZED TOOL OF ORGANIZING.”

Under the duo’s umbrella of Hip-Hop & Politics: Edutainment (For the Culture, For the People), the “crew is a collective of community leaders, elected officials, strategists, organizers, artists who not only love Hip-Hop music, but are unified by the culture to create progress within our communities.”

Brett says that they are learning that many people feel like them and are looking for answers and how to connect and work with others to “ensure that the mistakes of 2016 aren’t revisited.”

“The funny part is, with all of our interests, from politics to sports to art and more, we learned that we didn’t have enough time to capture it in 60 minutes once a week. So, we created a podcast and started to work with our friends to expand the network and the message.”

“Through this new network, we are hoping that the community stands up as a collective, right away, and not wait for 2020,” Brett added. “We have been blessed to bring together several dynamic professionals to talk about what they’re doing and how they will mobilize their communities and their networks.

Besides Jamie (JSE, *The Navigator*) and Brett (Da Don Data), their radio crew also includes Samirya Strong (*Essence*). Together, they serve in a variety of roles for the radio program, including executive producers, hosts, disc jockeys, engineers, strategists, and social media and public relations specialists. But the list goes on, and includes an impressive group of change-makers.

Hip-Hop music has evolved as a response to social injustice and as an effort to uplift communities. It became the “CNN of the street as well as a method to connect communities in spite of manufactured divides.”

The Hip-Hop culture — which includes music, clothing, art, and language — has grown into a global marketing powerhouse and social influencer.

It is “power untapped.”

“For many within the Hip-Hop culture, the perception is that political and social power is beyond the reach of the community,” and that is a myth the duo, through their collective work, is attempting to dispel. They are also trying to share the message that if Native Americans and communities of color increase their turnout at the polls and work to overcome the (deserved) mistrust of the systems, it could change the outcome for millions of Americans.

“The power of the people will always be stronger than the people in power.”

The “public affairs with music” show covers public policy with a splash of political analysis and commentary, civic and social mobilization, and sports and culture commentary. They discuss community-building that includes leadership development as well as events, shows, and programs. Some of the topics have included the role of Hip-Hop in the political game, hijacking Hip-Hop, entrepreneurship and Hip-Hop, the Mueller Report, equity pay, and, of course, the love of Hip-Hop.

In October, *Beats, Rhymes and Democracy* is partnering with the Ordway Center for the Performing Arts in St. Paul to promote the organization’s “From the Ground Up: A Celebration of Hip Hop Culture.” They have scheduled radio interviews with the performers, artists, and organizations involved. The two are also participating in a community discussion called “Hip Hop as a Tool for Education.” For more information or tickets, visit www.ordway.org.

“Above and beyond, it’s rewarding,” said Jamie. And it’s a way to cover a lot of topics that has allowed him to explore another aspect of his personality in a much more vocal and visible way... rather than behind the scenes.

For both men, doing the podcast and the radio programming has been empowering.

“It’s coming at a topic of politics and public policy that can be boring to some people, but this breaks it down in bite-sized morsels and uses music, entertainment, and humor to get into some serious topics,” Jamie said.



Jamie Edwards was featured on the HBO news show *Vice* when he was in Iowa for a presidential candidates forum.

AROUND THE RESERVATION

MINOR TRUST TRAINING IS NOV. 4 AT GRAND CASINO

The next Minor Trust Training seminar will be held on November 4 from 9 a.m. to 2 p.m. at the Grand Casino Convention Center. The Office of Management and Budget offers the training course twice a year for high school students to help them make smart decisions and plan for the future. Participants will receive a guide to financial readiness that focuses on spending, debt, savings, and investing.

Jana Sam, who works for the Office of Management and Budget, plans the sessions, which take place in the fall and spring. High school students or their parents should contact Jana if they're interested at jana.sam@millelacsband.com or 320-532-7466.

CORPORATE VENTURES FALL FEAST NOVEMBER 21

The annual Mille Lacs Corporate Ventures Fall Feast will be held at Grand Casino Mille Lacs Event and Convention Center on Thursday, November 21.

Doors open at 5 p.m., Invocation and welcome at 5:30 p.m. dinner at 6 p.m. Seating is first come, first served.

Watch Facebook for more information.

COMMUNITY DRUMMING AT DI COMMUNITY CENTER

Weekly drumming on Mondays in District I is now at the District I Community Center every week from 5:30 to 7:30 p.m. Bring your knowledge or eagerness to learn. Be willing to teach what is old to you and learn what is new. Meal provided. This is a sober event!

DISTRICT I PET CLINIC NOVEMBER 9-10

The annual free pet wellness clinic will be held at District I Community Center November 9 and 10. Surgeries will be held on Saturdays from 8 a.m. and wellness checks and shots on Sunday. Contact Pam Eagle at 320-532-4181 ext. 7585 to sign up.

MENDING BROKEN HEARTS RETREATS

Mending Broken Hearts will be held at the Anishinaabe Izhitwaawin Immersion Grounds in Rutledge on December 5-7 and March 26-28. Registration forms need to be submitted at least two weeks prior to the workshop. For registration forms, email kala.roberts@hhs.millelacsband-nsn.gov.

WORLD DIABETES DAY, NOVEMBER 14

Hope. Fight. Cure. Wear blue on World Diabetes Day.

HOPE. FIGHT. CURE.



world diabetes day

14 November

**BE A DIABETES WARRIOR AND
WEAR BLUE ON NOVEMBER 14TH.**

WORLD DIABETES DAY

SO

NO ONE FIGHTS ALONE!!

MARK YOUR CALENDAR

SAVE THE DATE

WATCH FOR MORE DETAILS

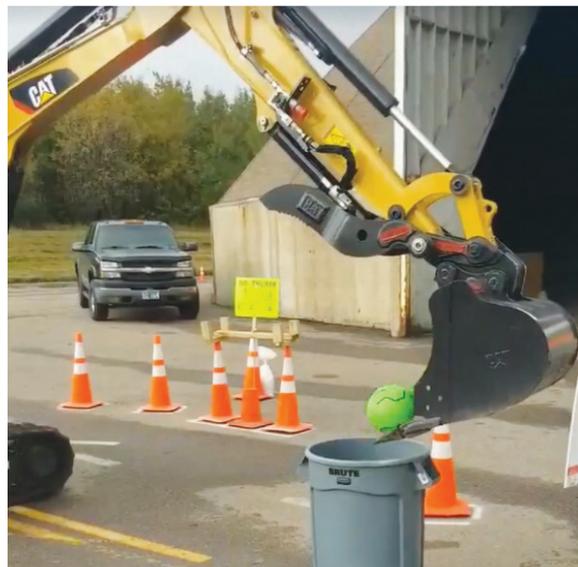
ON FACEBOOK AND ON EMAIL

FOR MORE INFORMATION, CONTACT: COLLEEN MCKINNEY

COLLEEN.MCKINNEY@HHS.MILLELACSBAND-NSN.GOV

CAN YOU DIG IT? EARTHWORKS DOES!

The Earthworks team of the Band's Community Development department recently attended a conference through the University of Minnesota in St. Cloud, Minnesota. Nearly 1,800 operators from other tribes, counties, and the state attended the conference for continuing credits as heavy equipment operators. As part of the conference, attendees could participate in a "Rodeo" which was a timed obstacle course while operating an excavator. While seated in the excavator, the operator had to pick up various materials, including a ball to drop inside of a garbage can, stack blocks of wood, and pick up a tennis ball and gently place it on top of a cone. At the end of day two of the Rodeo, Scott Tossey took first place, Chad Dunkley took second place, and Guy Davis placed in the top ten.



The Earthworks department was created in 2005 in an effort to provide Band members the opportunity to work as heavy equipment operators, and to save the Band dollars by relying less on outside contractors. The Earthworks department was a vision of former District III Representative Harry Davis, and became a reality soon thereafter.



This trio of Band members dig graves for our loved ones who have passed on, demolish old houses that are unable to be renovated, plow and maintain reservation roads, and provide sewer/water repairs and landscaping for homes across the reservation. If you see them out and about in one of our communities, give them a shout out for their good work and commitment to the Band. Placing in the top ten at a friendly competition says a lot about their capabilities and value to the Band.

MY GRANDMA THE BUTCHER

By Jessica Souza *Mille Lacs Band Member*

Everyone who knew my Grandma, Cecelia Dunkley, knew stopping by her place meant you would get fed. If you had something to bring her, you may even be fed what you brought. She was deft with sharp instruments and could take something from animal to meal in a short time. Amazing when we live in a time in which many youngsters struggle to take apart a rotisserie chicken. A strange car would pull up at her place, someone would be at her table visiting. Occasionally there would be some exotic animal brought for her.

She'd be sitting by a fire outside her house, scraping a blackened ground hog. She'd scorch it over the fire methodically, then take her long knife and scrape the hair off until only a black, charred body remained. She considered this a delicacy.

I stirred her soup for her once, and as I stood on a chair and stirred the heavy mixture, a huge catfish head rolled up to the top and gave me some serious side-eye before disappearing back down into the mix.

I grew up watching her expertly take a deer, make a few cuts in the hide, peel the skin off, and have it quartered in minutes, all in sub-zero weather with a Winston 100 clutched in her lips. Her strong hands looked natural bloody. She was all business when butchering and knew her way around a carcass. I would not have wanted to cross her.

Occasionally she had pigs and we would butcher a hog every fall when it started getting cold in the mornings. Aunts and uncles would arrive; it was quite an affair. Everyone pitched in and brought some meat home. There would be stations, some cutting, some wrapping, some even cooking, believe it or not.

One of her favorite things to be surprised with was snapping turtles. She loved fried turtle or turtle soup. Family and some folks she knew kept buckets in their trunks on the odd chance they ran across a turtle during their egg-laying season. They come up on the roads and travel to her place more often during that time. If you are quick enough, you can grab them by the tails and put them head-first into the bucket. She'd take her knife and use the razor edge to expertly flick all the fat leeches off of its mossy shell, and chuckle at me kneeling next to her making a disgusted face at their fat slug bodies wriggling in the dirt.

I loved that about her — her strength. It shaped how I viewed women. My grandfather passed away when I was 7, and it was early memories of her taking care of him during his late stages of diabetes that impacted me. She was a strong woman. Women were never weak or less strong than men to me because I had women like her in my environment growing up.

She was devoted to her family and liked to be home, sitting at her table smoking a Winston 100. Always trying to start a game of cribbage with someone. Even if she had to teach you quick. She was never masculine; indeed, she was quite soft-spoken, but it was steeled with an authority you didn't want to test. She was not opinionated so much as you just let her run things, because she knew what she was doing. It was a quiet strength that she had that I remember being impressed by.

I'm proud of that strength that I saw in her growing up, because it transferred itself from inside her, down along my young gaze, and firmly lodged itself in me. Thank goodness.



GAMING REGULATORY AUTHORITY

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

Exclusion Review Process 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.

GRA UPDATE

RAFFLES ARE NOT ALLOWED ON BAND LAND

Over the years, the Gaming Regulatory Authority has been asked about conducting raffles on Band Land for fundraising purposes. We would like to remind community members why raffles are prohibited, and provide possible legal solutions.

BY DEFINITION, "GAMING" REQUIRES THREE ESSENTIAL ELEMENTS: CONSIDERATION, CHANCE, AND A PRIZE.

Basically, if a person pays to win a prize and the winner is determined predominantly by chance, that person is gaming. Standard raffles require entrants to purchase a ticket. The winning ticket is then drawn randomly and the entrant that purchased that ticket wins the prize. All three elements of gaming exist in a standard raffle. Therefore, raffles must be considered gaming.

Raffles are considered Class III gaming and must be conducted in conformance with a Tribal-State compact. The Band would have to enter into a compact with the State of Minnesota to allow raffles on Band land. No such compact currently exists. Therefore, any raffle taking place on Band land violates GRA.

Title 15 permits community charitable gaming. **However, Title 15 only allows two forms of charitable gaming: pull tabs and bingo. Therefore, any raffle taking place on Band Land violates Band law.**

More information and contact numbers can be found at www.millelacsband.com/government/gaming-regulatory-authority. You can also LIKE us on Facebook at Mille Lacs Band GRA. GRA Board meetings are open to the public. This month's meetings are at 9 a.m. on Friday, October 11, at the MLCV Building and Friday, October 25, 2019, location to be determined.

GRAND CASINO EMPLOYEE SPOTLIGHT

BAND MEMBERS SHARE WHAT THEY LOVE ABOUT WORK

Name: Leslie Day

Clan: Eagle

Length of service with Grand Casino: 8 years

Position: Gift Shop Clerk

Family: My beautiful mom Lynda Mitchell, daughters Sasha, Sammi Jo, Natasha, Jاليا, Gretchen, son Robert Jr., five gorgeous grandchildren Brandon, Marcq Jr., Lil Annie, Jule and Earl the 4th

Hobbies: Shopping, beading, camping, fishing

Previous Job: DNR

First Job: Pull Tabs

Other than your current position, what would be your dream job? I don't know yet, I like my job now

What is the one thing you would rather do instead of going to work on Monday? Stay home and sleep, or go shopping with family

What are you most proud of as a Band member working for Grand Casino? Meeting people and getting to know them. I enjoy the workers around me and in the casino



Name: Evan Potter

Clan: Wasegzhick

Length of service with Grand Casino: 18 years (21 years in total)

Position: Maintenance Engineer

Education: Nay Ah Shing grad

Family: My beautiful wife Colleen Stewart, daughters Susan and Maggie, sons Isaiah and Phoenix

Hobbies: Spending time with family, going to Twins games, drawing pencil portraits

Previous Job: Held various jobs within casino

First Job: Worked with tribes Summer Youth Program (DNR)

Other than your current position, what would be your dream job? I would love to be a Music Producer, write songs and create movie scripts

What is the one thing you would rather do instead of going to work on Monday? Hang out with my loving kids, laughing and having family time

What are you most proud of as a Band member working for Grand Casino? The fact that I have a lot of years and experience throughout the casino. Proud that I am a certified pool technician



EXPERIENCED BLACKJACK DEALERS WANTED!

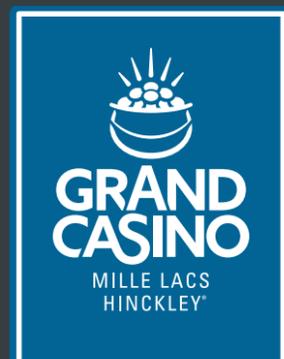
Grand Casino Mille Lacs is hiring Experienced Blackjack Dealers!

The exciting part is training will only be one week long — as long as you have experience. Class will be held on November 11–15 at Grand Casino Mille Lacs from 4 p.m. to midnight. Must have perfect attendance during the week. **Experienced Dealers will need to apply by Monday, November 4** to be interviewed and scheduled for class. Apply online by visiting the Grand Casino career page at grandcasinomn.com/careers or stop in to the new Office Building and visit the Talent Team to apply in person.

NO EXPERIENCE? NO PROBLEM.

For all applicants who do not have any dealing experience, we will offer a **FREE two-week training course** starting Monday, December 2, so please apply today and we will be in contact with you to schedule an interview!

Dealers can make \$20 + an hour!



Daylight Saving Time Ends November 3

TRIBAL NOTEBOARD

HAPPY NOVEMBER BIRTHDAYS TO MILLE LACS BAND ELDERS!

Donald Ray Anderson
Richard Dean Anderson
Ronald Dale Anderson
Laura Ann Ashcroft
Dorothy Ann Aubid
Ronald Roger Audie
Von Shane Aune
Thelma Emma Baker
James Monroe Ballinger
Darline Ann Barbour
Mahlon Scott Barnes
Barbara Jo Bearheart
Judith Louise Beaulieu
Mary Anne Bellonger
Gayle Marie Bender
Anita Lynn Benjamin
Arvina Marie Benjamin
Clifford Wayne Benjamin
Cynthia Mae Benjamin
Frances Jean Benjamin
Irene Bernice Benjamin
Joyce Marie Benjamin
Lisa Ann Benjamin
Maurice Wayne Benjamin
Melanie Ann Benjamin
Barbara Jean Benjamin-Robertson
Bonnie Kay Boyd
Donivon Leroy Boyd
Rodney Dean Boyd
William Boyd
David Bradley
Debra Elaine Brooks
Vivian Ann Bruce
Marlys Louise Bushey
Alice Elizabeth Carter
Patricia Lorayne Christofferson
Clifford Kenneth Churchill
Steven Lawrence Churchill
Patricia Jean Clark
Curtis Anthony Cody

John Dewey Colsrud
Ervin Wayne Crown
Mary Ann Curfman
James Daniel Davis
Marilyn Ann Davis
Geraldine DeFoe
Brian DeSantis
Joycelyn Marie Drumbeater
Angeline Marie Eagle
Rosella Marie Eagle
Lorena Joy Gahbow
Evelyn M. Granger
Ralph Pewaush

HAPPY NOVEMBER BIRTHDAYS

Happy Birthday to **Brandi Smith** on 11/9, with love from Mom • Happy Birthday to our mommy **Brandi Jo** on 11/9, with love from Elias, TANK, Alizaya and Rico • Happy 7th Birthday to **Rico Harvey Garbow** on 11/19, with love from grandma Tammy • Happy Birthday to my brother **Ron Smith** on 11/1, with love from Tam • Happy Birthday to **Shawntel**, on 11/18, love, the Harrington family



THANKSGIVING SPECIAL!

The whole month of November with each purchase of any size turkey get a **FREE BAG** of Essential Everyday frozen vegetables and a **BOX** of Essential Everyday stuffing mix.



THE GRAND MAKWA IS PROUD TO HOST FREE MOVIES ON WEDNESDAYS FOR NATIVE AMERICAN HERITAGE MONTH.

Showtimes for Free Movie Wednesdays are at 6 p.m. showing:

- "Neither Wolf Nor Dog"
- "People of the Big Lake"
- "Smoke Signals"
- "Jingle Dress"

Gather your friends and family and enjoy some time together at the theater. **Concessions will remain at current regular pricing.**

We hope to see you there! Follow our facebook page for details, and additional movie titles and showtimes.

MILLE LACS BAND RECOVERY GROUPS

District I Mille Lacs

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

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

Wellbriety Migizi Meeting
Mondays, 7 p.m., Grand Casino Mille Lacs Hotel, 777 Grand Avenue, Onamia, Minnesota.

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

NA/AA Welcome
Wednesdays, 7 p.m. Hosted by Mille Lacs Band Halfway House, 42293

Twilight Road, Onamia (Red Brick Building). Contact Halfway House at 320-532-4768.

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

District II East Lake

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

District Ila Chiminising

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

District III Hinckley & Aazhoomog

Wellbriety Talking Circle
Mondays, 6 p.m., Aazhoomog Community Center.

Wellbriety 12-Step Group

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

Wellbriety 12-Step Group

Thursdays, 6 p.m., Meshakwad Community Center.

DRUG TIP HOTLINE

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



RECURRING EVENTS

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

Co-ed Volleyball: Tuesdays, Meshakwad Community Center

Co-ed Basketball: Wednesdays, Meshakwad CC

Volleyball: Thursdays, noon, District I CC

Zumba: Wednesdays, noon, District I CC

Open Gym: Monday – Thursday, 5–9 p.m., District I CC

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

UPCOMING EVENTS

Vince and Dale's Drum: December 6–7, East Lake

GLIFWC Seafood Safety Class: December 10–12, See 17

Bob and Perry's Drum: December 13–14, Mille Lacs

Midwinter Holidays: December 24–25, Government offices closed

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>BAND ASSEMBLY MEETINGS</p> <p>Band Assembly meetings are open to the public at 10 a.m. on Tuesdays and Thursdays at rotating locations throughout the districts. Dates, times, and locations are subject to change. Call the Legislative office at 320-532-4181 with questions.</p> <p>SHARE YOUR IDEAS</p> <p>Join the Inaajimowin team at 11 a.m. on Tuesday, September 3, at the Government Affairs office in Wahkon to share your thoughts and ideas. If you would like to attend, please RSVP to darla.roache2@millelacsband.com or 320-495-5006.</p> <p>VISIT THE WEBSITE!</p> <p>Millelacsband.com is updated regularly with news, job postings, events, and information about programs and services.</p>					<p>1</p> <p>Elmer and Sheldon's Drum Mille Lacs</p> <p>Bi-mawadishiwen <i>See page 18</i></p>	<p>2</p> <p>Elmer and Sheldon's Drum Mille Lacs</p>
<p>3</p> <p>Wellbriety Sons of Tradition 1–3 p.m. District I <i>See page 18</i></p> <p><i>The deadline for the December issue is November 15. Send submissions to news@millelacsband.com.</i></p>	<p>4</p> <p>Wellbriety, AA, NA District I, II, III <i>See page 14</i></p> <p>Community Drum and Dance 5:30–7:30 p.m. DI Community Center <i>See page 14</i></p>	<p>5</p> <p>Language Table 6–8 p.m. District I</p> <p>Wellbriety <i>See page 14</i></p> <p>No Band Assembly NAFOA Conference in Prior Lake</p>	<p>6</p> <p>NA/AA Welcome <i>See page 18</i></p>	<p>7</p> <p>Language Table 6–8 p.m. Meshakwad Community Center</p> <p>Wellbriety 12-Step <i>See page 14</i></p>	<p>8</p> <p>Darrell and Skip's Drum Lake Lena</p> <p>Bi-mawadishiwen <i>See page 18</i></p>	<p>9</p> <p>Darrell and Skip's Drum Lake Lena</p> <p>Honor Native American Veterans Dinner 4:30–7:30 p.m. Minneapolis American Indian Center</p> <p>District I Pet Clinic <i>See page 16</i></p>
<p>10</p> <p>Wellbriety Sons of Tradition 1–3 p.m. District I <i>See page 18</i></p> <p>District I Pet Clinic <i>See page 16</i></p>	<p>11</p> <p>Warrior's Day Government offices closed</p> <p>Wellbriety, AA, NA District I, II, III <i>See page 18</i></p> <p>Community Drum and Dance 5:30–7:30 p.m. DI Community Center <i>See page 14</i></p>	<p>12</p> <p>Language Table 6–8 p.m. District I Community Center</p> <p>Wellbriety <i>See page 18</i></p>	<p>13</p> <p>NA/AA Welcome <i>See page 18</i></p> <p>District I Community Meeting 5:30 p.m. Community Center confirm with billie jo boyd</p>	<p>14</p> <p>Language Table 6–8 p.m. Meshakwad Community Center</p> <p>Wellbriety <i>See page 18</i></p>	<p>15</p> <p>Tim and Tom's Drum East Lake</p> <p>Bi-mawadishiwen <i>See page 18</i></p>	<p>16</p> <p>Tim and Tom's Drum East Lake</p> <p>Elder Lunch & Bingo will be held on 11:30 a.m. 2 p.m.</p>
<p>17</p> <p>Wellbriety Sons of Tradition 1–3 p.m. District I <i>See page 18</i></p>	<p>18</p> <p>District II Sobriety Feast Community Center</p> <p>Wellbriety, AA, NA <i>See page 18</i></p> <p>Community Drum and Dance <i>See page 14</i></p>	<p>19</p> <p>Language Table 6–8 p.m. District I Community Center</p> <p>Wellbriety District I, III <i>See page 18</i></p>	<p>20</p> <p>NA/AA Welcome District I <i>See page 18</i></p> <p>District IIa Community Meeting 5:30 p.m. Chiminising Community Center</p> <p>District III Community Meeting 5:30 p.m. Grand Casino Hinckley</p>	<p>21</p> <p>Language Table 6–8 p.m. Meshakwad Community Center</p> <p>Fall Feast 5 p.m. Grand Casino Mille Lacs Event and Convention Center</p> <p>District II Community Meeting 5:30 p.m. East Lake Community Center</p>	<p>22</p> <p>Lee and Mike's Drum Lake Lena</p> <p>Bi-mawadishiwen <i>See page 18</i></p>	<p>23</p> <p>Lee and Mike's Drum Lake Lena</p>
<p>24</p> <p>Wellbriety Sons of Tradition 1–3 p.m. District I <i>See page 18</i></p>	<p>25</p> <p>Wellbriety, AA, NA <i>See page 18</i></p> <p>Community Drum and Dance 5:30–7:30 p.m. DI Community Center <i>See page 14</i></p> <p>District III Sobriety Feast</p>	<p>26</p> <p>Language Table 6–8 p.m. District I Community Center</p> <p>Wellbriety District I, III <i>See page 14</i></p> <p>District I Sobriety Feast Community Center <i>See page 18</i></p>	<p>27</p> <p>NA/AA Welcome District I <i>See page 18</i></p>	<p>28</p> <p>Miigwech Day Government offices closed</p>	<p>29</p> <p>Niib and Iyawbance's Drum East Lake</p> <p>Miigwech Day Government offices closed</p>	<p>30</p> <p>Niib and Iyawbance's Drum East Lake</p>



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

millelacsband.com

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UPDATE YOUR ADDRESS

If your address on file with the Enrollments Office or Office of Management and Budget is incorrect, you may not be receiving important mail from the Band. Each time you move, you need to fill out a Change of Address form from Enrollments (320-532-7730) and OMB. You can download a Change of Address form at millelacsband.com/services/tribal-enrollments.

ABOUT US

Ojibwe Inaajimowin is produced monthly by the Government Affairs Department of the Mille Lacs Band's Executive Branch. Please send questions, comments, corrections, or submissions to news@millelacsband.com or call 320-495-5006. The December issue deadline is November 15.

NEED HELP?

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

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

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

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

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

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

Women's Shelter: 866-867-4006.

Batters' Intervention: 320-532-8909.

Heating, water, or other home-related maintenance problems: If you live in a Mille Lacs Band Housing-maintained home, call our Customer Service Representative during regular business hours at 800-709-6445, ext. 7799. If you live in a home not maintained by the Mille Lacs Band and need assistance after hours with utilities or heating, please contact: 866-822-8538 (Press 1, 2, or 3 for respective districts).

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



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WE ARE NOT YOUR MASCOT

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Photo by Bradley Roache Jr

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